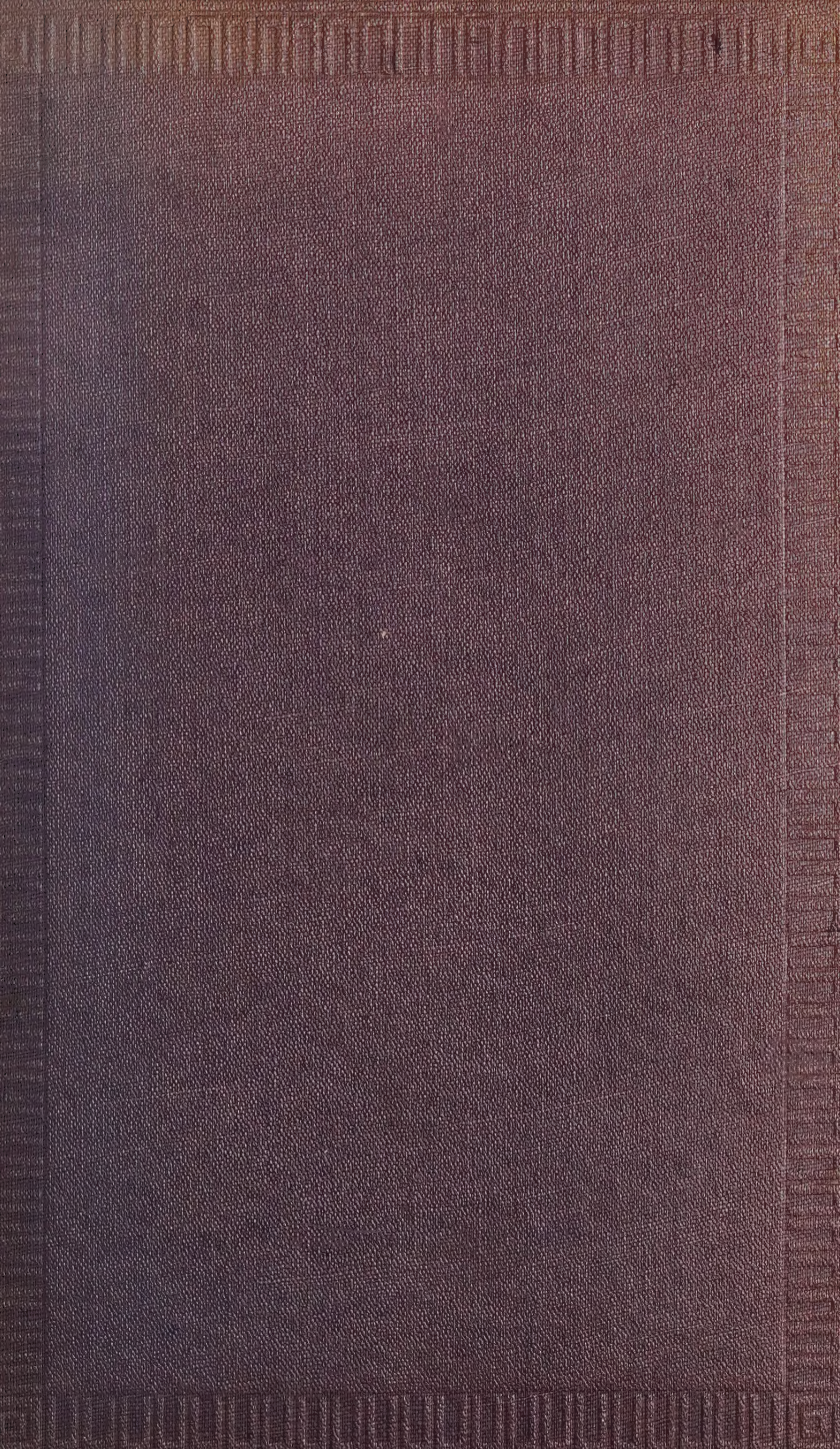


LIBRARY
OF THE
CHURCH DIVINITY SCHOOL
OF THE PACIFIC
✠
No. 3843 *Class* 146
Ex Dono, MRS. ELIZABETH BUCHANAN
Date, Jan. 10th, 1902

Library of the
Church Divinity School
of the Pacific

THE

ENGLISH WORKS

OF

THOMAS HOBBES

OF MALMESBURY

NOW FIRST COLLECTED AND EDITED

BY

SIR WILLIAM MOLESWORTH, BART.

GRADUATE THEOLOGICAL UNION
LIBRARY
1962

VOL. XI.

CHURCH DIVINITY SCHOOL
of the
PACIFIC
LIBRARY

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS
PATERNOSTER-ROW.

MDCCCXLV.

B
1203
1839
v. 11

QM4
H68
v. 11

INDEX.

3843

INDEX.

AARON—*whom I have filled with the spirit of wisdom to make garments for Aaron*; what is the spirit there meant. iii. 66, 384:—appointed by God to be the *prophet* of Moses. iii. 412-13:—he and his successors consulted as to the doctrine he has established, before credit given to a miracle or a prophet. iii. 435:—the succession to the office of God's lieutenant settled in him and his heirs. iii. 463, 465:—went not up with Moses to mount Sinai. iii. 465:—till after Moses had brought the words of God. ibid.:—carried no commandment from God to the people. iii. 466:—the Lord *spake to Aaron*, but seldom. ibid.

made the golden calf. iii. 466, 653:—mutinied with Miriam against Moses. ibid. ii. 239:—the question judged by God in favour of Moses. ibid. ii. 240:—had in the time of Moses no sovereignty over the people. ibid.:—on Aaron's death the sacerdotal kingdom descended to his son Eleazar. iii. 468:—his yearly sacrifice for the atonement of the sins of all Israel. iii. 476.

the representative of God. iii. 513:—he, Moses, and the high-priests, the civil sovereigns. iii. 514, 692.

had no inheritance in the land. iii. 533.

commanded to lay his hands on the beast for sacrifice. iii. 542:—lifted up his hands towards the congregation when he blessed them. iii. 543:—his consecration by Moses. iii. 621. iv. 193:—had no authority in Moses' time of interpreting the law or the word of God. ii. 239:—the sedition of him and his sister against Moses arose out of ambition and desire of dominion over the people. ii. 241. iii. 466:—was forgiven upon his repentance. iv. 190.

the office of sacrificing, hereditary in him and his sons. ii. 248:—his power was subordinate to that of Moses. iv. 171:—his priesthood ministerial only. iv. 193:—Moses was to him a god, he to Moses a mouth. ibid.

ABADDON—the *destroyer*. iii.448. see SATAN.

ABDERA—the madness in, how occasioned. iii. 65:—its effects. ibid.

ABDICATION—is the same thing as *banishment*. ii. 119.

ÀBECKETT—Thomas, maintained against Henry II by the Pope. iii. 309.

ABIATHAR—the high-priest, deposed by Solomon. iii. 419, 471, 571, 617. ii. 149.

ABJURATION—is what. vi. 141.

ABRAHAM—pretended to prophesy not by possession of a spirit, but from the voice of God. iii. 66:—from him derived to us the laws of the kingdom of God. iii. 99. ii. 227:—the covenant of God with him, how made. iii. 274, 397. ii. 227, 228:—his seed, why bound to obey what he should declare to be God's law. ib. ii. 230. the voice that stayed his hand from slaying Isaac. iii. 390.

obliges himself, by his covenant with God, to be subject to God's *positive* law. iii. 398, 461:—was before subject to his *moral*. ibid. ibid.:—of him, not of Moses, St. Paul saith that he is the *father of the faithful*. ibid.:—in what sense called a *prophet*. iii. 413.

God *appeared* to him in Sichem. iii. 416:—and on other occasions. ibid.

the father of the faithful. iii. 461:—the first in the kingdom of God by covenant. ibid. ii. 227.

in his covenant with Abraham, God spake to him only. iii. 462, 463:—made no covenant with any of his seed. ibid.:—had lawful power to make his seed perform all that he covenanted for them. iii. 462:—might lawfully punish any of his subjects pretending revelation for countenancing doctrine forbidden by himself. iii. 463.

what God expects of him, as head of his family. iii. 557:—the person believed by him, was God himself that spake to him supernaturally. iii. 587.

was the first that after the deluge taught that *there is one God, the creator of the world*. ii. 227:—bound himself, by his covenant, to acknowledge, not God simply, but that God that appeared to him.

ii. 229-30:—was subject to no laws but the laws of nature, or rational worship, and of circumcision. ii. 230:—was the interpreter of *all* laws, sacred and secular. ibid.:—his subjects could not sin in obeying him so long as he commanded nothing contrary to the honour of God. ii. 231.

is blessed by God, and promised a son. ii. 251:—the promises of the old covenant between him and God, what. ii. 260.

Absalom—his testimony, that to the king alone belongs the right of judicature. ii. 144:—the piercing of his heart by Joab, a proof for pulling out a traitor's heart. vi. 127.

Abstract—and concrete names, the distinction into, whence its arises. i. 31:—the abstract, what it denotes. i. 32:—denotes only the cause of the concrete name, not the thing itself. ibid.

Absurdity—a false inference in reasoning in words of general signification. iii. 32:—no animal subject to, but man. iii. 33:—and of all men most philosophers. ib. first cause of, not beginning ratiocination from definitions. iii. 33:—second, giving names of bodies to accidents, or contrarily. iii. 34:—third, giving names of accidents of bodies to accidents of our own bodies. ibid.:—fourth, giving names of bodies to names or speeches. ibid.:—fifth, names of accidents to names or speeches. ibid.:—sixth, the use of metaphors. ibid.:—seventh, the use of insignificant names. ibid.

no science at all, better than absurd general rules. iii. 36.

may be numbered amongst the sorts of madness. iii. 69.

is what. ii. 31. iv. 24.

Academia—its name from one *Academus.* iii. 667:—the resort of Plato and his school. ibid.

Academics—the followers of Plato. iii. 668. iv. 388. vi. 98.

Accident—what are by most men called *accidents.* i. 33. iii. 381. vii. 28:—accompany the things in such manner, that they may all perish, but can never be abstracted. ibid.

extension the only accident that cannot perish or be destroyed. i. 33, 116.

what accidents compose the nature of a thing, and what the thing itself. i. 67:—the method of enquiring, whether the cause of any appearance or effect be body or accident. i. 75:—of seeking, whether any accident be in this or that subject. i. 76:—not to be explained so easily by definition, as by example. i. 102:—the enquiry *what is an accident,* an enquiry after that we know already, not that we should enquire after. i. 102:—is no part of any thing. i. 103:—best definition of, the manner by which a body is conceived. i. 103, 104:—the faculty by which any body works on us a conception of itself. i. 103.

the right question concerning accidents, what. i. 103:—the answer thereto. ibid.:—is not anything contained in body. i. 104, 117.

as magnitude, rest, motion, so every other accident is in its subject. i. 104:—accidents which may, and accidents which may not perish, except the body perish also. i. 104.

accidents said to be *inherent.* i. 104-5:—whether accidents called inherent, are not motions either of the mind, or of the bodies themselves. i. 105.

the accidents for which we call body by different names, as *living creature, tree* &c., may be generated and destroyed. i. 116:—but not body. ibid.:—all accidents but magnitude and extension may be generated and destroyed. i. 116.

the difference between bodies and accidents, that bodies are things and not generated, accidents are generated and not things. i. 117:—an accident goes not out of one subject into another, but one accident perisheth and another is generated. ibid.

improper to attribute motion to an accident. i. 117.

the accident for which we give a certain name to a body, is commonly called its *essence.* i. 117.

by the production or perishing of accident, the subject is said to be *changed,* of form, to be *generated* or *destroyed.* i. 118.

accidents are *contingent,* in respect of other accidents, antecedent or precedent, upon which they do not depend as upon their causes. i. 126.

the efficient cause is formed by the aggregate of what accidents. i. 122, 127:—the material cause, by the aggregate of what accidents. i. 122:—same accidents which form the efficient cause, constitute the *power* of the agent. i. 127.

accidents of bread in cheese, words absurd. iii. 32.

accidents and qualities deified by the Gentiles. iii. 100:—prayed to as if ghosts hanging over their heads. ibid.

accidents and qualities are not in the world, but are *seeming* and *apparitions* only. iv. 8:—in accidents no reality. iv. 306:—all accidents, except motion and

quantity, are but diversity of fancy. vii. 28.
no accidents in God. iv. 336.

Accusation—requires less eloquence, than to excuse. iii. 175.
of intentions which appear not by some outward act, there is no human accusation. iii. 278, 447:—where there is no law but the law of nature, there is no place for accusation. iii. 279:—of that which cannot be accused, no judge but God. iii. 547.

Acham—the trouble raised by him in the camp of the Israelites. iii. 370: —his crime discovered by lots. iii. 423.

Acorn—in ancient times men lived on acorns. i. 1. iii. 665.
living by daily experience, likened to feeding upon acorns. i. 2.

Act—accident produced, in respect of the cause called an *effect*, is in respect of the power called an *act*. i. 128.
an act impossible, is that for the production of which there is no power plenary. i. 129:—every act not impossible, is possible. ibid.:—every act possible, shall at some time be produced. ibid.
a necessary act, what. i. 129.
of intentions which do not appear by any outward act, there is no human accusation. iii. 278:—where the intention is right, the act is no sin. iii. 279.
every act is the act of him without whose consent it is invalid. iii. 538.

Action—manifest action, that is, thrusting from or pulling towards. i. 87:—action and passion in bodies, what. i. 120:—when the agent and patient are contiguous, then action and passion are *immediate*, otherwise *mediate*. ibid.:—in the progress of action and passion, the first part cannot be considered as other than action or cause. i. 124;—in all action, the beginning and cause the same thing. i. 124:—each intermediate part, is both action and passion, cause and effect. ibid.
no action can be called possible for the power of the agent or patient alone. i. 129.
action and *reaction* are in opposite directions. i. 348:—upon a patient that retires from it, makes but little impression. i. 397.
the first beginnings of action not more credible than the distance of the fixed stars. i. 447.
the good or evil effect of any action dependeth on a chain of consequences, which a man can seldom see to the end of. iii. 50, 356.
the questions concerning men's actions, are questions of *fact*, and questions of *right*. iii. 143.
the actions of men depend upon their opinions. iii. 164.
of actions, some naturally signs of honour, others of contumely. iii. 356. ii. 220:—the former cannot, by human power, be separated from divine worship, nor the latter made a part of it. ibid. ibid.:—actions indifferent, are regulated in public worship by the commonwealth. ibid. ibid.:—of actions, some signs of honour according to the custom of the place. ii. 212.
every action of man the first of a chain of consequences longer than any man can see the end of. iii. 356:—in this chain are linked together both pleasing and unpleasing events. ibid.
actions and words only, can be accused. iii. 278, 447.
actions are wicked, when offensive or against duty. ii. pref.:—actions are called *vices* or *virtues*, according as they please or displease those that name them. ii. 48:—their goodness or badness consists in this, whether or no they tend to peace or discord. ii. 48-9:—all voluntary actions are governed by men's opinions of the good or evil, reward or punishment consequent thereon. ii. 78, 293.
every action is in its own nature indifferent. ii. 151:—what actions are, and what are not to be blamed, cannot be determined by the consent of single men. ii. 196:—but only by the commonwealth. ii. 197.
actions *voluntary*, *involuntary*, and *mixed*. iv. 69.
all actions, in doubt whether well or ill done, are ill done. iv. 187.
the most ordinary actions of men, as *putting the foot to the ground*, *eating* &c., how they proceed from deliberation and election. iv. 245:—men are put to death, not because their action proceeds from election, but because it was *noxious*. iv. 254.

Actor—an artificial person, whose words and actions are *owned* by those whom he represents. iii. 148:—he that covenanteth with the actor, not knowing his authority, doth it at his own peril. iii. 149:—breaketh not the law of nature by anything done against it by command of the author, when. ibid.:—breaketh the law of nature by refusing to do anything against it by command of the author, if bound by covenant to obey him. ibid.
maketh himself author, how. iii. 149.
an actor may consist of many men. iii. 151:—the voice of the majority, that of the whole. ibid.

Actus—*imperatus* et *elicitus*, are but words.

iv. 265-6:—invented by them that understood not anything they signified. iv. 266. v. 296-7.

simplicissimus, signifieth nothing. iv. 301, 304. v. 343.

ADAM—had the capacity of being a philosopher alone by himself, without master. i. 80.

since his fall, the equality of a straight to a curved line without the assistance of Divine Grace is not, in the opinion of a late writer, to be found. i. 273. vii. 320.

how far instructed by God in the use of speech. iii. 18:—does not appear from the Scriptures to have been taught the names of all figures, numbers, relations etc. iii. 19:—much less the insignificant words of the Schools. ibid.

by the name of the fruit of the tree of knowledge, what forbidden as a test of his obedience. iii. 194, 397:—by tasting, he and Eve took upon them God's office, but acquired no new ability to distinguish between good and evil aright. ib.:—when they *saw that they were naked*, they did thereby tacitly censure God himself, how. ibid.

if he had never sinned, he had never died. iii. 347, 397, 438, 440, 613-14, 625. iv. 353.

God reigned over Adam, both naturally and peculiarly. iii. 397. ii. 227-8:—the manner in which God spake to Adam, Eve, Cain, and Noah, not expressed. iii. 416.

had lived in the Paradise of Eden everlastingly, if he had not sinned. iii. 438:—that is, on earth. ibid. 440.:—he and Eve should not have procreated their kind continually, because the earth would not have afforded place to stand on. iii. 440:—by his sin, man fell from his immortal condition. iii. 451:—the *first* world, from him to the flood. iii. 456.

all men guilty of disobedience to God in Adam. iii. 585.

eternal life lost by his sin. iii. 590, 622. iv. 353:—had liberty to eat of the tree of life so long as he sinned not. iii. 614:—was thrust out of Paradise lest he should eat thereof, and live for ever. ib.

was a dead man by *sentence* from the time of eating of the forbidden fruit, but not by *execution* till a thousand years afterwards. iii. 624.

God's covenant with Adam made void, and never again renewed. ii. 228.

lived near 1000 years, without misery, and shall at the resurrection obtain the immortality he once lost. v. 102.

ADAMITES—their party in the Civil War. vi. 167.

ADDITION—and subtraction, incident not to numbers only, but to all things that can be added to or subtracted from each other. iii. 29.

ADDO—the prophet. iii. 371.

ἀδίκημα—how distinguished from *ἀδικία*. ii. 197.

ADMIRATION—requires that the things appearing be new and unusual. i. 401. iii. 428. iv. 453:—therefore memory of former appearances. i. 402.

joy from the apprehension of novelty. iii. 45:—proper to man, why. ibid.:—is the passion of hope and expectation of future knowledge from anything new and strange. iv. 50:—considered as appetite, is called *curiosity*. ibid.:—causeth curiosity. iv. 453.

ADRIAN—pope, the stirrup held for him by the Emperor Frederic. iii. 694.

ÆOLUS—the cause of tempests and storms attributed to him. iii. 100.

ÆTHIOPIA—her priests. vi. 280. vii. 74:—their power, and custom of ordering the King to die. vi. 281. vii. 74:—all destroyed by Ergamenes. ibid. ibid.

furnished the first astronomers and philosophers. vii. 73.

AFFABILITY—of men already in power, is increase of power. iii. 75.

AFFECTATION—is a degree of fantastic madness. ii. 58.

AFFIRMATION—how formed. iii. 25:—when true. ibid.:—whensoever false, the two names of which it is composed, signify nothing. iii. 27:—of absurd and false affirmations, if universal, there can be no understanding. iii. 28:—of a general affirmation, unless true, the possibility is inconceivable. iii. 32.

AGAG—Saul's disobedience in not slaying him. iii. 473. iv. 331.

AGE—if we will reverence it, the present is the oldest. iii. 712. iv. 456:—old age vindicated. iv. 456-7.

AGENT—body generating or destroying some accident in another body. i. 120:—when contiguous to the patient, then the action and passion are immediate, otherwise not. ibid.:—body lying between and contiguous to the agent and patient, is itself both agent and patient. i. 120-21:—the same of many bodies lying in like manner. i. 121.

produces its effect according to some accident with which both it and the patient are affected. i. 121:—if the agent and patient be in all things the same at one time as at another, the effect will be the same. i. 125.

is said to have *power* to produce its effect, when. i. 127:—the power of the agent and patient are but conditional. i. 129:—no action possible for the power of the agent or patient alone. ibid.

agents *free* and *contingent*, what, iv. 259:—and *necessary*, what. v. 227.

AGUE—the disease of, what. iii. 319:—resembles the distemper of the commonwealth, in the people's tenacity of money. ibid.

AHAB—his consulting of the 400 prophets. iii. 424. iv. 332:—his controversy with Elijah. iv. 332:—was slain for the murder of Naboth, and his idolatry. iv. 333.

AHIJAH—the prophet. iii. 371.

AIR—will penetrate water by application of a force equal to the gravity of the water. i. 420, 423-4:—will penetrate any fluid body, though never so stubborn. i. 425.

its parts, how made to change places by the simple circular motion of the sun. i. 449:—how water is thereby drawn up into the clouds. i. 450.

air enclosed in clouds, has its etherial substance squeezed out. i. 470, 481.

the parts of the air resisted by the earth's motion, spread themselves every way on its surface. i. 470.

how it is contained in ice. i. 473.

consists of two parts, ether and hard atoms. i. 481, 511:—the hard atoms of the air confined by clouds, have an endeavour to rebound from each other. ib.

passing through growing plants, is by their motion made odorous. 505.

is more easily thrown from the earth's surface by its revolution on its axis, than other bodies. i. 512.

pure air, in the experiment of water enclosed in a vessel to prove a vacuum, goes out through the water with the same force that the water is injected. i. 517:—has intermingled with it hard atoms moved with simple motion. i. 481, 511, 517:—which strongly compressed will burst the vessel in which they are enclosed. i. 518-19:—are heavier than pure air. i. 519.

pure air has no gravity. i. 519. vii. 145:—the reason. ibid.

air-gun, of late invention. i. 519:—description of. ibid.:—in charging, the air within resists with equal force the entry of the air from without. i. 521:—no augmentation of air within. ibid.:—but pure air driven out, and impure in equal quantity driven in. ibid.

air not visible in air. i. 523:—to conceive that air is anything, the work of reason. ibid.:—we do not feel the weight of air in air. i. 523:—know it to be a body only from the necessity of a medium whereby remote bodies may work upon our senses. i. 524.

matter of a middle nature between air and water, found in coal-mines. i. 524:—its effects. ibid.:—its possible cause. i. 526.

air and aerial substances, in common language not taken for *bodies*. iii. 381:—are called *spirits*. iii. 382.

air the only body that has not some internal, invisible motion of its parts. vii. 12, 132:—has in its own element no gravity. vii. 13, 21:—can pierce quicksilver. vii. 23, 93:—has what motion from the sun. vii. 97-100:—is impossible to be hardened. vii. 132.

the cause of infection in air. vii. 136.

αἰτήματα—the petitions of Euclid. vii. 210:—differ from ἀξιώματα, how. ibid.

ALBAN—Saint, the story of the man pretending to be cured of blindness by him. iv. 26-7.

ALCIBIADES—the love of Socrates towards him, was what. iv. 49:—in it, something that savoured of the use of that time. iv. 50.

ALDERMAN—or Earl, their origin. vi. 160.

ALEXANDER—the Great. iii. 6:—his ghost could have no just cause to be offended with him that does not believe all the glorious acts ascribed to him by historians. iii. 55:—his undoing of the Gordian knot. iii. 262:—his conquest of Asia. iii. 376:—of Judæa. iii. 484.

the bishop of Alexandria. iv. 391.

ALGEBRA—and the analytics *specious*, are the brachygraphy of the analysts. i. 316:—an art of registering with brevity the inventions of geometricians. ibid.

the weapon of, how disposed of by Hobbes. vii. 68.

ALLIES—are gotten by constraint or consent. ii. 12.

ALLODIAL—property, what. vi. 154.

ALMEGEST—of Claudius Ptolomæus. vii. 75.

ἀμαθία—difficulty of being taught. iv. 57:—proceeds from a false opinion of knowing the truth already. ibid.

ἀμάρτημα—how the Greeks distinguished between it and ἔγκλημα or αἰτία. iii. 278.

AMAZONS—had recourse to the men of the neighbouring countries, for issue. iii. 187. ii. 118. iv. 156:—contracted with them for the right to the female children. ibid. ibid. ibid.:—waged war against their adversaries. ii. 116:—disposed of their children at their will. ibid.

AMBARVALIA—of the heathen. iii. 663.

AMBASSADOR—sent by the sovereign on his private business, is a private person. iii. 231.

Ambition—desire of office and precedence. iii. 44:—a name used in the worse sense, why. ibid.:—of great honours, why honourable. iii. 80:—of little preferments, dishonourable. ibid.

men that have a strong opinion of their own wisdom in matter of government, are disposed to ambition. iii. 89:—eloquent speakers are disposed to ambition. ibid.

makes men kinder to the government of an assembly than of a monarchy. iii. 162, 169:—engenders crime, how. iii. 285.

the contention of the commonwealth with, like to the contest of Hercules with the Hydra. iii. 338.

avarice and ambition are sustained by the false opinion of the vulgar concerning *right* and *wrong*. ii. dedic.:—ambitious men wade through streams of the blood of their fellows to their own power. ii. pref.:—ambitious men disposed to innovations in government, why. ii. 160. iv. 202:—those least troubled with caring for necessary things, most prone to ambition. ibid.:—their eloquence like the witchcraft of Medea. ii. 164:—is not to be rooted out of the minds of men, but may be repressed by rewards and punishments. ii. 175.

Ambrose—his excommunication of Theodosius, a capital crime. iii. 583.

Amboyna—amends for the never-to-be-forgotten business, demanded by the Rump. vi. 381.

Americans—have no government, except that of small families. iii. 114:—live in the brutish manner of the war of every man against every man. ibid. ii. 12:—the savages of, not philosophers. iii. 665.

Ammon—iii. 102.

Amnesty—see Oblivion.

Amos—the prophet. iii. 373.

Anabaptist—their heresy and condemnation by the Nicene council. vi. 103:—great plenty of them in the time of Elizabeth. vi. 107:—their party in the Civil War. vi. 167:—one of the sects bred by the presbyterians. vi. 333.

ἀναισθησία—i. 395.

Analogy—analogism, what. i. 146:—the comparison of analogical quantities according to magnitude. i. 156-7.

Analysis—method of what. i. 66, 309:—and when used. i. 68:—principles are discovered by analysis. ibid.

the analyst that shall do more than ordinary geometry is able to do. i. 307.

how it differs from synthesis. i. 310:—both comprehended in *Logistica*. ibid.:—in every analysis is sought the proportion of two quantities. i. 311:—resolving ends not till we come to the causes of equality and inequality. ibid.:—that is, to definitions containing the efficient cause of the construction. ibid.:—this cause consists of motion, and concourse of motion. i. 312.

is reasoning from the supposed construction or generation of a thing, to the efficient cause of the thing constructed or generated. i. 312:—three ways of finding, by analysis, the cause of the equality or inequality of two quantities, by computation of *motion*, by *indivisibles*, by *powers*. i. 314:—success will depend on dexterity, on formerly acquired science, and many times on fortune. ibid.

no good analyst, without being a good geometrician. i. 314.

analysis by *powers*, a thing of no great extent. i. 314:—contained all in the doctrine of rectangles and rectangled solids. ibid.:—of no use in quantities of angles and arcs of circles. i. 315:—made use of by the ancients. i. 316:—its virtue consists in changing, turning, and tossing rectangles and analogisms. i. 316.

by *squares* very ancient, and at the highest in Vieta. vii. 188:—useful for what. ibid.:—but has added nothing to geometry. ibid.

Anarchy—a name given by those that dislike it, to democracy. iii. 172, 683. ii. 93, 94.

Anatomist—may speak or write his judgment of unclean things. iii. 59.

Ancona—no tide at Ancona. vii. 14.

Andes—why not troubled with inconstant winds. i. 469.

Andromeda—the tragedy of, its effects upon the people of Abdera. iii. 65.

Angel—the doctrine of Angels, not the subject of philosophy. i. 10.

means *corporeal substance*. iii. 387:—subtle bodies formed by God to declare and execute his will. ibid.:—are substances endued with dimension and capability of motion. iii. 388:—are not ghosts incorporeal. ibid.:—signifies a *messenger*. ibid.:—most often, a messenger of God. ibid. concerning their creation, nothing in the Scriptures. iii. 388:—are often called *spirits*. ibid.

in most places of the Scriptures, signifies *an image* raised in the fancy to signify the presence of God. iii. 389, 394:—in the other places may be understood in the same manner. ibid.:—the same apparition sometimes called both *angel* and *God*. ibid.

those that appeared to Lot, called *men.* iii. 390 :—the angel that stayed the hand of Abraham. ibid.:—that appeared to Jacob on the ladder. ibid.:—that went before the army of Israel to the Red Sea. iii. 391.

are commonly painted in the form of a man or child with wings, for the false instruction of common people. iii. 391: —not their shape, but their use makes them angels. ibid.:—signify the presence of God in supernatural operations. ibid.

no text in the canonical Scriptures in which any *permanent* thing understood by the word *angel*, which is not corporeal. iii. 391-2, 394:—will in all places bear the sense of *messenger*. iii. 392:—are sometimes in the New Testament put for men made by God the messengers of his word. ibid.

the *Devil and his Angels*, how to be understood. iii. 392-3.

the authority of an angel to be rejected for the belief that *Jesus is Christ*. iii. 595.

the lawfulness of painting angels, argued for by a Patriarch of Constantinople, as being *corporeal*. iv. 429.

ANGER—aversion from evil with hope of avoiding it by force. i. 410.

causeth heat in some parts of the body when awake, and overheating those parts in sleep causeth anger. iii. 8.

sudden courage. iii. 43. iv. 42 :—produces most crimes. iii. 284.

proceeds not from an opinion of contempt, why. iv. 42-3.

he that killeth a man in a sudden passion of anger, shall justly be put to death, why. iv. 272 :—the killing shall be adjudged to be from election. ibid.

ANGLE—definition of. i. 184:—generation of. i. 184, 187, 197:—two sorts of, superficial and solid. i. 184 :—angle, simply so called, and angle of contingence. i. 184. vii. 195 :—angles rectilineal, curvilineal, and mixed. i. 185.

quantity of, is the arc of a circle determined by its proportion to the circumference. i. 186:—in rectilineal angles, the quantity may be taken at any distance from the centre. ibid.:—if one or both the containing lines be curved, the quantity must be taken at the least distance from their concurrence. ibid.

curvilineal angle, the same as that made by the two tangents. i. 187.

vertical angles are equal, why. i. 187.

right angle, that whose quantity is the fourth part of the perimeter. i. 187:—*oblique* angle, what. ibid.:—*obtuse* and *acute*, what. ibid.

the angle of contact is quantity. vii. 195: —but heterogeneous to that of an angle simply so called. i. 196. vii. 198, 258:—has to an angle simply so called the same proportion as a point to a line. i. 196:—is made, how. ibid.:—cannot be compared with a common angle, why, i. 197:—is equal to an angle whose subtending arc is a point. ibid.:—its quantity consists in greater or less flexion. ibid. :—is greater in the lesser circle, than in the greater. ibid.

angle, simply so called, is the inclination of two planes. i. 198:—is the digression of two straight lines meeting in a point. vii. 194.

a solid angle, what. i. 198;—its quantity, what. ibid.

to divide an angle in any proportion, this the benefit to flow from finding the dimension of the circumference of the circle. i. 288:—the section of an angle in any given proportion, whence to be deduced. i. 307.

to exhibit in a plane the division of angles, pronounced by the ancients to be impossible, except bisection etc. i. 315.

a spherical angle, is not a very angle. vii. 161:—its arc, is what. vii. 162 :—an *angle* and a *corner* are not the same thing. ibid.:—has quantity, but is not the subject of quantity. vii. 194-5.

ANIMAL—how it is that animals raise themselves by leaping, swimming etc., i. 522. vii. 12:—how, higher by swimming, flying etc., than by leaping. i. 523.

in all animals except man, the appetite of food and other pleasures of sense take away the care of knowing causes. iii. 44 : —brute animals have no foresight of time to come for want of observation and memory. iii. 94:—their society is not a civil government, why. ii. 66:—is kept together by what. ii. 66-7. iv. 120.

why animals die shortly in the exhausted receiver. vii. 22, 95.

to suppose that there are no kinds of animals in the world that were not in the ark of Noah, an error, why. vii. 177.

ANTECEDENT—how a man expects that the like antecedents should be followed by the like consequents. iv. 16-17.

ANTHROPOMORPHITES—condemned by the words *God has no parts*, in the Nicene Creed. iv. 30. vi. 103:—did not appear till 40 or 50 years after that Council. iv. 399:—were not condemned till the second Council of Constantinople. ibid.

ἀνθρωποπαθῶς—it is but so that God gives names to himself in Scripture. iv. 60.

ANTI-CHRIST—whether the Pope be Anti-Christ. iii. 552:—what he is. ibid. 553:—his two essential marks, that he denies Jesus to be Christ, and professes himself to be Christ. ibid. ibid.:—is an adversary of Jesus the true Christ. iii. 553:—*The* Anti-Christ, who, iii. 553.

ANTIOCH—was a particular Church. ii.281:—elected Paul and Barnabas. ibid.

ANTIOCHUS—his name of *δώσων*, whence. iv. 90.

ANTI-PAPA—iii. 552.

ANTIPATHY—the school doctrine of. iii. 680.

ANTIPERISTASIS—the school doctrine of. iii. 680.

ANTIPODES—the existence of, now acknowledged. iii. 687:—men formerly punished by authority ecclesiastical for supposing. ibid.

ANTIQUITY—to antiquity itself, nothing is due. iii. 712:—its glory is due not to the dead, but the aged. iv. 456:—the praise of ancient authors, proceeds not from the reverence of the dead, but from the competition and mutual envy of the living. iii. 712, 86.

ANTITYPIA—what so called by the Greeks. vii. 108.

ANXIETY—for the future, disposes men to enquire into the causes of things. iii. 92:—is made by what two things peculiar to man's nature. iii. 95:—always accompanies men in the ignorance of causes as it were in the dark. ibid.

ἀποδείξις, ἀποδεικνύειν—the signification of. i. 86:—confined to propositions in geometry, why. i. 85-7.

ἀποκατάστασις.—vii. 187.

ἀφορμὴ—aversion. iii. 39.

APOLLO—the cause of arts attributed to him by the Gentiles. iii. 100.

APOLLONIUS—to be taken in hands by the reader before proceeding to the geometry in DE CORPORE. i. 204.

APOLLOS—we are reduced to the liberty of primitive Christians, to follow Paul, Cephas, or Apollos, as each man liketh best. iii. 696.

APOSTACY—where the civil power did not assist the Church, excommunication had in it neither damage nor terror for apostacy. iii. 503.

APOSTLE—the Apostles and their successors represented the person of God from the day of the descent of the Holy Ghost. iii. 376:—their preaching was a proclaiming of the kingdom of God. iii. 403, 592. ii. 309:—not present, but to come. iii. 521.

shall sit upon 12 thrones judging the 12 tribes of Israel. iii. 481, 482, 560, 576, 635. ii. 255.

were *twelve*, why. iii. 482, 523. ii. 253. iv. 191.

Christ before his ascension gave them his spirit. iii. 486:—also after his ascension. ib.:—it was their character, to bear witness of the resurrection. iii. 488:—were endued with the Holy Ghost. iii. 489:—were made *fishers*, not *hunters* of men. iii. 491. ii. 260. iv. 196:—their work, proclaiming and preparing for Christ's second coming. ibid.:—their commission contains no authority over any congregation. iii. 496, 519:—but to preach. iii. 497, 523, 568. iv. 195:—to teach. ibid. 508, 519, 523:—to baptize. iii. 498, 519, 523, 568:—to forgive and retain sins. iii. 499-502:—were left as guides, assisted by the Spirit, to bring us to the kingdom of God. iii. 498.

in forgiving and retaining sins, must follow the outward marks of repentance. iii. 500:—if these appear, they cannot deny, if not, they cannot grant absolution. ibid.:—the same of baptism. ibid.:—had no power to keep persons excommunicate out of the synagogues. iii. 503.

laboured by reason and persuasion to confute the idolatry, and bring to the faith of Christ the Gentiles. iii. 511:—preached nothing but *Jesus is Christ*. ib. 549, 592, 595. ii. 309. iv. 178:—claimed no authority to interpret the Scriptures. ibid.:—exhorted their converts to obey their ethnic princes. ibid. 580, 601:—for conscience sake. ii. 580.

every apostle was the interpreter of his own epistle. iii. 511:—took not from the people the liberty of interpreting the Scriptures for themselves. iii. 512:—sent to the Churches letters and instructions of interpretation. ibid.

not the Apostles, but their converts, made their writings canonical. iii. 518:—their commission, to proclaim the kingdom of Christ, not present, but to come. iii. 519:—to shake off the dust of their feet against those that received them not. iii. 519. iv. 196:—not to call fire from heaven to destroy them. ibid.:—not to compel to obedience by the sword. ibid. iv. 195:—not to make laws, but to obey and teach obedience to laws made. iii. 520:—could not make their writings obligatory canons without the help of the civil sovereign. ibid.

the style of their council. iii. 520, 561.

their power no other than to invite men to embrace the kingdom of God. iii. 521:—the *burthen* laid by them on the converted, not laws but conditions. iii. 521, 561:—were bound to *teach* the doctrine agreed on in their council, but could not oblige other Christians to observe what they taught. iii. 522.

the canons of the Apostles, collected by Clemens, bishop of Rome. iii. 375, 522.

their office to be *martyrs.* iii. 523, 525:—this the essential mark distinguishing their office from other magistracy ecclesiastical. ibid. 524:—the ordination of the apostles was the act of the congregation, not of Peter or the eleven. iii. 524:—in their time no government by coercion, but by doctrine and persuading. iii. 526:—were only the presidents of the assemblies in the election of officers. iii. 528.

of the apostles such as were fishermen sometimes exercised their trade. iii. 534.

were forbidden by our Saviour *to carry gold and silver* etc. ibid.:—their maintenance the *free gift* of the faithful. ibid.:—and of those that were healed. ibid.

their contention at the Last Supper, who of them should be the greatest man when Christ should be king, iii. 555.

their traditions are but counsel. iii. 564-5:—had no commission to judge between man and man. iii. 568.

the person whom they believed, was Christ himself. iii. 587.

lived, *all* of them, till after the resurrection of Christ. iii. 619.

were baptized most of them in their own blood. iii. 633.

the apostles, and after them the pastors of the Church, why could they cure the diseases of madmen and demoniacs, which now they cannot do. iii. 644.

would not allow themselves to be worshipped. iii. 654.

the virtues of the apostles, the first elements of pontificial power. iii. 695.

their testifying, that the kingdom of Christ was not come at the time of his ascension. ii. 256.

were elected and ordained by Christ. ii. 280:—are called by St. Paul the *Apostles of the circumcision.* ii. 281:—their duty not to *command*, but to *teach.* ii. 283. iv. 195:—had the same power of remitting sins as Christ had. ibid.

in *mysteries of faith*, were promised by Christ infallibility till the day of judgment. ii. 297.

claimed no dominion over men's consciences. iv. 172:—but only persuasion. ibid.:—their answer to the Jews to them that forbad them to preach Christ, *it is better to obey God than man.* iv. 173:—did not till his resurrection understand Christ to be more than a temporal king. iv. 179.

their equality. iv. 192.

the *Apostles' Creed*, how far authorised by the Council of Nice. iv. 392-6:—made up entire as we now have it by the Chalcedonian Council. iv. 401.

Apotheosis—what so called by the heathens. ii. 318. iii. 660.

ἀποσυνάγωγον ποιεῖν.—iii. 502. ii. 288:—a word drawn from the custom of the Jews to cast out of the synagogue men contagious in manners or doctrine. ib. ib.

Apelles—the head of what sect of heretics. iv. 307:—attacked by Tertullian. ibid.:—condemned by what words in the Apostles' Creed. iv. 392.

Appetite—or *approaching*, the first endeavour in animal motion tending towards such things as are known by experience to be pleasing. i. 407. 408. iii. 39. iv. 31:—shunning what is troublesome, *aversion.* ibid. ibid. ibid. ibid.:—appetite and aversion to the same thing alternate in living creatures, as they think it will be for their good or hurt. i. 408:—this alternation called *deliberation.* ibid.

appetite and aversion simply so called, follow not deliberation. i. 408:—if deliberation have gone before, then the last act, if appetite, is called the *will.* i. 409.:—if aversion, then *unwillingness.* ibid.

appetite, where it exists, is of necessity, why. i. 499:—appetite and aversion quickly succeeding each other, called *hope* and *fear.* ibid.:—all passions of the mind, consist of appetite and aversion. ib.

appetite ascribed by the Schools to things inanimate. iii. 4.

of appetites and aversions, some born with men. iii. 40:—others proceed from experience and trial of their effects. ib.:—appetites more properly aversions, what. ibid.:—of things of which we know not whether they will hurt us or not, there may be aversion, but no appetite. ibid.:—the same things do not always cause in man the same appetites and aversions, why. iii. 40-1.

the motion made in sense continued to the heart becomes appetite and aversion. iii. 42:—seemeth to be a corroboration of the vital motion. ibid.:—all appetite, desire, love, accompanied with delight more or less. ibid.:—appetite, and the other simple passions, have their names for divers considerations diversified. iii. 43.

the appetites and aversions of men are diverse, according to their constitutions etc. ii. 47 :—this diversity the cause of quarrel amongst them. iv. 82.

AQUINAS—Thomas, calls eternity *nunc-stans*, an *ever-biding now*. iv. 270. v. 329 :—said by Luther, to be he that did set up the kingdom of Aristotle. v. 64.

ARBITRATOR—the necessity for arbitrators in all controversies. iii. 31. iv. 105. ii. 42:—what he is. iii. 143. ii. 42. iv. 106 :—no man fit to be one in his own cause. ibid. ibid. ibid. :—nor to whom greater profit ariseth out of the victory of one side than the other. iii. 143.

ARCHIMEDES—to be taken in hand before the reader proceeds to the geometry in DE CORPORE. i. 204.
  his spiral, made by diminishing the radius of a circle in the same proportion in which the circumference is diminished. i. 263 :—all after Euclid, save Archimedes, Apollonius and Bonaventura, conceived the ancients to have done all that was to be done in geometry. i. 272.
  assumed by him, that some straight line is equal to the circumference of a circle. i. 273 :—was the first that brought the length of the perimeter of the circle within the limit of numbers very little differing from the truth. i. 287.
  to find a straight line equal to his spiral. i. 307.
  what method he used in his book *de spiralibus*. i. 313 :—demonstrated the quadrature of the parabola from considerations of weight. ibid. :—used the division of two quantities into parts considered as indivisible for determining equality and inequality. ibid.
  found out the proportion of the circle to the square. ii. 198, note :—used what method to find a straight line equal to the circumference of a circle. vii. 63 :—he and all other geometricians have had two principles that cross each other when applied to one and the same science. vii. 68 :—represents *time* by a *line*. vii. 270.

ARISTIDES—banished by the Athenians. iii. 200.

ARISTOCRACY—is, when the representative is an assembly of part only. iii. 171, 548. ii. 93, 94. iv. 127 :—has no choice of counsel, why. iii. 339 :—has the same power as a monarchy. iii. 548.
  they that by some are looked upon as the *best*, are by others regarded as the *worst* of men. ii. 94.
  a government compounded of all three, *aristocracy*, *democracy*, *monarchy*. ii. 95.
  is originally constituted by a democracy. ii. 99. iv. 138, 141 :—in what manner. ibid. iv. 141 :—in it the *council* is free from all obligation. ibid. ibid. :—must have certain times and places of assembly appointed. ii. 100 :—at intervals not long. ibid.
  if an aristocracy decree aught against the laws of nature, it is the sin, not of the civil person, but of those by whose voices decreed. ii. 102.
  cannot fail. ii. 107 :—not easily. iv. 159.
  the best form of, that which imitates *monarchical* government most, *popular* least. ii. 142.
  the council of, cannot do *injury* to its subjects. iv. 142 :—but may offend against God. ibid. :—elects its own members. ibid. :—no covenant between it and the democracy that erects it. ibid.
  the inconvenience from *passion* greater in an aristocracy than in a monarchy. iv. 166 :—the tacit understanding *hodie mihi, cras tibi*. iv. 168 :—the aptitude of an aristocracy to dissolution, belongs only to those governed by great assemblies. iv. 169.
  is formed by the voluntary conjunction of many lords of families. vi. 151.

ARISTOPHANES—vii. 390.

ARISTOTLE—his reasons for desiring to reduce words to predicaments. i. 28 :—incoherency of abstract and concrete names to be found in his Metaphysics. i. 58 :—what he understands, in the beginning of his Metaphysics, by *principles*. i. 63.
  his definition of *Time*. i. 94, 95 :—his definition of *accident*. i. 104 :—right, save in what. ibid.
  says in his Metaphysics, that whatsoever is made of anything, should be called, not *ἐκεινο*, but *ἐκείνινον*. i. 118.
  his *materia prima*, what. i. 118.
  his name for *relative* bodies, *τὰ πρὸς τι*. i. 133.
  his texts whereon grounded the doctrine of the philosophy schools. iii. 3 :—fools value their words by the authority of an Aristotle. iii. 25.
  his doctrine brought into religion by the schoolmen. iii. 108.
  the foundation of his *Politics*, that some men are born to command, others to serve. iii. 140. ii. 38. iv. 103 :—is against both reason aud experience. ibid. ibid. :—hath weakened the whole frame of his politics. iv. 103.
  numbers bees and ants amongst *political* animals. iii. 156. iv. 120, 245. v. 80 :—and man. ii. 66.
  men in the western parts of the world made to receive their opinions concern-

ing the rights of commonwealths from Aristotle &c. iii. 202 :—those rights derived by him, not from the principles of nature, but from the practice of his own commonwealth. ibid.
puts down in his *Politics*, that in a democracy *liberty is to be supposed* &c. iii. 202. ii. 135. iv. 202.
has treated of *law* in general, without professing the study of the law. iii. 251.
the Scriptures mixed by the Enemy with relics of the religion of the Greeks, and much of the vain and erroneous philosophy of Aristotle. iii. 605.
taught in the Lyceum, the walk of the temple of Pan. iii. 666.
nothing can be more absurdly said in natural philosophy than his *Metaphysics*. iii. 669:— nothing more repugnant to government, than much of his *Politics*. ibid. :—nor more ignorantly than a great part of his *Ethics*. ibid:—his authority only current in the universities. iii. 670: —not philosophy, but *Aristotelity* taught there. ibid.:—part of his philosophy called *Metaphysics*. iii. 671.
perhaps knew his philosophy to be false, but writ it fearing the fate of Socrates. iii 675.
his cause why some bodies sink naturally downwards towards the earth. iii. 678.
his definition of *good* and *evil* by the appetite of men. iii. 680 :—from his civil philosophy the schools have learned to call all commonwealths not popular *tyranny*. iii. 682:—and the condition of a democracy *liberty*. ibid:—his error, that in a well-ordered commonwealth not men should govern, but the laws. iii. 683.
his *Metaphysics*, *Ethics*, and *Politics*, serve to keep the errors of the Church of Rome from being detected. iii. 693:—make men mistake the *ignis fatuus* of vain philosophy for the light of the Gospel. ibid.
one of the moral philosophers after Socrates. ii. pref.
his two sorts of government, one relating to the benefit of the *ruler*, the other to that of the *subjects*. ii. 127. iv. 162.
his doctrine that *tyrannicide* is worthy of the greatest praise. ii. 153 .—that the sovereign is bound by the civil laws. ii. 154.
his definition of a *law*. ii. 183-4:—is defective, wherein. ii.184:—his law nothing but naked *contract*. ibid.:—his definition of *man*, that he is a *rational* creature. ii. 269. iv. 226, 303.
no pretence to more knowledge in moral philosophy now, than was delivered 2000 years ago by Aristotle. iv. 73.
his opinions, at this day and in these parts, of greater authority than any human writings. iv. 102.
his opinion, that virtue consists in a *mediocrity*, vice in *extremes*. iv. 110. vi. 218.
his tenets concerning substance and accidents &c. mixed, in the doctrine of the real presence, with tenets of faith concerning the omnipotence and divinity of Christ. iv. 181.
gave the names of *right* and *wrong* as his passions directed him. iv. 211:—has delivered nothing concerning morality and policy demonstratively. iv. 219:—passionately addicted to popular government. ibid.:—his doctrine the origin of seditious opinions. ibid.
he, Pythagoras, Plato &c., the beginners of *heresies*. iv. 387. vi. 98:—held many errors, but found out many true and useful doctrines. ibid. ibid.:—their followers, ignorant men and often needy knaves, made use of their opinions to get their living by the teaching of rich men's children. ibid. ibid. vii. 76:—his *heresy* has had the fortune to predominate over all the rest. iv. 388.
the Fathers expounding the Nicene creed, philosophize out of his principles. iv. 395.
he and the Greek Fathers, what it is they call *division*. iv. 398.
incorporeal substances, introduced by Plato and Aristotle. iv. 426 : — mistook the images seen in sleep for *incorporeal* men. iv. 427:—but neither mention an *incorporeal spirit*. ibid.
ens bonum, et verum convertuntur, an old proverb in the Schools derived from his *Metaphysics*. v. 192.
his definition of *justice*. vi. 8.
his authority, and Plato's, alone had very much credit, Plato's with those that founded their doctrine on the conceptions and ideas of things, Aristotle's with those that reasoned from the names of things. vi. 100:—his philosophy called in to their assistance by the popes. vi. 184-5, 215 :—the writings of no ancient philosopher comparable to his for aptness to puzzle and entangle men with words. vi. 215:—his opinion of *contingency*, *casualty*, and *fortune*. vi. 216:—his *politics*, of what use to the Church of Rome, and to us. vi. 217-18—his *ethics*, also. vi. 218:—his babbling philosophy serves only to breed sedition and civil war. vi. 282-3:—seldom speaks of kings

but as of wolves and other ravenous beasts. vi. 362.

if one of the few that have studied philosophy for the delight men commonly have in the acquisition of science, and in the mastery of difficult and subtil doctrines. vii. 72.

meaneth by *body*, what. vii. 81:—held *fire* for an element. vii. 119:—says that every thing is nourished by the matter whereof it is generated. vii. 137:—the seed sown by him in his *Metaphysics*, and *Natural Philosophy*, what. vii. 226.

Arithmetic — its operations of adding, subtracting &c., cannot be performed without names. iii. 23.

Arius—to be noted against his now sect, that our Saviour was the *begotten son* of God. iv. 175:—allowed Christ to be no otherwise God, than as men of excellent piety were so called. iv. 306-7:—the origin and consequences of his heresy. iv. 391. vi. 102, 176:—condemned in the Apostles' Creed by what words. iv. 392. vi. 103:—his punishment and restoration. vi. 103-4:—his heresy never extinguished so long as there were Vandals in Christendom. vii. 77.

Arminius—his controversy with Gomar, and the rebellion that followed. iv. 329. vi. 241:—introduced again the doctrine of *free-will*. v. 2. vi. 241:—his doctrine hated by the Presbyterians. vi. 241.

Arms—coats of. See Scutcheons.

Army—is the strength by which the people are to be defended. iii. 166:—the strength of the army is in the union of their strength under one command. ibid.:—this command whosoever has, by it alone is sovereign. ibid.:—the sovereign always generalissimo of the army. ibid.

the commander of, should be popular with his army. iii. 341.—but caution given of his fidelity. ibid.:—the good qualities of, are what. ibid.

the people of a great and populous town is as a standing army. iv. 439.

in the Civil War, how practised with by Cromwell. vi. 334:—the *Adjutators*. vi. 335:—sends demands to the parliament, and a charge against eleven members. vi. 337:—is joined by the two speakers and divers members of Parliament. vi. 338:—styles itself *the parliament and the army*. ibid.:—calls the parliament *the gentlemen at Westminster*. vi. 339:—march up to Hounslow Heath. ibid.:—get possession of the City, on what conditions. vi. 340. deliberates on the massacre of all the royalists, and decides in the negative by a majority of two. vi. 364:—cast about how to share the land amongst the godly. vi. 365.

Arrogance—against the *tenth* law of nature. iii. 141:—the *ninth*. ii. 39:—arrogance, what. iii. 142.

Articles—the xxxix, what the Church says in the twentieth. iv. 355.

Arts—the arts, what they are. i. 7:—of public use, are power. iii. 75:—the true mother of them, the mathematics. ibid.:—but pass for the issue of the artificer. ibid.

desire of the arts of peace, disposes men to obey a common power. iii. 87:—no arts in the war of every man against every man. iii. 113:—no art in the world, but is necessary for the well-being of almost every particular man. iii. 237:—should be encouraged for the prevention of idleness. iii. 335.

to know who knows the rules of an art, is a great degree of the knowledge of the art itself. iii. 339:—the best signs of such knowledge, what. iii. 340.

are demonstrable, and indemonstrable. vii. 183:—demonstrable are which. ibid.

Arundel—Earl of, commands under the King in the Scotch expedition. vi. 201:—who he was. vi. 202.

Ascaridæ—the worms so called. iii. 321:—infest the commonwealth under what form. ibid.

Ascham—agent of the Rump, assassinated at Madrid by the Cavaliers. vi. 368.

Askew—Sir George, has the better in a battle with De Ruyter. vi. 368:—his treatment by the Rump. ibid.

Aspiring—the appetite of proceeding from one degree of power to another. iv. 41.

Assembly—disadvantage of a sovereign assembly in receiving counsel. iii. 174:—never can receive it with secrecy. ibid.:—its resolutions subject to inconstancy. iii. 175:—its internal dissension from envy or interest may produce a civil war. ibid.:—its members become one another's flatterers, and serve each other's covetousness and ambition by turns. ibid.:—its favourites and kindred more numerous than of any monarch. ibid.:—its favourites have great power to hurt, but little to save. ibid.

wants liberty to dissent from the counsel of the major part, as a child to dissent from counsel given him. iii. 177:—has need, like a child, of *custodes libertatis*. ib. the whole assembly, in a democracy, cannot fail. iii. 180:—in an aristocracy, the election of another in the place of one of the assembly dying, belongs to the assembly. iii. 181.

the sense of the assembly is the resolution of all debate and the end of all deliberation. iii. 242.

counsel is delivered in an assembly, in what manner. iii. 247-8. ii. 138-9 :—in it, many whose interest is contrary to that of the public. iii. 248.

the passions of an assembly, are like many brands inflaming one another. iii. 248. iv. 166.

in every assembly are some that desire to be thought eloquent and learned in politics. iii. 248. ii. 140 :—in deliberations requiring secrecy, great assemblies are obliged to commit the affairs to lesser numbers. iii. 249. ii. 139-40:—no great commonwealth ever kept up by the open consultations of the assembly. iii. 250.

an assembly of men summoned by a parliament having sovereign power, would thereby acquire no legislative power. iii. 255-6.

when its power is once suppressed, its right perisheth utterly. iii. 322.

in a commonwealth, every assembly without warrant from the civil sovereign, is an unlawful assembly. iii. 460.

the constituent assembly of a commonwealth. ii. 73–4. iii. 159, 162 :— is a democracy. ii. 97 :—the constituent or conventional assembly of a commonwealth, has absolute power. ii. 87, 97 :—if it have times and places appointed for meeting, its power perpetual. ii. 88 :—if it dissolve, the commonwealth dissolves, or absolute power exists somewhere. ibid. 97.

large assemblies why less fitted for deliberation than lesser councils. ii. 136-8 :—liable to and governed by factions, how. ii. 138-9 :—the laws unstable, why. ii. 139 :—cannot take counsel secretly. ib.

in assemblies those that cannot make good their own devices, seek to make vain those of their adversaries. iv. 168.

ASSYRIA—kingdom of. vi. 279.

ASTROLOGY—not the subject of philosophy. i. 11 :—astrologers why so often banished from Rome. vi. 399.

ASTRONOMY—the inventions in astronomy by the ancients, strangled by the snares of words. i. epis. dedic.

to be derived from no further time than from Copernicus. ibid.

the science of, consists in what. iii. 664.

and geometry, the learning of the Chaldeans and Egyptians. iii. 666 :—the first astronomers, furnished by Æthiopia. vii. 73.

ASYMPTOTES—what they are. i. 99 :—depend on supposition of quantity being infinitely divisible. ibid. :—are infinite in number. i. 200.

ATHALIA—slain by Jehoiada. iii. 583 :—was either by the authority of king Joash, or was a great crime in the high-priest. ibid. 617.

ATABALIPA—king of Peru, ordered by the pope to resign his kingdom to Charles v, and murdered for refusing. vi. 177.

ATHANASIUS—his exposition of St. Paul, *In him dwelleth all the fullness of the Godhead bodily*. iv. 306-7 :—by the words in his creed, *not three Gods but one God*, explains what. iv. 307 :—in his creed, *hypostasis* always rendered by the Latins by the word *person*, why. iv. 311.

his exposition of the words *moriendo morieris*. iv. 353 :—his adoption of the principles of Aristotle. iv. 394 :—when he says of the SON, *he was not made but begotten*, how he is to be understood. iv. 396 :—was present at the Council of Nice. iv. 398 :—what he means by *not confounding the persons* etc. ibid. :—was the most fierce of the Catholics. iv. 402 :—banished by Constantine. ibid. :—is supposed to have made his creed in his banishment at Rome. ibid.:—his creed contains the word *hypostasis*. ibid.

ATHEISM—to deny the existence of spirits, very near direct atheism. iii. 68—the atheist, is not a subject in the kingdom of God. iii. 344. ii. 199 :—is to be punished as an *enemy*. ii. 199 :—the sin of atheism, is a sin of *imprudence*. ii. 198 :—not therefore to be excused. ibid. :—the atheist is by God himself named *fool*. ii. 198, n.

is treason against God. ii. 225 :—the *only* treason in his kingdom by nature. ii. 313.

the rocks of *atheism* and *superstition* hard to be avoided without the special help of God. ii. 227 :—atheism proceeds from an opinion of right reason without fear. ib.:—is boldness grounded on what false reasoning. iv. 292 :—there is no reason either in the atheist or in the superstitious. iv. 293 :—of the two, the atheist the more irrational. ibid.

he that believes there is an atheist, comes too near that opinion himself. iv. 294.

atheism *by consequence*, a very easy thing to be fallen into, even by the most godly men. iv. 384.

ATHENIANS — their demand of another Phormio for the war at Lepanto. iii. 97. vi. 202 :—the banishment of their most potent citizens. iii. 200. ii. 134 :—of Aristides and Hyperbolus. ibid.

the Athenian *commonwealth* was free, not each particular man. iii. 201 :—were taught that they were freemen, and that all that lived under monarchy were slaves. iii. 202:—bound themselves against renewing the war for Salamis. iii. 310.

the nature of the moral learning of Athens and Rome. iii. 357.

the revenue exacted of his subjects by a king of Athens deemed a *tyrant* (Peisistratus), half only of what is exacted by the clergy. iii. 608.

overthrew the Persians and got the dominion of the sea. iii. 666:—their power and wealth thereby. ibid.:—their *schools* of philosophy. iii. 667.

their state, in Aristotle's time, popular. iii. 682:—called all kings *tyrants*. ibid.:—their *Thirty Tyrants*. ibid. ii. 153.

how they lived by robbing other nations. ii. 177.

their war with the Peloponnesians was grounded on the pretext of their shutting the Megareans out of their markets. iv. 101.

the aptitude of their commonwealth to dissolution, arose whence. iv. 169.

ATOM—the atoms in the etherial substance. i. 474, 511:—how by fermentation they form a hard body. ibid.

supposed by Epicurus to be indivisible. i. 419.

how their simple motion in a fluid confined in a small space, causes hardness. i. 476-7:—the hard atoms in the air have each a very swift simple motion. i. 481, 517:—differ in consistence, figure, motion, and magnitude. i. 511:—are some congregated to the earth, others to other planets, others carried up and down in space. ibid.:—fall on the earth, some with greater, some with less impetus. ibid.

ATTAINT—is what. vi. 141.

ATTRIBUTES—as *good*, *just*, *liberal*, part of worship natural. iii. 349. ii. 211.

the attributes of God, what. iii. 351. ii. 214-15:—are meant to declare, not what he is, but our admiration and readiness to obey him. iii. 352, 383. ii. 216. v. 343.

those warranted by natural reason, are either *negatives*, *superlatives*, or *indefinite*. iii. 352. ii. 216:—to dispute of the attributes of God, is to dishonour him. iii. 354.—the attributes given to him, have no signification of philosophical truth, but of pious intention to do him the greatest honour possible. ibid.:—have their signification by constitution of men. iii. 355:—those signify honour that men intend shall so be. ibid.:—those so ordained by the sovereign, are to be used for such by men in public worship. iii. 356.

of attributes of *honour*, the schools make attributes of *nature*, for what purpose. iii. 680.

all men suppose some great fault to be signified by an attribute that is given in despite and to a great enemy. iii. 683.

of attributes, some signs of honour or contempt diversely, according to the diversity of opinions. ii. 211-12.

that the attribute in the abstract is the same with the substance to which it is attributed, is universally false. iv. 305.

attributes are names, and it is a contradiction to say they are one and the same with the divine essence. v. 343.

AUDLEY—Lord, commanded the Cornish men in their battle with Henry VII at Blackheath. iv. 201.

AUGURY—predictions from the casual flight of birds. iii. 102.

AUGUSTIN—Saint, his application of the text, *O Lord, rebuke me not* etc. iii. 628:—says, that after the day of judgment all that is not heaven shall be hell. iv. 347.

AUGUSTUS—see CÆSAR.

AURUM FULMINANS—how made, and its effects. vii. 47-8.

AUTHOR—they that trust to authors, what difficulty they fall into. iii. 24.—are like birds that entering by the chimney, flutter at the false light of a glass window, for want of wit to find which way they came in. ibid.:—they that take their instruction from authors, are as much below the condition of ignorant men, as men of true science are above them. ibid.:—are like those that trust to the false rules of a master of fence, and through presumption are either killed or disgraced. iii. 37:—to be guided by general sentences read in authors, in any business whereof a man has not infallible science to proceed by, is a sign of folly. iii. 38:—and generally scorned under the name of pedantry. ibid.

he that *owneth* the words and actions of a *person*. iii. 148:—authority the right of doing any act. ibid.:—is bound by the covenant made by the actor, no less than if he had made it himself. ibid.:—breaketh the law of nature by that done against it by the actor by his command. iii. 149:—the covenant made by mediation of the actor, not valid without the counter-assurance of the author. ibid.:—unless made without expectation of further assurance. ibid.

things inanimate, beings irrational, idols, figments of the brain, cannot be authors. iii. 149-50.

of authors two sorts, *simple* and *conditional*. iii. 152.

facts done against the law by authority, are excused against the author. iii. 288.

Authority—is honourable, why. iv. 39:—is not *male* or *female*. iv. 434.

Automata—what. iii. introd.:—may be said to have an artificial life. ibid.

αὐτόματα—actions so called, whereof no cause could be perceived. v. 93.

Axiom—axioms and common notions, by some called *primary propositions*. i. 37:—are not truly principles, why. ibid.:—the axioms of Euclid are not principles of demonstration, why. i. 82.

Baal—served by the Israelites after the death of Moses, Aaron, &c. iii. 107.

Babel—names originally imposed, forgotten at the tower of Babel. i. 16.

all language gotten and augmented by Adam and his posterity, lost at the tower of Babel. i. 19.

Bacchus—one of the Gentile mongrel gods. iii. 101.

Bacchanalia of the ancients, imitated by the Church of Rome. iii. 663.

Bacon—Lord Chancellor, his experiment of drawing the finger round the lip of a glass with water in it. vii. 112.

Balaam—his person not accepted by God, though he spake by him. iii. 426:—his act in blessing Israel was free and voluntary, but yet determined by God. v. 263.

Banishment—frees the subject from his subjection. ii. 108, 112. iii. 209:—differs from *manumission* in manner only, not in effect. ii. 112.

Baptism—and the Lord's supper, the Sacraments of the New Testament. iii. 406:—is a pact made with Christ by the faithful. iii. 477, 481.

was a rite amongst the Jews before Christ. iii. 483.

was used by St. John, and instituted as a sacrament by Christ. iii. 483.

is probably originally an imitation of the law of Moses concerning leprosy. iii. 483, 484:—might originate in the Gentile ceremony of washing persons, that being thought to be dead chance to recover. iii. 484.

is dipping into water. iii. 498:—to baptize *in the name of the Father* &c., meant what. ibid.:—our promise in baptism, what. ibid.:—constitutes no new authority over us. iii. 499.

is the sacrament of allegiance of them that are received into the kingdom of God. iii. 499:—the end of baptism, is the remission of sins. ibid. ii. 287:—the power to give or deny, depends on the sincerity of the subject. iii. 500.

how to be administered for receiving of the Holy Ghost. iii. 531–2.

few are baptized by bishops, by the Pope fewer. iii. 542:—by kings none, why. ib.

would give no new power to one already authorised to teach, but only cause him to preach true doctrine. iii. 545.

the belief of the article, *Jesus is Christ*, sufficient for baptism. iii. 594. ii. 313. iv. 177:—baptism and repentance, all that is necessary to salvation. iii. 598.

incantation in the ceremony of baptism, practised by the Romish priests. iii. 612–13.

the priest did not, in the apostles' time, put his spittle to the nose of the person to be baptized, saying *in odorem suavitatis*. iii. 622.

baptism for the dead. iii. 630, 632, 633.

the interpretation of *baptism* for the dead, as meaning *prayers* for the dead, discordant to the harmony and scope of the Scriptures. iii. 632:—the word *baptism*, used for being dipped in one's own blood. iii. 632–3:—used by Matthew for a purging with fire. iii. 633.

what *circumcision* was under the *Old* Covenant, that *baptism* is under the *New*. ii. 263:—if the will be not wanting, may for necessity be omitted. ii. 263.

the kingdom of heaven is promised by the covenant made in baptism. ii. 301.

the heresy of *ana-baptism* condemned. iv. 400.

Barnabas—his election to the apostleship. iii. 524, 527. ii. 281:—was a disciple before the passion. iii. 525:—is said to have written on the life and acts of our Saviour, but his book not received. iii. 527.

Baron—a title derived from the Gauls. iii. 83. vi. 260:—signifies a great man. ibid. ibid.:—its derivation. ibid.:—came in with William the Conqueror. vi. 160.

Battery—why in batteries a longer than a shorter piece of timber of the same thickness and velocity, and a thicker than a slenderer piece of the same length and velocity, work a greater effect. i. 217.

Baxter—a reviler of Hobbes. iv. 435.

Bayard—blind. iv. 315.

Be—to say, *the same thing cannot be and not be*, is to speak obscurely; to say, *whatsoever is, either is or is not*, is to speak absurdly. i. 19:—of whatsoever it may be said, *it has been* or *it shall be*, of the same it might have been said heretofore, or may be said hereafter, *it is*. i. 94:—*what shall be, shall be*, a proposition as necessary as this, *a man is a man*. i. 130.

Beast—The *Beast* and the *false prophet*, shall be tormented everlastingly. iv. 358.

Beauty—is honourable, as a sign of natural heat and of much issue. iv. 38. iii. 75.

Bede—has somewhat of ghosts that said they were in purgatory. iii. 687.

Bedlam—iii. 63.

Bees—and ants, numbered by Aristotle amongst political animals. iii. 156. iv. 120, 245. ii. 66:—but have no direction other than their particular appetites. iii. 156:—have art, prudence, and policy, nearly equal to that of mankind. iv. 244. v. 80.

Beelzebub — our Saviour said by the Scribes to have Beelzebub. iii. 67:—his *principality over demons*, a power mentioned in Scripture. iii. 603, 698.

Beggars—their mode of saying their *paternoster*. iv. 25:—have in their minds no images or conceptions answering to the words. iv. 26.

Beginning—the first reckoned of two extremes, of which the last is the end. i. 98:—to imagine the beginning and end of space and time, is to limit them. i. 99:—nothing can be before the beginning. i. 124.

Belial—the sons of, put to death for refusing to consent to the election of Saul. ii. 144.

Belief—the end or resolution of discourse beginning at the saying of some man. iii. 54:—in belief two opinions, of the saying of the man, and of his virtue. ibid.

to believe in, a phrase never used but in the writings of divines. iii. 54:—has raised many disputes about the right object of the Christian faith. ibid.:—means, as it is in the Creed, not trust in the person, but confession of the doctrine. ibid.:—all men believe in God, how. ibid.:—all do not believe the doctrine of the Creed. ibid.

the honour done in believing is due to the person believed in, when. iii. 55:—when we believe, without immediate revelation, that the Scriptures are the word of God, our belief is in the Church. ibid.:—they that believe what a prophet says in the name of God, believe him to be a true prophet. ibid.:—not to believe all the acts written by historians of Alexander or Cæsar, gives no just cause of offence to any but the historian. ibid.:—whatsoever is believed on the authority of men only, is faith in men only. iii. 55.

the proneness of men to believe anything from such as have credit with them, and can with gentleness and dexterity lay hold of their fear and ignorance. iii. 103:—to enjoin a belief in contradictories detects the want of supernatural revelation. iii. 106:—signs of not believing what they would have others believe, take away in the founders of religion the reputation of sincerity. ibid.

belief is not subject to the commands, but to the operations of God. iii. 273, 462, 493. iv. 339:—is not voluntary. iii. 462, 493. ii. 62:—falls not under obligation. iii. 462, 518, 564:—unbelief is no breach of God's laws, but a rejection of them. iii. 273.

to believe any person, we must hear him speak. iii. 587:—of them to whom never spake either God the Father, or the Son, it cannot be said that they believe God. ibid.

every subject is to believe the sovereign. iii. 588:—the reason why in Christian commonwealths all men believe or profess to believe the Scriptures to be the word of God, in other commonwealths scarce any, is that in the former they are taught so from their infancy, in others they are taught otherwise. iii. 589–90.

why true believers cannot do now, what they could in the times of the primitive Church. iii. 644:—without other words but *in the name of Jesus*. iii. 645.

the most sincere men, without great knowledge of natural causes, most subject to rash belief. iii. 687.

believing, is what. ii. 304:—to *believe in*, what. ii. 305:—definition of *belief*. iv. 29. is the admitting of propositions upon trust. iv. 30:—is sometimes as free from doubt as perfect knowledge. ibid.

Bellarmine—the questions handled by him concerning the ecclesiastical power of the pope. iii. 489:—in his controversy *de Summo Pontifice* claims supreme ecclesiastical power for the pope. iii. 547:—his question which of the three forms of government is the best. ibid.:—concludes for one mixed of all three. ibid.:—his question which is the best form of Church government. ibid.:—concludes for the mixed participating most of monarchy. iii. 548:—whether St. Peter had the place of monarch. ibid. 549:—that he was Bishop of Rome, and died there. iii. 551:—that the popes are his successors. ibid.:—that the pope is supreme judge in all questions of *faith* and *manners*. iii. 554:—the texts of Bellarmine for the pope's infallibility in points of *faith*. iii. 554–7:—for his infallibility concerning *manners*. iii. 557:—his argument for the same from reason. iii. 558:—his texts for the power of the pope to make laws. iii.

559-66:—his point, that Christ has committed ecclesiastical jurisdiction immediately to none but the pope. iii. 566:—handleth not the question of supremacy between the pope and kings, but between him and other bishops. ibid:—alleges bishops to have their jurisdiction *jure divino*, but derived through the pope. iii. 567:—his arguments prove that all bishops receive their jurisdiction, not from the pope, but from their civil sovereign. iii. 568.
truly and ingenuously interprets the text of God taking of the spirit of Moses to put it upon the seventy elders. iii. 569.
says the government of the Church is monarchical. iii. 569.
his argument that the bishops receive their jurisdiction from the pope, from the inequality of their jurisdictions. iii. 570:—his argument that the pope is not lord of all the Christian world. iii. 572:—that he has not, without his own territories, any temporal jurisdiction *directly*. ibid.:—that he has supreme temporal jurisdiction indirectly. ibid.:—his argument of the subjection of temporal to spiritual sovereigns. iii. 574:—his error that all Christians form but one commonwealth. iii. 576.
his argument that heretical kings may be deposed by the pope. iii. 579:—that the Christians deposed not the infidel emperors for want of forces. iii. 580:—that St. Paul appointed judges not ordained by the heathen princes. iii. 581:—that kings in their baptism must submit their sceptres to Christ. ibid.:—that by the words *feed my sheep*, Peter had given him three powers, to chase away wolves or *heretics*, to shut up furious rams or evil Christian kings, and to give the flock convenient food. iii. 582:—from the power to teach inferreth a coercive power in the pope over kings. iii. 583.
the champion of papacy against all Christian princes and states. iii. 584.
the texts alleged by him for purgatory. iii. 627–36.
his interpretation of baptism metaphorical. iii. 632:—his inference of the utility of prayers for the dead. iii. 633:—his inference of three sorts of sins and three sorts of punishments. iii. 634:—his text to prove invocation of saints departed. iii. 636:—to prove the descent of Christ into purgatory. ibid.

BEND—in all bending, an endeavour of the parts in the convex superficies to go from each other, in the concave to penetrate each other. i. 476.

BENEFITS—to have received greater than one can hope to requite, from one to whom one thinks oneself equal, disposeth to counterfeit love, but secret hatred. iii. 87:—benefits oblige, and obligation is thraldom. ibid.:—received from one whom we acknowledge as a superior, incline to love. ibid.:—cheerful acceptation of, generally taken for retribution. iii. 88:—to receive, though from an equal or inferior, so long as there is hope to requite, disposes to love. ibid.:—that which men reap benefit by, they are thought to do for their own sakes, and not for the love of others. iii. 107.
men bestow their benefits on *strangers* not from *charity*, but either *contract*, to purchase friendship, or *fear*, to purchase peace. iv. 49.
conferred for *ostentation*, have their reward in themselves. iv. 99.

BENEVOLENCE—desire of good to another. iii. 43.

BERNARD—Saint, has somewhat of apparitions of ghosts, that said they were in purgatory. iii. 687.

BEZA—the text alleged by him to prove the kingdom of God already in this world, *verily I say unto you, that there be some that stand here* etc., the most difficult of all to answer. iii. 617:—will have it to begin from the resurrection of Christ. ibid.
his note upon the text, *God hath raised him up and loosed the pains of death*. iii. 636.

BIBLE—the contention of the divines of England to have it translated into English. iv. 298:—the fruit of its translation. vi. 190-1.

BIGTHAN—was hanged, a proof for hanging traitors. vi. 126.

BIRD—that enters by the chimney, flutters at the false light of a glass window, for want of wit to know which way they came in. iii. 27.

BISHOP—the derivation of the word. iii. 526:—taken metaphorically, amongst the heathen as well as the Jews, to signify the office of a king or other guide of the people. ibid.
the apostles, the first Christian bishops. iii. 526:—the elders in the Christian Churches afterwards called *bishops*. ibid. iv. 194-5:—*bishop*, *pastor* etc., in the time of the apostles, but divers names for the same office. iii. 526:—their calling to proclaim Christ to the Jews and infidels. iii. 527:—never chosen but by the Churches, till the election, for keeping peace, regulated by the Emperors. iii. 529.

no bishop of Rome ever appointed his successor. iii. 529:—were long chosen by the people. iii. 530:—afterwards by the clergy of Rome. ibid.:—afterwards by the Cardinals. ibid.:—without some new power, had therefore no right to appoint other bishops. ibid.

the maintenance of the bishops and pastors till Constantine the Great, was by voluntary contributions. iii. 535:—in the time of the sedition of Damascus, lived splendidly, were carried in coaches, and were sumptuous in their fare and apparel. iii. 535.

ought to say in the beginning of their mandates, *by favour of the king's majesty, bishop* etc. iii. 540:—by saying *divina providentia*, slily slip off the collar of their civil subjection. ibid.:—the bishop of Rome, if understood as monarch of the Church, was Constantine, not Sylvester. iii. 551.

his office to persuade men to expect the second coming of Christ, and to obey their princes. iii. 560:—either every constable holds his office in the right of God, or no bishop holds his so, besides the pope. iii. 567:—no bishop, where not civil sovereign, has any jurisdiction at all. ibid.

in every Christian commonwealth, has his jurisdiction from the civil sovereign. iii. 569, 570:—the inequality of their jurisdictions. iii. 570.

may be ordained and deprived by kings. iii. 571:—the doctrine that a Christian king must receive his crown of a bishop, whence. iii. 607:—and that the bishop takes at his consecration an oath of absolute obedience to the pope. ibid.:—not any privilege of St. Peter, but of the city of Rome, gave the bishops of Rome authority over other bishops. iii. 661, 695.

the doctrine, that bishops have their jurisdiction not immediately from God, nor mediately from the civil sovereign, but immediately from the pope. iii. 567-72, 691.

the presbyter of the chief city or province getting an authority over the parochial presbyters under the name of *bishop*, the second knot on Christian liberty. iii. 695:—the bishop of Rome taking upon him an authority over all other bishops, the third and last knot. ib.

the bishops from the time of Elizabeth exercised their functions in right of the Queen and her successors. iii. 696:—but still retain the phrase *jure divino*. ibid.:—the bishop of Rome got to be acknowledged for bishop universal, by pretence of succession to St. Peter. iii. 697.

what authority they require to be given to themselves. ii. 79, note.

no distinction in the time of the Apostles between *bishop* and *elder*. iv. 194:—the government by bishops has a divine pattern in the 12 rulers and 70 elders, and the 12 apostles and 70 disciples. iv. 195.

a learned bishop, is who. iv. 285.

the bishop consecrates, but the king makes the bishop and gives him his authority. iv. 345:—*jus divinum* never allowed to the bishops by the Pope, before the Reformation. iv. 346:—a bishop blamed in parliament for a book in maintenance of that right. ibid.

of the bishops, not one followed the king abroad, but lived quietly under the protection of the Parliament and Oliver. iv. 417.

the defence of the divine right of bishops to ordain ministers. v. 142.

bishops, the best able to judge of matters at the common-law, why. vi. 90:—the claim of some bishops to temporal power *in ordine ad spiritualia* in their own diocese *jure divino*. vi. 171, 188, 332.

the bishops did not many of them oppose Henry VIII in the Reformation. vi. 188, 332:—were content to let the Act of Supremacy pass, why. ibid. ibid:—in the reign of Edward VI threw out many of the pope's new articles of faith. ibid.

the bishops retire from the house of lords, and protest against all acts in their absence. vi. 274:—ten of them sent to the Tower. ibid:—the act excluding them from parliament. ibid:—all the people of England their enemies. vi. 275.

BLACK—is the privation of light. i. 464:—holes &c., reflecting no light, why they appear black. ibid:—a body with small eminences on its superficies, why it appears black. ibid:—also the sea ruffled with the wind. ibid:—any combustible matter before burning. ibid:—why burning glasses more easily burn black things than white. i. 464.

BLADDER—its swelling and bursting in the exhausted receiver, whence. vii. 21-2.

BLAKE—Admiral, holds Taunton for the parliament. vi. 327:—his battles with Van Tromp. vi. 384-7:—made one of their generals by the Rump. vi. 386:—causes Calais to surrender. ibid:—defeats De Witt and De Ruyter. ibid:—defeats Van Tromp. vi. 393.

BLASPHEMY—the laying of their hands by the witnesses on a man guilty of blasphemy. iii. 543.

Blood—the motion of, *vital* motion. i. 407.

Blushing—that whereby the passion of shame discovereth itself. iii. 46-7. iv. 42:—in young men commendable, in old men not so, wherefore. iii. 47.

Bodin—calls states wherein the sovereign power is divided, not commonwealths, but corruptions of commonwealths. iv. 206.

Body—that bodies without the mind are compounded in the same manner as names, has been the philosophy of many. i. 24:—method of enquiring whether the cause of any appearance or effect be body or accident. i. 75:—definition of. i. 102:—body must be co-incident or co-extensive with some part of space. i. 102. iii. 381:—must be independent of our thought. ibid. ibid:—called *subsisting of itself*, why. ibid. ibid:—called *subject*, why ibid. ibid:—said to be *existing*, why. ibid:—may be understood by reason, as well as perceived by sense. ibid:—its extension, the same thing with its magnitude, or *real space*. i. 105.

many bodies cannot be in one place. i. 108. vii. 85:—nor one body in many places. ibid. ibid:—a body, its magnitude, and its place, are divided by one and the same act of mind. ibid.

body contiguous and continual, what. i. 108.

a body cannot, how little soever, totally and at once go out of its place into another without part of it being in a space common to both places. i. 109.

body can have but three dimensions, why. i. 112.

body can never be generated nor destroyed. i. 116.—but may appear under different *species*. ibid:—but that which is once body, can never be called *not-body*. ibid:—bodies are things and not generated, accidents are generated and not things. i. 117:—body conceived as extension merely, with aptness for receiving accidents, or as body in general, called *materia prima*. i. 118. iii. 415.

body generating, or destroying some accident in another body, is called the *agent*. i. 120:—the body wherein the accident is generated or destroyed, the *patient*. ibid.

one body does not push forward another body because it is *body*, but because it is itself in motion. i. 121:—in a contiguous body, which is at rest, there can be no cause of motion. i. 125:—no body, at rest or in vacuo, can generate or extinguish motion in another not contiguous body. ibid.

two bodies are said to *differ*, when something may be said of one which cannot be said of the other. i. 132:—no two bodies the same. i. 133:—differ in magnitude, how. ibid.:—all bodies differ in *number*. ibid.:—bodies *like*, differ in magnitude only. ibid.:—unlike, in more than magnitude. ibid.:—differ in *species*, how. ibid.:—in *genus*, how. ibid.

the *relation* of bodies, what. i. 133:—bodies *relative* and *correlative*, what. ibid.

bodies, qua *bodies*, have no difference. i. 323:—differ only by reason of their internal motions. i. 324.

heterogeneous bodies are dissipated by simple circular motion, why. i. 324:—homogeneous bodies are congregated by simple circular motion, why. ibid.:—bodies that sink in a fluid medium, will unite only in that place to which they naturally sink. ibid.

some natural bodies have in themselves the patterns of almost all things, others of none at all. i. 389:—that all bodies are endowed with sense, maintained by some philosophers. i. 393.

in the motion of any continued body, one part follows another by cohesion. i. 398.

bodies are the efficient causes and objects of sense. i. 410:—the greatest of bodies, the world. ibid.

bodies are of three kinds, *fluid*, *consistent*, and *mixed*. i. 425:—the cause of the mutual attraction of bodies, not their similitude. i. 434:—all bodies in the world besides the stars, comprehended under the name of *intersidereal* bodies. i. 445:—are either *æther* or such as have some consistency. ibid.:—the latter differ from each other, in what. ibid.

bodies supposed to be of every degree of hardness and softness. i. 445:—and some unspeakably little. ibid.:—no smallness impossible. ibid.:—any imaginable smallness still exceeded by nature. ibid.:—not more deserving of admiration than the vast greatness of others. i. 446:—not supposed to be greater in degree than required to solve the phenomena. i. 447.

the velocity and variety of figure of bodies supposed to be such as the explication of their natural causes requires. i. 448.

the fluid parts of the human body, how drawn by fermentation from the internal to the external parts. i. 450.

bodies heterogeneous consist of parts unlike both in figure and hardness. i. 494–5:—yield an unequal sound on being stricken. i. 494:—bodies both hard and fluid convey sound. i. 498.

to attribute to bodies inanimate appetite for their own conservation, why absurd. i. 510:—to attribute to created bodies the power of locomotion, is to render them independent of their Creator. ibid.:—of the nature of bodies, without reasoning from effects, no sufficient evidence from the senses. i. 524.

how by their unobserved motions bodies produce in us fancy. iii. 2:—bodies fall down out of appetite to rest, the doctrine of the schools. iii. 4.

body and spirit, in the language of the schools, termed substance *corporeal* and *incorporeal*. iii. 380.

is a real part of the universe. iii. 381:—*body* and *substance*, signify the same thing, ibid.:— aerial substances, in common language not taken for *bodies*. ibid.:—whatsoever has dimension, is body. iii. 383:—air and many other things are bodies, though not gross enough to be perceived by sense. iii. 640.

how body is divided in thought. iii. 677.

condensation and *rarefaction* of bodies. iii. 67–89.

in bodies natural three things to be considered, *internal disposition*, *external agent*, and the *action itself*. ii. 150.

almost all bodies, by the often repetition of the same motion, receive a greater and greater aptitude to it. iv. 25.

actions proceeding from strength of body are honourable, why. iv. 38.

a *body politic*, what. iv. 122:—is made naturally, how. iv. 123:—called a *commonwealth*, when. iv. 124:—its institution is either *arbitrary* or by *compulsion*. iv. 126:—the device of making civil laws first, and the civil body afterwards, of no effect. iv. 132-4:—the body politic ought to be free, and in actions assisted by its members, in like manner as the body natural. iv. 136:—its essence is *non-resistance* of the members. ibid:—its faculties and will are fictitious, as its body. iv. 140:—its benefit and damage is that of being ruled. iv. 161:—the error concerning mixed governments, has arisen from not understanding the meaning of a *body politic*. iv. 206:—an *army* is a body politic. iv. 226.

body and *a body*, how they differ. iv. 309:—*pure and simple* body, what. ibid:—some common people so rude, as to call *body* nothing but what they can see and feel. iv. 313.

if a body of any conceivable hardness do not yield at the first access to the least thing that has weight, all the weight in the world will not make it yield. v. 304. i. 212-13.

like bodies are more susceptible of one another's motions. vii. 12:—it is the internal motion of their parts that distinguishes all natural bodies from each other. ibid.:—why all bodies but air do not come together into one heap. vii. 16.

body is anything which hath a being in itself without the help of sense. vii. 81:—what it is *not*. vii. 79–80:—neither motion nor body can be extinguished by less than an omnipotent power. vii. 174:—all bodies, so long as they are bodies, are in motion one way or other, though the farther communicated so much the less. ibid.

Bohu and Tohu—emptiness and confusion. v. 20, 63.

Bologna—the stone made at, why it shines. i. 453.

βουλιμία—the disease of, what. iii. 321:—in the commonwealth, what. ibid.

Boyle—iv. 435, 440.

Bracton—his definition of a *law*. vi. 25:—wherein exceptionable. ibid.:—his description of the power of the king. vi. 31:—the most authentic writer of the common law. ibid.:—of the trial of pleas criminal. vi. 39:—wrote in what reigns. vi. 40:—his definition of *murder*. vi. 83.

Brain—motion from, to the inward parts, and from the inward parts to the brain, is reciprocal. iii. 8.

agitation of the brain by a stroke upon the eye, produces a light. iv. 5:—whence may be concluded that the apparition of light is nothing but motion of the brain within. iv. 6:—the effect of the object working upon the brain does not immediately cease on the object ceasing to work, as water set in motion does not instantly cease to move on the cause of motion ceasing to act. iv. 9.

reciprocation of motion between the brain and the vital parts. iv. 10:—the brain being stirred by divers objects, composes an imagination out of divers conceptions. iv. 11.

from the equality of the senses, is to be inferred the equality of their common organ, the brain. iv. 54.

Bramble—the parable of the *Bramble*, explained. ii. 148.

Bramhall—what *liberty* he means. iv. 240:—his book called *The catching of the Leviathan*, how written. iv. 281:—was written ten years since. iv. 282:—but little talked of. ibid.

makes the idolatry of the Romans better

than the religion of the Jews. iv. 287:—charges Hobbes with being *no friend to religion*. iv. 292:—and with *excusing atheism*. ibid.:—this, that there is *no incorporeal spirit*, is the main root of atheism. iv. 302:—the bold presumption of Hobbes, requires what manner of confutation. iv. 315, 317:—Hobbes doubteth not to say that the word *hypostatical* is canting. iv. 318:—and alloweth any man by command of his sovereign to deny Christ before men. ibid.:—and deposeth Christ from his kingly office. iv. 322:—and taketh away his priestly office. iv. 324:—and believeth not there is any such thing as prophecy in the world. ibid.:—and useth not the Holy Ghost more favourably. iv. 333:—and maketh but a jest of inspiration. iv. 334:—and acknowledgeth no spirit. iv. 335:—and teacheth that there is no catholic or universal church. iv. 336:—and gives the power of making the Scriptures canonical to the civil sovereign. iv. 338:—it is the privilege of Hobbes to make contradictories to be both true. iv. 339:—ascribes no virtue to the sacraments but to be *signs* or commemorations. iv. 341:—and is sometimes for holy orders, at other times casteth this meal down with his foot. iv. 343:—and gives his disciples what hopes of heavenly joys. iv. 346.

is like Sisyphus in the poet's hell. iv. 349.

Hobbes denies the immortality of the soul. iv. 349:—leaves no devils to be feared but wicked men. iv. 356:—describes the kingdom of Satan to be a confederacy of deceivers. iv. 357:—and declares that the sufferings of the damned are not eternal. ibid.:—and acknowledges what sort of eternal fire. iv. 359:—the sum of the Hobbian principles in point of religion. iv. 360:—gives license to a Christian to commit idolatry. iv. 362:—concludes what as to the right of the most successful sword in war. iv. 365:—and makes the civil laws the rules of *just* and *unjust*. iv. 367-8.

the *Catching of the Leviathan* written in the year 1658. iv. 371.

the points wherein he and Hobbes differ. v. ep. to the Reader:—charges Hobbes with publishing his answer without adjoining the bishop's discourse. v. 23:—the bishop's reply he has had in his hands these eight years. ibid.:—the author of the preface nameless. ibid.:—gave Hobbes ten years since sixty objections to his DE CIVE. v. 24:—which he has not answered. ibid.:—since that he has published his LEVIATHAN. ibid.

his understanding of *necessity* and *spontaniety*. v. 39-40:—of liberty. v. 56, 57:—the judgment of the understanding is not always *practice practicum*. v. 74.

honours Hobbes for his person and his learning. v. 110:—his hatred of the doctrine of necessity. v. 111:—Hobbes transforms God into the Devil. v. 125:—eternity is not an everlasting succession, but an indivisible point. v. 329:—his discourse written for what purpose. v. 330, 336:—eternity is the divine substance. v. 335:—God is *actus simplicissimus*. ibid.

his language stinketh to the nose of the understanding. v. 356:—he and Dr. Hammond wrote in defence of the Church of England against schism. v. 447:—were shrewdly handled by an English Papist that wrote against them. ibid.

Bread—man's belief in the power to turn bread into a man. iii. 97, 611-12:—if a man pretend to turn a piece of bread, by words spoken, into a god, or man, or both, we must enquire of God's lieutenant whether it be done or not. iii. 436.

bread stamped with the figure of Christ upon the cross, as if transubstantiated into the wood of his cross as well as his body, and that both were eaten together in the sacrament. iii. 612.

the qualities of bread said to have a being there where they say there is no bread. iii. 675.

Breath—has two motions, one direct, the other simple motion of its small particles. i. 467:—produces heat or cold according as either motion predominates. ibid.

Bribe—to bribe friends in the sovereign assembly, where a man's own cause is to be debated, no injustice. iii. 223:—bribes received to give false judgment, a greater crime than to deceive a man of a greater sum. iii. 294.

Brittle—what bodies so called. i. 343.

Brownists—one of the brood hatched by the presbyterians. vi. 333.

Brute—animals, are not to be termed *political*, why. ii. 66:—their consent does not form *one will*. ibid.

Brutus—Marcus, had his life given him by Julius Cæsar, and murdered him. iii. 8:—his dream at Philippi. ibid.:—the explanation of. iii. 9.

Bullet—why a bullet from a musket will pass through without throwing down a board standing on its edge. vii. 52:—why shot very obliquely into the water, it rises again into the air. vii. 56:—the allegation that a bullet out of a gun will melt from its own swiftness. vii. 122.

Burgess—the origin of sending burgesses to parliament. vi. 158, 261.

Burglary—is what. vi. 94.

Burrough—their origin. vi. 158-9:—why so many more in the west than in other parts. vi. 159.

Burroughs—the observations made by him at Vaygates and Limehouse on the variation of the needle. vii. 160.

Cade—John, his insurrection. vi. 61.

Cadmus—first brought letters into Greece. iii. 18. iv. 445.

Cæsar—*Julius*, murdered by Brutus. iii. 8, 55:—his death, the many actions of a number of senators. iii. 90:—the war between him and Pompey, whence. iii. 310:—made himself master of the senate and of the people, how. iii. 320:—his canonization. iii. 660:—decreed that he should have *thensam et ferculum*. iii. 662.

Augustus, in changing the state into a monarchy, assumed only the office of *Pontifex Maximus* and *Tribune*. iii. 661:—abandons Cicero to Antony. vi. 253:—what things passed on his reconciliation with Antony. vi. 307.

Tiberius, his desire of revenge. iv. 43.

Calamity—for one man to take pleasure in the great calamity of another without any end of his own, not possible. iii. 47.

Calf—the *Golden*. iii. 466, 653, 658, 708.

Calixtus—Pope, the first elected after emperors were Christians. vi. 179:—his excuse to the emperor. ibid.

Calvin—and Luther, cast out the doctrine of *free-will*. v. 1–2.

Cambridge—the Universities of Oxford and Cambridge the noblest of Christian Universities, and of the greatest benefit to the commonwealth, on what condition. vii. 339-400.

Canons—set up agianst *laws*. iii. 316, 609:—supremacy, and the power of making canons, implieth a commonwealth. ibid.

two senses in which a writing may be said to be canonical. iii. 512:—signification of the word *canon*. ibid:—precepts from a teacher or counsellor are *canons*. ibid:—canons are laws, when. ibid. vi. 22.

canons, the acts of the Pope. iii. 609:—till the translation of the empire to Charlemange were but voluntarily received by Christian princes. ibid:—afterwards, the emperors obliged to let them pass for laws. ibid.

Canonization—of saints, a custom as old as the Roman commonwealth. iii. 660:—is the same with the ἀποθέωσις of the heathen. ibid. ii. 318:—tends to secure the power of the Pope, how. iii. 692:—tends to human sovereignty. ii. 318.

Canutus—relieved the hundred from amercement for secret murder. vi. 83:—his law of murder. ibid.

Carneades—held his school at Rome, when ambassador there. iii. 667.

Carnival—of the Church of Rome. iii. 663.

Cassiopeia—the new star seen in, an argument that comets cannot be ice in the air. i. 483-4.

Catiline—his death, one action of all the senators of Rome. iii. 90:—never a greater artist in stirring up sedition. ii. 161. iv. 209:—his character by Sallust. ibid. ibid.

Cato—advised the Senate to dispatch Carneades quickly, that he might not corrupt the youth of the city. iii. 667:—his partiality in judging his own commonwealth. ii. dedic.

Cavallerius—Bonaventura. i. 313.

Cause—how one proposition is said to be the cause of another. i. 43:—understanding is the cause of understanding, but speech not the cause of speech. ibid:—to say a thing is the cause of the properties of the thing, is to speak absurdly. ibid:—a geometrical figure is said to be the *formal* cause of its properties, why. i. 43-4:—one knowledge is truly the cause of another knowledge. i. 44.

the science of causes, what. i. 66:—causes of things, by what only method to be found out. ibid.:—the cause of the whole is compounded of the causes of the parts. i. 67:—of singular things, of the causes of universal things. i. 68:—the highest and most universal in every kind are known by themselves. i. 69.

the universal cause of all things, motion. i. 69.

definition of. i. 77.

in the searching out of causes, there is need partly of the analytical, partly of the synthetical method. i. 79.

paralogism of *false cause*. i. 88-9.

the cause of all effects consists in certain accidents in the agent and patient. i. 121:—if these be present, the effect is produced. ibid:—if one be wanting, then the effect is not produced. ibid:—that accident in the agent or patient, without which the effect cannot be produced, is called *causa sine qua non*. ibid.

cause simply, the aggregate of all the accidents in agent and patient, which

when present the effect cannot but be produced, if any one be wanting, the effect cannot be produced. i. 121-22, 125:—the *efficient* cause, the aggregate of accidents in the agent requisite for producing the effect. i. 122:—is what. vii. 82-3:—the *material* cause, the aggregate of accidents in the patient, requisite for producing the effect. i. 122:—is what. vii. 82.
no cause, where no effect. i. 122.
efficient and material causes, but parts of the entire cause. i. 122, 129:—*entire* cause, is always sufficient to produce its effect. i. 122:—in the instant in which entire, in the same instant the effect is produced. i. 123, 128.
causation and production of effects consists in a certain continual progress. i. 123:—in this progress, the first part can be considered as no other than action or cause. i. 124:—and the last part as effect. ibid.:—every intermediate part, both cause and effect. ibid.
efficient cause and the power of the *agent*, the same thing. i. 127, 131:—material cause and power of the *patient*, the same thing. i. 128
cause respects the past, *power* the future time. i. 128:—entire cause, and the power of agent and patient, the same thing. ib.
that is said to happen by chance, of which we do not yet perceive the cause. i. 130.
formal and *final* cause. i. 131. vii. 82:—are both efficient causes. ibid.:—*final* cause has no place but in such things as have sense and will. i. 132:—hath place only in natural philosophy. vii. 82.
the proportion between any two effects proceeds from the proportion between the causes concurring to produce one effect and the causes concurring to produce the other effect. i. 264:—the causes of quantities, that is, the motions by which they are made. i. 265.
one or many eternal causes, how arrived at. i. 411:—in reasoning from cause to cause, no proceeding eternally. i. 412.
possible causes, the subject of physical contemplation. i. 531.
the use to us of the knowledge of what causes a thing comes about upon, and in what manner. iii. 35:—the desire of knowing causes, a lust of the mind that exceedeth the short vehemence of any carnal pleasure. iii. 45:—ignorance of causes constrains men to rely on the advice and authority of others. iii. 90:—disposes men to make custom and example the rule of his actions. iii. 91:—ignorance of remote causes, disposes men to attribute all events to causes immediate and instrumental. ibid.:—of natural causes, disposes to credulity, and to believe many times impossibilities. iii. 92.
anxiety for the future disposes men to enquire into the causes of things. iii. 92:—the knowledge of causes enables men better to order the present to their advantage. ibid.:—love of the knowledge of causes, draws a man to the thought of a cause eternal, that is, of God. ibid.
no profound enquiry into natural causes without an inclination thereby to believe that there is one God eternal. iii. 92.
a cause eternal, is that which men call God. iii. 92, 93, 95-6.
causing, that so called unknown to almost all men. iii. 97.
in a school where some profit others profit not, the cause of learning in them that profit is the master. iii. 590.
the efficient cause must be before the effect. ii. 677.
everything is best understood by its constitutive causes. iii. pref.
the conception of cause and effect for the most part follow each other in imagination as they do in sense. iv. 15:—why. ibid.:—nothing whereof there is not some cause. iv. 30.
doctrines concerning the concatenation of causes raised by man's natural reason out of the Scriptures, not necessary to salvation. iv. 181.
every action of man is necessitated and determined by what *concourse of causes*. iv. 246:—of which concourse every cause is determined by a like concourse of *former* causes. ibid.:—the concourse of *all* causes, is an innumerable number of chains, the first link being God. ibid.:—the whole cause of an event may depend not on one chain, but on many together. iv. 247:—the last dictate of the judgment is not properly the *whole* cause, but the last part of it, and yet may be said to produce the effect *necessarily*. ibid.
the *necessary* cause of any effect, is the junction of all causes subordinate to the first into one total cause. iv. 261:—hardly any one action, how casual soever it seem, to the causing whereof concur not whatsoever is *in rerum natra*. iv. 267.
the *sufficient* cause, what. iv. 274. v. 382-4:—the same is also *necessary*. ibid. 276.
a thing cannot be imagined to begin without a cause, why. iv. 276.
ignorance of *second* causes makes men fly to some *first* cause, the fear of which breeds devotion and worship. iv. 292.

the concourse of all causes makes not one simple chain, but an innumerable number of chains, joined together not in all parts, but in the first link, God. v. 105.

the doctrine of natural causes hath not infallible and evident principles. vii. 3:—the entire progress of nature, from the efficient cause to the effect produced, is the generation of anything. vii. 78:—how this generation made, a question hard and for the most part impossible to answer. ibid.

CENIS—Mount, parts Savoy from Piedmont. i. 484:—that a river springs there which runs down by Susa, not true. ibid.

CENTAUR—an imagination compounded of the image of a man and of a horse. iii. 6, 649:—the fable of their generation by Ixion and a cloud, explained. ii. pref.

CEPHAS—the surname of Simon the apostle, is a Syriac word signifying *stone.* iii. 550:—iii. 696.

CERBERUS—iii. 100.

CEREMONIES—of religion, from what cause different. iii. 98:—those used by one man, ridiculous to another. ibid.

CERES—madness ascribed to her by the Grecians. iii. 65.

CHAIN—civil laws are artificial chains. iii. 198:—are weak in their nature, but strong from the danger of breaking them. ibid.

CHALDEA—one of the most ancient of kingdoms. iii. 666:—the Chaldean philosophers. vi. 279. vii. 74:—their astronomy, geometry, and arithmetic. vi. 282:—the derivation of the name. vii. 74-5.

CHALCEDON—council of. iv. 401. vi. 176.

CHANCE—that is said to happen by chance, of which we do not yet perceive the cause. i. 130.

CHANCELLOR—*Cancellarius*, an officer under the Roman empire, vi. 56:—his office, what. ibid.:—the petition of the Commons, that he make no order against the common law. vi. 58:—the petition that the most wise and able men might be made chancellors. vi. 66.

CHANGE—that is said to be changed, which appears to our senses otherwise than formerly. i. 126.

CHAOS—the unformed matter of the world. iii. 99:—the first chaos of violence and civil war. iii. 427.

CHARITY—the impotent should be provided for by public charity. iii. 334:—the passion of charity, what. iv. 49:—is the scope of the whole law of nature. iv. 114.

CHARLEMAGNE—the translation to him of the Roman empire. iii. 574, 609. vi. 178.—was content to take it as the gift of God. vi. 179:—exhorted by the pope to erect universities. vi. 184, 213. vii. 77-8:—he and Leo III divided the power of the empire into *temporal* and *spiritual.* vii. 77.

CHARLES—I, had the sovereignty of England from a descent of 600 years. iii. 173. vi. 165-6:—his character. vi. 166:—raises an army and marches into Scotland. vi. 199:—treats, and abolishes episcopacy. vi. 200:—calls, and dissolves, the parliament of April 1640. vi. 203-4:—raises a second army. vi. 204:—and marches towards Scotland. vi. 207:—calls the Long Parliament. ibid.:—accused of a purpose to introduce popery. vi. 239:—of being governed by the queen. vi. 240:—sends to prisons remote from London three persons condemned for sedition, who are released by the parliament and return in triumph. vi. 244:—sacrifices Strafford. vi. 253:—his journey to Scotland. vi. 258:—and return. vi. 262:—and reception. vi. 263:—his notice of the militia bill whilst in debate in the Lords. vi. 264:—his answer to the *Remonstrance* and *Petition.* vi. 272:—goes to the House to seize the five members. ib. the best king perhaps that ever was. vi. 282.

refuses to discover his advisers, and denies a guard to the House of Commons. vi. 284:—goes with the queen to Dover, where she embarks for Holland. vi. 286:—proceeds with the two princes to York. ibid.:—his answer to the petition for the militia. ibid.:—refuses to leave the prince at Hampton Court. vi. 287:—his party at York weaker than that of the parliament. vi. 291:—loses Hull. vi. 292, 313:—refuses to grant the 19 propositions of the parliament, and prepares for war. vi. 297:—sets up his standard at Nottingham. ibid. 314:—by degrees grew stronger than the parliament. vi. 300.

his resources at the breaking out of war. vi. 301-6:—borrows money on the crown jewels. vi. 304:—his counsel not good. vi. 306:—the advice of his counsellors on all occasions to offer terms, from what motives. vi. 306-7, 319:—his advisers, who. vi. 309:—should have dissolved the parliament, notwithstanding the act for continuing it. vi. 310.

gives battle to Essex at Edge-hill, and marches to Brentford. vi. 315:—retires to Oxford, why. ibid.:—the queen lands at Burlington and joins the king. vi. 316:—stays to besiege Gloucester, and misses the opportunity of routing the House of Commons. vi. 323:—defeats Waller at Cropredy Bridge, and Essex in Cornwall. vi. 325:—flies to the Scots at Newark. vi. 329:—delivered up to the parliament. vi. 330:—carried off by Joyce to the army. vi. 335.—his flight from Hampton Court to the Isle of Wight. vi. 342.

is brought to trial before the High Court of Justice, refuses to plead, and denies their authority. vi. 354:—is sentenced and executed. vi. 355:—his usage by the soldiers, and behaviour. ibid.

CHARLES—II, comes over to Scotland, how treated by the Scots. vi. 372:—is required to acknowledge the sins of his house &c. ibid.:—yields all that they require. vi. 373:—is crowned at Scone. vi. 375:—marches from Stirling into England, and is defeated at Worcester. vi. 377:—his escape. vi. 378:—his restoration. vi. 417:—presses for an act of *Oblivion*. ibid.

is acquainted with all the experiments in the natural philosophy of the times. vii.4.

CHARON—the officer of Hell of the Gentiles. iii. 100.

CHARTERS—what. iii. 276:—the king's charter, what. vi. 33.

χειροτονεῖν—its signification. iii. 528-9. iv. 194.

CHERUBIM—the Cherubims over the ark, alleged for the worship of images. iii. 646:—iii. 656, 657.

CHILD—some beasts at a year old, more observant and more prudent than a child at ten. iii. 16:—has no reason, till the use of speech attained. iii. 35-6:—is called reasonable for the apparent possibility of attaining reason. iii. 36:—taught to believe that their brothers and sisters are not born, but found in the garden. ibid.

have no rule of good and evil manners, but the correction received from their parents. iii. 91.

children are constant to their rules, men not so. iii. 91.

man acquires sovereign power over his children and their children by natural force. iii. 159. ii. 116:—the parent has dominion over the child, not by generation, but by consent. iii. 186. ii. 116. iv. 155-6:—in a state of nature, if no contract, the dominion is in the mother. iii. 187. ii. 116, 118. iv. 155:—if exposed by her, the dominion is in him that nourisheth it. iii. 188. ii. 117. iv. 155.

the right of dominion, in commonwealth, settled by the civil law. iii. 187. ii. 118:—for the most part, but not always, in favour of the father. ibid. ii. 118:—is in the power of the father, if the sovereign of the mother. iii. 188. ii. 118. iv. 156:—and of the mother, if the father be her subject. ibid. ibid. ibid.:—the child of a man and woman, monarchs of two several kingdoms, either passeth by contract, if any, or followeth the dominion of its place of residence. iii. 188.

he that hath dominion over the child, hath dominion over the children of the child. iii.188:—and over their children. ib.

is not bound to obedience in things by the law forbidden to be done. iii. 222:—in all other things is bound to its father as to its immediate sovereign. ibid.

no law over children. iii. 257:—not capable of the title of just and unjust. ib.

parents have sovereign authority over their children. iii. 274. ii. 145.

is bound to obey his parents whilst under their tuition, and afterwards to honour them with external signs of honour. iii. 329.

is to be taught, what. iii. 329.

children by nature selfish, and ready to strike their parents. ii. pref.:—yet not properly to be called wicked, why. ibid.:—till they come to years of discretion. ib.

is, in the state of nature, in the power of him that nourishes him. ii. 10 n. 116-117. iv. 155, 157:—is in the dominion of him that is lord of its mother. ii. 117, 118. iv. 156.

the child of concubinage, belongs to the father or the mother, according to the divers laws of divers cities. ii. 118:—according to covenant. iv. 156, 157:—is as much subject to those by whom it is nourished and brought up as a servant to his lord. ii. 119:—or as a subject to his sovereign. ibid.

can suffer no *injury* from its parent. ii. 119:—is freed from subjection as a subject or servant. ibid.

cannot, when he has acquired strength, justly pretend equality with him that has preserved him, why. iv. 155-6.

the man has for the most part the dominion over the children, why. iv. 157.

their assent to the laws of their ancestors, how obtained. v. 180:—the true reason why we admonish men, and not children. v. 191.

CHILPERIC—king of France, deposed by Pope Zachary. iii. 109, 574. vi. 178.

CHIMÆRA—golden mountain, centaur etc., a composition of the mind called *fiction*. iv. 11. i. 400. iii. 649.

CHINA—iii. 700.

Christ—no point of Christian faith, that God makes unnatural apparitions oftener than he changes the course of nature. iii. 10:—many disputes about the right object of the Christian faith, raised by the use by divines of the words *believe in*, *credo in*. iii. 54.

said by the Scribes to have Beelzebub, and by him to cast out devils. iii. 67 :—spoke to the disease of madness as to a person, as being the usual phrase of those that cure by words only. iii. 68, 640.

the success of the Christian religion greatly attributable to the uncleanness, avarice etc., of the Gentile priests. iii. 108.

personated God. iii. 150, 485, 487, 488: —came to reduce the Jews into the kingdom of God not as of himself, but as sent from the father. iii. 150.

the mysteries of the Christian religion are above reason. iii. 325.

his sentence concerning the man that was born blind. iii. 347. ii. 208. iv. 249. v. 116:—his warning to his disciples of the danger of miracles. iii. 363. iv. 63: —represented the person of God in the time he lived on earth. iii. 377.

if the whole number of Christians be not united in one commonwealth, they are not one person. iii. 379:—if they be one commonwealth, all Christian monarchs and states are private persons, subject to be deposed by an universal sovereign. ibid.

the main article of Christian faith, *that Jesus is Christ*. iii. 386, 495, 504, 549, 590, 595, 632, 643. ii. 370, 310. iv. 64, 66, 174.

seen by his disciples walking on the sea, was supposed by them to be a *spirit*. iii. 387 :—that is, an aerial body. ibid.: —taken for a *spirit*, when he delivered Peter out of prison. ibid.

called *the angel of the covenant*. iii. 392.

was put to death as an enemy to Cæsar for the claim of a kingdom on earth. iii. 402.

is called *the word of God*, in what sense. iii. 410:—by some the *verbe* of God. ib.: —in him only the Godhead dwelleth bodily. iii. 420, 422:—the only sovereign prophet, in the time of the New Testament. iii. 420, 475:—was both God that spake, and the prophet to whom he spake. ibid.

Jesus is Christ, the preaching of this doctrine the only mark of a true prophet. iii. 425, 426, 495:—Jesus is Christ, that is, the king of the Jews promised in the Old Testament. iii. 425, 590.

Christians must take their Christian sovereigns for God's prophets. iii. 427.

Christ wrought not miracles in his own country, why. iii. 431:—could not use his power in converting those whom his father had rejected. ibid.:—has satisfied for the sins of all that believe on him, and recovered the eternal life lost by Adam's sin. iii. 438.

the two men in white clothing, what they said to the apostles looking upon Christ ascending. iii. 439:—soundeth as if Christ should come down to govern men on earth eternally. iii. 440 :—his answer to the question of the Jews, whose wife the woman that had married many brothers should be in the resurrection. ibid.:—shall found the new kingdom of heaven, when. iii. 441.

by his words, *that the dead are raised, even Moses shewed* etc., he intended to prove the resurrection of the body, that is, the immortality of man. iii. 442 :—his form of speech in curing the sick of the palsy, to shew he had power to forgive sins. iii. 451:—is for what cause called our *Saviour*. iii. 452 :—his discourse with the woman of Samaria. iii. 454.

declares his kingdom not to be of this world. iii. 456, 478, 480, 490, 509, 519, 555, 560, 578. ii. 256. iv. 196.

came to renew the kingdom of his father by his doctrine. iii. 456, 560:—his coming again to reign over the elect everlastly, what it shall be. iii. 456, 476:—his satisfaction for sin makes it not unjust for God to punish sinners with eternal death. iii. 457, 476:—but was such as God was pleased to require. ibid. ibid.

is in what sense the head of the Church. iii. 459.

every Christian subject to that commonwealth whereof he is a member. iii. 460: —and to the commands of no other person. ibid.

faction and civil war, in every Christian's own breast, between the *Christian* and the *man*, whence. iii. 461.

his three offices, *redeemer*, *pastor*, and *king*. iii. 475:—his sufferings figured in the yearly atonement for sin under the Levitical law. iii. 477.—was both the *sacrificed* goat and the *scape*-goat. ibid.: —is the lamb of God, equivalent to both the goats. ibid.

was not king of those he redeemed during his sojourn on earth. iii. 477:—but by virtue of the pact in baptism the

faithful bound to obey him whenever he should take the kingdom upon him. ib.
his kingdom begins not till the resurrection. iii. 478, 481, 490, 498, 551, 562, 578, 620, 625. ii. 255, 257. iv. 323.
was the Messiah. iii. 478:—and the sovereign prophet. ibid.
came to restore the kingdom of God by the old covenant. iii. 479:—by a new covenant. ii. 251, 254, 257:—his office twofold, to proclaim himself the Christ. iii. 479:—and by teaching and miracles to convert men. ibid. ii. 258.
the time of his preaching why by himself called the *regeneration*. iii. 479. ii. 256.
commanded to obey those that sat in Moses' chair. iii. 480:—and to pay tribute to Cæsar. iii. 480. ii. 147:—in proving himself to be the Messiah, did nothing contrary to the laws of the Jews. iii. 480:—refused to take upon himself to be a judge. ibid. 565, 568. ii. 258.
is peculiarly king of his elect by their pact in baptism. iii. 477, 481:—signifies that he shall reign in his human nature, when. iii. 481, 482, 498.
by the *eating* at his table, is meant the eating of the tree of life. iii. 482.
shall be king no otherwise than as God's lieutenant. iii. 482, 484. iv. 323.
it was prophesied of him that he should be like in office to Moses. iii. 482:—his actions, wherein they were like to those of Moses. ibid. 483. ii. 258. iv. 191-2, 197.
justified the man that cast out devils in his name. iii. 483.
the Christian religion not embraced by any civil sovereign till long after the ascension. iii. 485.
gave his spirit to his apostles, *not* by imposition of hands. iii. 486.
was God and Man. iii. 489, 498, 653.
his ministers, unless kings, can require no obedience in his name. iii. 490, 492:—compares the regeneration to *fishing*, why. iii. 490:—also to *leaven*, *sowing of seed*, names which exclude *compulsion*. iii. 491. ii. 260:—his ministers, unless civil sovereigns, can punish no man for not believing or for contradicting them. iii. 491:—left their lawful authority to all princes, infidel as well as Christian. ibid.:—in controversies of *temporal* matters. ii. 271.
every sincere Christian, has the same liberty that was granted by Elisha to Naaman. iii. 493, 494, 601.
Jesus is Christ, the only article death for which deserves the name of *martyrdom*. iii. 496.
tells his disciples, their office was to minister, not to be ministered unto. iii. 497:—gives his apostles power to forgive and retain sins, not absolutely, but conditionally. iii. 500:—accepted the invitation of Zacchæus the publican, in order to convert him. iii. 503;—this treated as a crime. ibid.
beyond his kingdom, all other kingdoms after the judgment are in that of Satan. iii. 504.
Jesus is Christ, the only preaching of the Apostles. iii. 511, 549, 592, 595. ii. 309:—the import of this article. iii. 496, 498, 511, 590, 597, 598, 602. ii. 306, 307 n. iv. 174.
bid the Jews interpret their Scriptures for themselves. iii. 512.
the Christian Churches received for true doctrine the writings of the Apostles. iii. 517.
came not to judge, but to save the world. iii. 519:—has subjected us to no other laws than those of the commonwealth. ibid. 587. ii. 265:—and the law of nature. ibid. ii. 267:—left not new laws to oblige, but new doctrine to prepare us for the next. ibid.:—sent his apostles as sheep unto wolves, not as kings to their subjects. iii. 520. iv. 196.
the decrees made in the synods of the early Christians. iii. 520.
his power only to *invite* to embrace the kingdom of God. iii. 521. ii. 258:—they that received not his doctrine, did not *therein* sin, but died in their sins. iii. 521.
the Christians lived on a common stock in the first times. iii. 523, 531.
his ministers in this age either cannot confer the graces which are signs of the Holy Ghost, or there are very few true believers, or Christ has very few ministers. iii. 532.
for the maintenance of him and his apostles had a purse. iii. 534:—and the *freegifts* of the faithful and those that were healed. ibid.:—after the ascension the Christians lived in common on the money made by the sale of their possessions. iii. 534.
asked by the chief priests and elders, *by what authority thou doest these things*. iii. 540:—baptized none, but sent his apostles and disciples to baptize. iii. 542.
Jesus is Christ, no other articles of faith required otherwise than as founded on that. iii. 549.
preached, that *the kingdom of God is at hand*. iii. 549:—forewarned men of false Christs, why. iii. 552:—tells his disciples, that till the kingdom of God was

come he would celebrate the Passover with them no more. iii. 555 :—that one of them should betray him. ibid.

his words *feed my sheep*, not a power to make laws, but a command to teach. iii. 560 :—refused to tell his apostles when his kingdom should come. ibid. :—was not sent by his father to make laws in this world. ibid.:—he that despiseth the counsel of those that are sent by him, despiseth the counsel of Christ himself. 563:—never accepteth forced actions, but the inward conversion of the heart. iii. 565 :—left the doctors of his Church to lead, not to drive men to him. ibid.

the Christian stood in awe not of the empire of an apostle, but of his reputation amongst the faithful. iii. 565.

he and his apostles have expressly commanded us in all things to be obedient to our sovereigns. iii. 568.

his kingdom at the resurrection shall be a spiritual commonwealth. iii. 578.

the Christian is he that has obliged himself to receive Christ at his coming for his king. iii. 580:—must not choose for his king in this world one that would make him violate his faith. ibid.:—the Christians deposed not infidel emperors because they wanted forces. ibid.:—Christ might have had legions of angels, and wanted not forces to depose Cæsar. ibid.

Christians must tolerate their heathen princes for conscience sake. iii. 581, 602:—Christian kings are but subjects of Christ. iii. 581.

his counsel to *beware of false prophets* &c., given not to the apostles, nor to Peter, but to the multitude of Jews that followed him into the mountains. iii. 582:—advised to let the corn and tares grow up together to the day of judgment. ibid.:—did not give Peter the power of separating *furious rams* or Christian kings that refuse to submit to the Roman pastor. ibid.

his precept, *fear not those that kill the body* &c., when it has place in the case of the commands of sovereigns. iii. 585:—of faith in him, the reward is remission of sins. ibid.:—makes our love to God and to one another a fulfilling of the law. iii. 586:—in his sermon on the Mount gave to the Jews no new laws, but expounded the law of Moses to which they were already subject. iii. 587.

Jesus is Christ, the one article necessary to salvation. iii. 590. ii. 306–7, 312–13, 316. iv. 345.

the marks of the true Christ, to be of the stock of David, and born of a virgin. iii. 591, 593.

preached, that he was the king of the Jews. iii. 591:—the inscription on his Cross. iii. 591, 481. ii. 308. iv. 178.

wheresoever he saith, *thy faith hath saved thee*, the cause is some confession directly or indirectly implying a belief that *Jesus is Christ*. iii. 594. ii. 313. iv. 177–8:—for the belief of this article we are to reject the authority of an angel from heaven, if necessary. iii. 595. ii. 310.

shall come in the day of judgment to restore the kingdom of God in Israel. iii. 597.

he that holdeth this foundation, *Jesus is Christ*, holdeth expressly all he seeth rightly deduced from it, and implicitly all that is consequent thereunto, though he discern not the consequence. iii. 598.

why in Christendom, ever since the apostles, such justling, by foreign and civil war, such stumbling at the asperity of fortune and little eminences of other men. iii. 604:—Christendom is still in the dark. ibid.

Christian men are already in the kingdom of grace. iii. 606:—they that are not against Christ, are with him. iii. 609.

his words *this is my body*, signify what. iii. 611 :—taken literally cannot extend beyond the bread consecrated by Christ himself. iii. 612.

his passion is a discharge of sin to all that believe on him. iii. 614:—and a restitution of eternal life to them, and them only. ibid.:—his answer to his apostles asking, *wilt thou at this time restore again the kingdom to Israel*. iii. 618 :—agrees not with the coming of his kingdom at the resurrection. ibid. : —his words, *if I will that he tarry till I come* &c., left as a saying not understood. iii. 619:—his words, *verily I say unto you there be some of them that stand here* &c. iii. 617:—have perhaps relation to the *Transfiguration*. iii. 619.

where he saith that Abraham, Isaac, Jacob are living, speaks of the promise of God, and of their certitude to rise again, not of life actual. iii. 624.

his words, *the children of this world marry and are given in marriage* &c., mean a resurrection to eternal life, not to punishment. iii. 626.

his words, *whosoever speaketh a word against the son of man* &c., hardly to be reconciled with all the doctrines now unanimously received. iii. 629:—seem to mean the severity of pastors against those that deny their authority. iii. 630:—have been

taken in the Christian Church as a prophecy concerning the times. ibid.
his baptism in his own blood on the cross. iii. 633.
whether those that have not heard of or believed in Christ, may after the resurrection be received into his kingdom. iii. 633–4.
his words, *agree with thine adversary quickly* &c., an allegory. iii. 634:—explained. ibid.:—his words, *whosoever is angry with his brother without a cause* &c. ibid.:—explained. iii. 635.
all judicature shall appertain to him and his apostles. iii. 635.
why he did not contradict or teach the contrary of phantasms being real things. iii. 640:—his speech in addressing devils, madness, fevers, the winds &c., was a mode of signifying the power of God's word. iii. 640–41:—his temptation in the wilderness. iii. 641:—was not *possessed by a spirit*, but went of himself into the wilderness. iii. 642:—his carrying up and down from thence to the city, and thence to the mountain, was a *vision*. ibid.:—was led into the wilderness not *by*, but *in* the spirit. ibid.
why Christ and his apostles did not teach the people that there are no immaterial spirits &c., a question more curious than useful. iii. 643:—Christ could have given to all men faith, piety &c., but gave it to some only. ibid.:—did not destroy all the difficulties of natural questions, but left them to exercise our industry and reason. ibid.
an image of *Cupid* &c., how it came to be called an image of our Saviour. iii. 660.
the new wine of Christianity will not fail in time to break the old empty bottles of Gentilism into which it has been poured. iii. 663.
no sin to preach *Jesus Christ* without waiting for orders from Rome. iii. 685.
an universal sovereignty in all Christendom, how the pope obtained. iii. 689.
the liberty of the primitive Christians restored, to follow Paul, Cephas, or Apollos, each man as he liketh best. iii. 696:—this liberty perhaps best. ibid.
the canvassing for the great office of being Christ's lieutenant. iii. 697.
the obedience due from Christian subjects to their Christian princes, not repugnant to the Christian religion. ii. pref.
testifies in the Gospel, that there is no injustice in giving to one man more than he merits. ii. 34:—is the legislator of the divine law. ii. 52:—in his kingdom places *righteousness* and *peace* together. ibid.:—his law is the law of nature, with what one exception. ii. 62.
his reason for commanding not to marry her that is put away for adultery. ii. 62.
was king of the Jews by hereditary right from David. ii. 147:—sent his disciples to take the ass and her colt in his right of king. ii. 147. iv. 179:—as king required simple obedience. ibid.
admonished Paul *not to kick against the pricks*, why. ii. 209, n.
prophecies concerning his restoring the kingdom of God by a new covenant. ii. 251:—concerning his *humility* and *passion*. ii. 253:—began to preach in the reign of Tiberius. ibid.:—that the kingdom of God was come, and that he was king. ibid.
was equal to his father as touching his nature, but inferior as touching his right to the kingdom. ii. 254:—openly professed at his baptism that the *kingdom* was not his, but his father's. ibid.:—is called the *kingdom of Christ*. why. ii. 255.
the subjects of God, and his enemies, shall live mixed together till the second coming of Christ. ii. 256.
was like unto Moses, wherein. ii. 258:—that his first mission was not to *govern*, but to *counsel* and *teach*, proved by *reason* and by *Scripture*. ii. 259:—*the Father judgeth no man, but hath committed* &c., to be understood of the day of judgment. ii. 260.
what he propounds to the ruler as one part of the price of the kingdom of God, *sell all that thou hast* &c. ii. 262:—contracts all the laws of God into *two*, love towards God, and love towards our neighbour. ii. 263:—his precepts, *repent*, *be baptized* &c., are not laws, but a calling to the faith. ii. 265.
came not into the world to teach *logic*. ii. 268:—denied that it belonged to him to give any precepts touching *right*, *policy*, or *natural sciences*. ii. 269:—taught subjects in all controversies to obey the civil laws. ibid.
the sum of his office, to teach all the means of salvation. ii. 269:—it belonged to him, to teach those means as *laws*, by divine authority. ii. 270:—to forgive sins to the penitent. ibid.:—to teach such commandments of God as can be known by revelation only. ibid.
has made no distinction of *spiritual* and *temporal*. ii. 271.
is called *the head of his body the Church*, in what sense. ii. 279.
his intent in instituting the power of remitting and retaining sins. ii. 286.

to *believe in Christ*, what. ii. 306.
Jesus is Christ, is sufficient for internal belief, but not for outward profession. ii. 306, n.:—contains the whole symbol of the apostles. ii. 307, n. :—examples of men admitted into the kingdom of God for belief in this one article. ibid. :—if assent to all articles diversely defined by divers Churches, were necessary, nothing would be more difficult than the Christian religion. ii. 309–10:—all other articles built upon the one, *Jesus is Christ*. ii. 311:—contains the faith of God and the Old Testament. ii. 313.
his words, *search the Scriptures* &c., mean the *Old* Testament. ii. 312.
the hypothesis of the Christian faith, that God speaks not but by the Christian interpreters of the Scriptures. ii. 315–16.
why called *a priest for ever after the order of Melchisedec*. iv. 112.
the difficulty of obeying God or man, a controversy unknown amongst those Christians that live under the temporal dominion of the pope, why. iv. 171:—no man in a Christian commonwealth can have occasion to deny obedience to public authority on this ground. iv. 173.
all the explications of the article *Jesus is Christ*, and all evident inferences from thence, are fundamental points of faith. iv. 175:—Christians were noticed by the heathen only by the name of believing *Christ to be a king*. iv. 178.
the dispute in St. Paul's time, whether a Christian Gentile might eat of anything which the Christian Jews did not. iv.182.
other points than the point *Jesus is Christ*, a man may be bound, in matter of obedience, not to oppose. iv. 183.
the law taught by him was the moral, that is the natural law. iv. 186.
the pretence of some Christians that Christ has given the sovereignty either to the pope universally. iv. 189:—or to a synod aristocratical or democratical, in every commonwealth. iv. 190.
was the rightful king of the Jews, as well as king of the kingdom of heaven. iv. 191:—revived the form of policy used by Moses. ibid. :—did not ordain a priesthood, why. iv. 193:—the priesthood was in him as king. ibid.:—was himself the sacrifice, none but himself could offer it up. ibid.
his doctrine was *moral*, *theological*, and *ecclesiastical*. iv. 224.
maintained, by some heretics of the primitive church, to be a phantasm only. iv. 307.
the objection, *that his resurrection was a new vivification, and not a return of his soul out of heaven into the grave*. iv. 312.
refused to take upon himself regal power upon earth before his assumption. iv.323.
his blood was human blood. iv. 324.
none shall be made alive till his coming. iv. 354.
the early Christians lived in common, and were charitable. iv. 388.
never questioned, except by the Arians, but that Christ was God eternal, and his incarnation eternally decreed. iv. 394.

CHRONICLES—the books of, written after the *Captivity*. iii. 371.

CHRYSOSTOM—the sermons preached by him to the Antiochians. iv. 286.

CHURCH—the first doctors of, how by the use of philosophy they betrayed the citadel of Christianity to the enemy. i. ep. ded.
churches with arched roofs, why the voice is not articulately heard in them. i. 494.
unpleasing priests, in the Reformed as well as in the Church of Rome, the single cause of the change in religion. iii. 109.
the great doctors of, had began to esteem Christian emperors not for shepherds, but for sheep, and emperors not Christian for wolves, at what time. iii. 375;—endeavoured to pass their doctrine for laws, not counsel. ibid.:—practised pious frauds. ibid.
not the writer, but the authority of the Church, maketh the book *canonical*. iii. 376.
if one person, is the same thing with the commonwealth of Christians. iii. 379, 547, 569. iv. 337:—is called a commonwealth, why. iii. 379. ii. 278:—a church, why. ibid. ibid.:—if not one person, has no authority at all. iii. 379.
no *universal* Church, unless the whole number of Christians be united in one commonwealth. iii. 379, 460, 576. iv. 337.
to add men to the Church, the end of all miracles. iii. 431:—not all men, but the elect only. ibid.
the Church, or its lawful head, to be consulted before credit given to a pretended miracle. iii. 435–6:—if he pronounce that it is done, then the subject is not to contradict it. iii. 436:—the same if we hear tell of a miracle. ibid.
any earthly enemy of the Church, signified by *Satan*. iii. 449.
has in Scripture divers significations. iii. 458:—as *God's house*. ibid.:—called κυριακή, and *kyrke*, why. ibid.:—signifies also a congregation or assembly. iii. 458.

ii. 275:—also the whole multitude of Christian men, how far soever dispersed. iii. 459. ii. 276:—sometimes for a certain part of Christians. ibid. ii. 276:—sometimes for the elect only. ibid. ibid.:—sometimes a congregation of professors of Christianity. ibid. ibid.
is taken for one *person*, in which sense. iii. 459.
definition of. iii. 459.
a Church assembled against the command of the commonwealth, an unlawful assembly. iii. 460. iv. 337.
is the same with a civil commonwealth of Christian men. iii. 460, 546, 547, 569, 583, 689. ii. 278, 289, 291, 297, 315.
is called a *civil* state, as its subjects are men. iii. 460:—a *Church*, as they are Christians. ibid.:—faction and civil war between the *Church* and *State*, whence. ib.
the assembly of the faithful. iii. 501:—or their representative. ibid.:—to them belonged to judge of the sincerity of repentance. ibid.:—before the conversion of sovereigns, was the assembly of Christians in the same city. iii. 502.
vain-glory and ambition, how early they found their way into the Church of Christ. iii. 506.
cannot judge of manners but by external actions. iii. 508:—which never unlawful, unless against the law of the commonwealth. ibid.
the *Catholic* Church, before Constantine. iii. 517:—the style of the council of the primitive Church. iii. 520.
lived upon a common stock raised out of the voluntary contributions of the faithful, at what time. iii. 523:—the ordination of apostles was by the Church. iii. 524–5:—an officer in the Church not made by any gifts, as of casting out devils &c., but due calling and election to the charge of teaching. iii. 527:—elected their own *presbyters* and *pastors*. iii. 527:—and their own *elders*. iii. 528:—and their own *deacons*. iii. 532.
no power could be taken from the Church to be bestowed on the bishops of Rome, but by the civil sovereign. iii. 530:—Christian kings are the supreme pastors, and have the power of ordaining pastors, and to teach the Church. iii. 538.
State and Church are the same men. iii. 546, 689:—the representant of a Christian people is the representant of the Church. iii. 547, 601.
St. Peter set up by Bellarmine as monarch of the Church. iii. 548, 549.
Jesus is Christ, the sole foundation of his Church. iii. 549, 550, 595.
if a universal Church had a representant, then all Christendom were one commonwealth, and its sovereign were that representant in things temporal and spiritual. iii. 576.
in Christ's Church in all times false teachers that seek reputation with the people by fantastical and false doctrines. iii. 584.
nothing in the Scriptures whence may be inferred the infallibility of the Church. iii. 589:—much less of any particular Church. ibid.
the Church that can make laws, is the commonwealth. iii. 600:—the laws of, are part of the civil law. ibid.
enjoys not, as the land of Goshen, all the light necessary to perform the work of God. iii. 604.
the wresting of the Scriptures to prove the kingdom of God to be the present Church, the greatest and main abuse of them. iii. 605:—to the error that the present Church is Christ's kingdom, is consequent that there be some man representing his person to all Christians. ibid.
the Church of Rome tolerates Jews, Turks, and Gentiles, why. iii. 609.
the doctrine of the Church respecting the existence of the soul till the resurrection. iii. 616.
the Holy Ghost resideth in the Church. iii. 630:—to speak against the Holy Ghost, is to speak against the Church. ibid.
pretended by the Roman Church that the souls of men are now tormented in purgatory. iii. 631.
the doctrine of *spirits incorporeal* has prevailed in the Church. iii. 644:—that in the primitive Church there were many demoniacs and few madmen, in these times many madmen but few demoniacs, proceeds from a change of names, not of natures. iii. 644:—the extraordinary gifts of the primitive Church, why originally given, and why since taken away. iii. 645.
the Roman Church, its worship of saints and images. iii. 656–8:—the errors brought into the Church from the *entities* and *essences* of Aristotle. iii. 671–5.
a constitution of the Church requires in those that continually attend the altar and administration of the Eucharist, a continual abstinence of women. iii. 681.
to the error that the Church now militant is the kingdom of God, are annexed what benefits. iii. 389, 693:—is the cause of the present spiritual darkness. iii. 693:

—the consequences that followed upon that doctrine being received. iii. 697.

the Church and the commonwealth, are the same persons. iii. 689:—if the Church now on earth is the kingdom of Christ, he has some lieutenant here to inform us of his commandments. ibid.

the ministers of, in England, seemed to usurp an independency of the civil power. iii. 690:—but acknowledged a right in the king to deprive them of their office at his pleasure. ibid.

signifies sometimes those that are met together to deliberate or judge. ii. 276:—as a *council* or *synod*. ibid.:—the word, in *tell it to the Church* &c., signifies what. ii. 277.

cannot have rights and actions attributed to it without a lawful power of assembling. ii. 277:—and a lawful power of obliging every man to be present in convocation. ii. 278:—many commonwealths may become one *Church*, but no otherwise than as they may become one *commonwealth*. ii. 279.

an *universal* Church, is a mystical body whereof Christ is the head. ii. 279:—is not *one person*. ibid.:—is no *person*. ii. 289, 291:—to be the ruler of an universal Church, is to be the ruler of all Christians in the world. ii. 292:—the Roman Church went not beyond the limits of the empire. ii. 279:—was not *universal*. ibid.:—its authority over other Churches after the division of the empire, might arise whence. ibid.

the Church had always the *election* of its own doctors for ordination. ii. 281–3:—no man could constitute a doctor without the permission of the Church. ii. 283.

to the Church belongs the interpretation of the Scriptures. ii. 293.

all Christian commonwealths are churches endowed with authority in *spiritual* matters. ii. 298.

they that do not inwardly assent to every article defined by the Church, but submit without contradicting, will not be eternally damned. ii. 307, n.

the Church not to be believed, if it teach contrary to the article, *Jesus is Christ*. ii. 310:—the Church is founded upon it, not it upon the Church. ii. 311:—its other doctrines are not to be contradicted, but require not an *inward* faith. ii. 314, 316, 319.

the question of the *property* of the Church, is a question of human sovereignty. ii. 316.

all Christians must obey the Church of Christ, as they would obey him, if on earth. ii. 317.

the Church is not yet sufficiently purged from Gentilism. ii. 318.

we believe the Scriptures to be the *word of God* by faith in the holy men of God's Church. iv. 65, 66:—their interpretation more safe than a man's own. iv. 66.

the hierarchy of the Church in the time of our Saviour consisted of what. iv. 192–3:—in the time of the apostles, of what. iv. 194:—for the future celebration of his sacrifice Christ annexed the priesthood to those appointed by him to govern the Church. iv. 193.

if all the Churches in the world should renounce the Christian faith, this is no sufficient authority for the members to do the same. iv. 198.

without its head, is mute. iv. 340:—the head of the Church may not only give the power, but also exercise the act of consecration if he please. iv. 345.

how heresy first entered into Christ's Church. iv. 389:—the remedy, what. ibid.:—the Roman Church, how its power grew up apace after the four first general councils. iv. 402.

the authority of the Church depends wholly on the regal power. vii. 5.

Cicero—his abstract names, *Appiety*, *Lentuliety*. i. 32:—says of philosophers, that there is nothing so absurd but may be found in their books. iii. 33, 669:—opposes *inhumanity* to complaisance. ii. 36.

unus sustineo tres personas &c., in what sense he uses *persona*. iii. 148. iv. 310.

grounded his civil doctrine on the opinion of the Romans. iii. 202:—a passionate defender of liberty. iii. 233:—grounds all property on the civil law. ibid.:—has treated of *law* in general. iii. 251:—says that exile was not a punishment in Rome. iii. 303-4:—but a refuge of men in danger. iii. 304.

would be posed by the Latin of the school-divines. iii. 686:—his honourable mention of one of the Cassii. iii. 688:—one of the moral philosophers after Socrates. ii. pref.

held tyrannicide to be deserving of the greatest praise. ii. 153:—gave the names of *right* and *wrong* as his passions directed him. iv. 211:—makes the idolatry of the Romans better than the religion of the Jews. iv. 287.

excused by the senate from being sent to treat with Antony. iv. 322:—his words in defence of Milo. iv. 184:—abandoned by Augustus to Antony. vi. 253.

speaks of kings only as of wolves. vi. 362.

Circle—the generation thereof. i. 6, 180:—definition of. i. 181:—properties of.

i. 181-3, 185, 188, 191, 193-8:—in concentric circles, arcs of the same angle are to one another as the circumferences. i. 185:—of straight lines from the centre of a circle to the tangent. i. 188.

the circumferences of circles are to one another as their diameters. i. 191:—the subtenses of equal angles in different circles, are to one another as the arcs they subtend. i. 193:—what determines the bending of a straight line into the circumference of a circle. i. 195:—the curvation of the lesser circle, is greater than that of the greater. i. 197.

the angle made by a straight line and the arc of a circle, is equal to the angle made by the same straight line and the tangent to the point of concurrence. i. 198:—the way of a body moved in a circle, is compounded of innumerable straight lines, each less than any that can be given. i. 216.

the space within the radius and a spiral, is a third part of the whole circle. i. 263:—the radii of a circle are so many sectors. ibid.

the figure made by mean proportionals continually taken between the radius and that part of the radius within the spiral, will be equal to half of the circle. i. 264:—in comparing the arc of a circle with a straight line, many and great geometricians from the most ancient time have exercised their wit. i. 287:—their pains vilified by envy. ibid.:—the comparison has been brought within how much of the truth. i. 288:—the improvement, if the benefit be considered, little or none, why. ibid.:—the real benefit to follow, consists in enabling us to divide an angle in any proportion. ibid.:—the comparison not to be done by arithmetic. ibid.

to find the dimensions of the circle by lines. i. 289:—to find the same by arguments drawn from the nature of the curvity of the circle. i. 294:—to find the same by another method. i. 301-7:—the curvity of the arc of a circle is every where uniform. i. 294-5:—the perimeter is a uniform line. i. 295:—the flexion of the larger arc is greater than that of the smaller arc of the same circle, in proportion to the arcs themselves. ibid.:—the curvity of equal arcs in unequal circles, is in reciprocal proportion to that of their radii. i. 295.

to find a straight line equal to any given arc, not greater than the arc of a quadrant. i. 298-9:—if the arc of a quadrant, the radius, and a third line be continual proportionals, then the arc of half the quadrant, half the chord of the quadrant, and the third line, will also be continual proportionals. i. 301:—the radius, the arc of the half-quadrant, the sine of 45 degrees, and half the radius, are proportionals. ibid.

the squaring of a given sector of a circle, whence to be deduced. i. 307.

CIRCUMCISION—the sacrament of, instituted by God. iii. 398, 483. ii. 228:—it and the *Passover*, the sacraments of the Old Testament. iii. 406:—was omitted in the wilderness, and restored on coming into the land of promise. iii. 483. ii. 263.

what it was under the *Old* Covenant, that *baptism* is under the *New*. ii. 263:—served only for a *memorial*. ibid.

CIRCUMSCRIPTIVE ET DEFINITIVE—terms signifying nothing, and used in Latin only that the vanity of them may be concealed. iii. 675-6. iv. 296-7.

CITATION — not esteemed an ornament amongst the ancients. iii. 712:—is a custom of late time. iii. 711-12.

DE CIVE—nothing in it contrary to the word of God, or good manners, or to the public tranquillity. iii. 713:—does not meddle with the civil laws of any particular nation whatsoever. ii. ded.:—describes the duties of men, first as *men*, next as *Christians*. ii. pref.:—takes its beginning from the matter of civil government, and proceeds thence to its generation and form. ibid.:—the part called *Liberty*, contains what. ibid.:—the part *Dominion*, what. ibid.:—the part *Religion*, what. ibid.:—the reasons which moved the writing of *De Cive*. ibid.:—the rules to himself by the writer, to leave the determination of the justice of all single actions to the law, not to dispute what are the laws of any government in particular, nor to appear to think that less obedience is due in an *aristocracy* or *democracy* than in a *monarchy*. ibid.:—to dispute no doctrines of theologians, save those which deny the obedience of subjects and shake the foundations of government. ibid.:—was privately dispersed amongst the author's friends before being published. ibid.:—the points most bitterly excepted against, that the civil power was made too large, liberty of conscience taken away, and kings set above the laws. ibid.:—these exceptions by whom taken. ibid.:—these knots thereupon tied by the author somewhat faster. ibid.:—the *annotations* added for the sake of whom. ibid.:—delivers so much only of the law of nature as relates to peace. ii. 49:—in it is explained the

whole *law*, not the whole *doctrine* of Christ. ii. 62.
Bramhall's *Objections* to it. iv. 229.
a short sum of it, done in French, with what title. vii. 333:—by Sorberius. ibid.:—its testimony from Gassendus and Mersennus. ibid.:—the doctrine generally received by all the clergy, except whom. ibid.

CIVIL—the *civil* authority is more visible, and stands in the clearer light of natural reason than the *ghostly*. iii. 317.

CIVITAS—signifies *a commonwealth*. iii. 158, 250:—is constituted how. iii. 158.

CLAVIUS—takes what for the arc of a spherical angle. vii. 162:—denies the composition of ratio to be a composition of parts to make a total. vii. 235, 244.

CLEMENT—the first Bishop of Rome after St. Peter. iii. 375, 522:—collected the Canons of the Apostles. ibid. ibid.

CLERGY—in England, France, and Holland, brought into a reputation of ignorance and fraud, how. iii. 108:—the distinction of *clergy* and *laity*, not in use in the time of Clemens the successor to Peter. iii. 523:—arose whence. iii. 608.
the name *clergy*, whence. iii. 533:—signifies what. iii. 608.
the secular clergy, why exempt from the tributes and tribunals of every Christian state. iii. 609.
marriage denied to the clergy, why. iii. 681.
often cherish those that think it lawful to raise war against and kill their governors. iii. 684:—the Roman and the Presbyterian clergy, the authors of what darkness in religion. iii. 691:—not the Roman clergy only pretends to be the kingdom of God in this world, and have a power distinct from that of the civil state. iii. 700.
a clergy is not essential to a commonwealth. iv. 433:—their office, in respect of the supreme civil power, is not magisterial but ministerial. v. 454.
benefit of clergy, a relic of the old usurped papal privilege. vi. 86.
the clergy of England thought the pulling down of the pope was the setting up of them in his place. vi. 234:—that their spiritual power depended not on the king, but on Christ. ibid.:—the clergy still sensible to every violence done to the papal power. vii. 352.

CLERKENWELL—report that the Jesuits were to have a convent there. vi. 240.

CLOUD—a sign of rain to follow. i. 14:—not the clouds, but men from the clouds, say it shall rain. i. 57.
the generation of, shews that the sun has greater power of elevating waters than the moon. i. 440:—how formed by the fermentation of the air. i. 450, 468, 482. vii. 40, 113.
become congealed above. i. 456. vii. 47:—generate lightening, how. i. 457:—the etherial substance of air enclosed in clouds, is squeezed out by them. i. 470, 481. vii. 48:—how they may become frozen. i. 473, 481. vii. 47, 126:—how they then cause thunder and lightening. i. 481. vii. 47, 49-50, 126.
clouds both ascend and descend again owing to the simple motion of the sun. i. 482.
a frozen cloud the cause of the eclipse of the moon observed by Mœstlin. i. 483:—and of two suns seen at once. ibid. vii. 50:—why not of comets. i. 483-4.
the cloud that went before the army of Israel to the Red Sea. iii. 391:—was an angel of God. ibid.

CLUB—in matter of government, when nothing else is turned up clubs are trumps. vi. 122.

COAL-MINES—matter of a nature between air and water, found in. i. 524:—its effects and possible cause. i. 524-6.

COCAGNE—the land of. vi. 20.

CŒLUM EMPYRÆUM—no mention of in Scripture, nor ground in reason for. iii. 441, 455. iv. 347.

COKE—Edward, his doctrine of the heir to the Crown attainted of high treason. iii. 132-3:—his definition of the law, *an artificial perfection of reason* etc. iii. 256. vi. 4, 11:—his doctrine of the loss of goods and chattels by a man accused of felony and flying for fear. iii. 265. vi. 137:—has nowhere distinguished between *jus* and *lex*. vi. 30:—the jurisdiction of the King's Bench. vi. 40:—his six causes for the increase of suits. vi. 44:—his dictum, that judicature belongs to the judges. vi. 51-2:—has not distinguished between *transferring* and *committing* power. vi. 52:—endeavours throughout his *Institutes* to diminish the king's authority. vi. 62:—his definition of equity. vi. 68:—saith a traitor is not the king's *enemy*, why. vi. 73:—does not well distinguish when there are two divers names for one and the same thing. vi. 75:—his derivation of the word *felony*. vi. 80:—is mistaken as to unintentional homicide in doing an unlawful act, being murder. vi. 86-7:—presumes too much in appropriating all judicature to the common-lawyers, why. vi. 90:—his definition of *theft*, ridiculous. vi. 92:—his definition of *bur-*

glary. vi. 94:—of *night*. ibid.:—of *burning*. vi. 95:—his five considerations of *heresy*. vi. 96:—his explanation of the law whereby heretics were burnt in the time of Elizabeth and James I. vi. 106:—says *equity* and *common-law* are all one. vi. 113:—the summary of his deficiencies. vi. 119-21:—his distinction of *judgments*. vi. 125:—omits the judgment against heresy, why. vi. 128.

did not understand his books of common-law. vi. 129:—in no author of the law of England weaker reasoning than in his *Institutes*. vi. 144:—contain no better things than other authors that treat of law as a science. ibid.:—his origin of *Parliaments*. vi. 157.

Cold—by making the air more pressing, helpeth the action of the stars upon the eyes. i. 406:—the endeavour inwards of the spirits and fluid parts produces in us cold. i. 466:—the cause of cold, how to be found. i. 467.

why greater near the poles of the earth than further off. i. 471:—why less in rainy than in clear weather. i. 473.

the cause of, what. vii. 120-1:—is not privation of heat. ibid.:—the cause of the great cold about the poles of the ecliptic. vii. 121:—is greater than about the poles of the equator, why. vii. 122.

Colony—colonies are the children of the commonwealth. iii. 239:—are independent commonwealths, when. iii. 239:—or provinces and parts of their metropolis. iii. 240:—their rights depend on their letters. ibid.

the land of new colonies, how it should be dealt with. iii. 335.

Colour—cannot be remembered without present patterns. i. 13:—is nothing but perturbed light. i. 404, 459. iv. 7, 37:—all colours being a mixture of black and white, whence they proceed. i. 465.

colour and shape is all the knowledge we have of bodies by the sense of sight. iv. 3:—are supposed to be the very qualities of the objects themselves, why. iv. 4:—must be the same thing with sight, why. iv. 7:—their difference, what. ibid.

the pleasure of the eye consists in equality of colour. iv. 36.

Comet—why the cause of comets cannot be frozen clouds. i. 483-4:—the disquisition of their cause left to others. i. 484. vii. 105-6:—nothing yet published worth considering. ibid.

Command—saith *do this*, without expecting other reason than the will of him that says it. iii. 241:—he that commands, pretends his own benefit. ibid.:—for the execution of sour labour, command requires to be sweetened by the tune and phrase of counsel. iii. 244.

consists in the manifestation of the will of him that commands. iii. 257:—is the right of commanding so often as nature allows it possible. ii. 104:—is *law*, when. iv. 75, 205:—the reason of our actions is in the command, when. iv. 205.

the command of him whose command is a law in one thing, is law in everything. iv. 222.

Commandments—the *first* violated by subjects desiring change of government. iii. 327:—the *second*, by the worship of popular men. ibid.:—the *third*, by speaking ill of, and disputing the will of the sovereign. iii. 328.

the first table of, contains the sum of God's absolute power, both as God and as king of the Jews by pact. iii. 328-9, 513.

the *fifth*, accords with the duty of sovereigns in instructing children. iii. 329:—the *sixth* to the *ninth*, as to the instruction of the people to abstain from doing injury. iii. 330:—the *tenth*. ibid.

the second table reduced to the commandment of mutual charity. iii. 330, 513:—the first table, to the love of God. ibid.

were delivered by God to Moses. iii. 513. ii. 234:—were made laws by God himself. iii. 514:—all the second table laws of nature. ibid.:—to all people. ibid.:—the first, peculiar to the Israelites. ibid.

nothing in the Ark but the Ten Commandments. iii. 515.

what are the commandments given us by God to be obeyed. iii. 586.

Commerce—indifference of, is a law of nature. iv. 101.

Commission—the *High*. iv. 404-6. vi. 104-5:—of Array. vi. 312.

Commodi—whom the Latins so call. iii. 139.

Commodity—the greatest commodities of mankind, what. i. 7.

commodities of the land and sea, *foreign* and *native*. iii. 232:—superfluous, are disposed of, how. iii. 233.

Commodus—affected mastery in the art of a gladiator, why. iv. 33.

Common—of the use of things in common, one of the laws of nature. iii. 142. ii. 40:—from it arises contention and all kind of calamities. ii. ded.

Commons—house of, men by command of the king sent up by the people to carry their petitions, and give him, if he permitted it, their advice. iii. 173. vi. 261:—its orders resemble the decrees of the

common people of Rome. iii. 270 :—is so long as they sit with authority and right, a *person civil*. iv. 146:—its origin. vi. 160, 260-2.
on the king coming to seize the five members, adjourns into the city. vi. 263:—returns by water in triumph. ibid.
declares that whatever the House of Commons enacts is law, whether the Lords concur or no. vi. 353.
never was the representative of the whole nation, but of the Commons only. vi. 389.
COMMONWEALTH—its properties how to be known. i. 11 :—the causes of, and necessity of constituting, in what way arrived at. i. 73-4.
the great LEVIATHAN, in Latin CIVITAS. iii. introd.:—is an artificial man. ibid.
he that is to govern one, must read in himself mankind. iii. introd.
the rule of good and evil, in a commonwealth, to be taken from the person that represents it. iii. 41.
is the greatest of human powers. iii. 74:—its person is the fountain of honour. iii. 79:—the favour of, is power. ibid.
the founders of all commonwealths, cultivators of what religion. iii. 99:—the peace of the Gentile commonwealths aimed at and maintained by institutions of religion. iii. 103-4:—fear of the power of men not sufficient, before civil society, to keep men to their promises. iii. 129.
before commonwealth, no coercive power. iii. 131:—no property. ibid. 233:—no unjust. ibid.
in commonwealths, men may remit to others their debts, but not robberies or other violences, why. iii. 137. ii. 32 n.
the final cause and end of its institution, self-conservation. iii. 153. iv. 161.
brought into distraction and civil war by men thinking themselves wiser and better able to govern the public than the rest. iii. 156.
instituted by the covenant of every man with every man in what words. iii. 158, 159, 203. ii. 68, 89, 91, 99.
the definition of. iii. 158. ii. 69, 130. iv. 124.
is by *institution*, and by *acquisition*. iii. 159. ii. 70:—in the institution of, the sovereign is declared by the major part of voices consenting. iii. 162:—they that enter not into the congregation for the institution of the commonwealth, or whose consent is not asked, what is their condition. iii. 163. ii. 74, 143.
the difference of, consists in the difference of the sovereign:—iii. 171. ii. 93:—of commonwealths, but three kinds. iii. 171, 177 :—monarchy, democracy, and aristocracy. ibid. ibid. ii. 93:—the difference in, consists not in the difference of power, but of aptitude for its end, the peace and security of the people. iii. 173.
every commonwealth the sovereignty whereof is in an assembly, is as if it were in a child. iii. 177 :—has need of *custodes libertatis*. ibid. :—oftener than infant kings, deprived of its power by its protector or tutor. ibid.
all forms of commonwealth, apparently different, reducible to the above three forms. iii. 178:—without the power in some one of electing the successor of an elective king, the commonwealth dieth with him. iii. 178.
in instituting commonwealth, the same order that was taken for an artificial man, must be also taken for an artificial eternity of life. iii. 180.
commonwealth by *acquisition*, is acquired by force. iii. 185 :—in what way. ibid.:—commonwealths erected for the most part by fathers, not mothers of families. iii. 187.
no great inconvenience in it but what proceeds from the subjects' disobedience and breach of the covenants that gave it being. iii. 195:—in commonwealths long-lived, the sovereign power was undisputed by the subjects. iii. 195 :—the skill of making and maintaining consists in certain rules, not in practice. iii. 195-6.
commonwealths are amongst themselves in the same state in which men are in a state of nature. iii. 201. ii. pref. ii. 6, n. 141, 294:—live in the condition of a perpetual war, upon the confines of battle, their frontiers armed, and cannons planted etc. ibid. ibid. ibid. ibid.:—whether the commonwealth be monarchical or popular, the freedom in it is still the same. iii. 202.
when the defence of the commonwealth requires it, every man obliged to bear arms. iii. 205.
the sovereignty the soul of the commonwealth. iii. 208, 316, 321, 577. ii. 89 :—no representative in any commonwealth but the sovereign, or so far as he shall give leave. iii. 211.
the nutrition of a commonwealth consists in what. iii. 232:—the territory of no commonwealth produces all things needful for the maintenance and motion of the whole body. iii. 233 :—commonwealths without territory more than enough for habitation, have maintained and en-

creased their power, how. ibid.:—may retain a portion in the distribution of the land. iii. 235:—but the same in vain. iii. 236:—tends to the dissolution of the commonwealth, why. ibid.

commonwealths can endure no diet. iii. 236:—the expenses of, limited not by their own appetites, but by those of their neighbours. ibid.

the knowledge required for the business of the commonwealth, is what. iii. 246.

no great popular commonwealth ever kept up, but by what means. iii. 250:—never by the open consultations of the assembly. ibid.:—very little commonwealths can last no longer than the jealousy of their potent neighbours. iii. 250.

the commonwealth alone prescribes the rules called laws. iii. 252.

is no person. iii. 252:—can act only by the representative, that is, the sovereign. ibid.:—the two arms of the commonwealth said by the lawyers to be *force* and *justice*. iii. 256:—one in the king, the other in parliament. ibid.:—is in its representative but one person. iii. 256: —the will of the person of the commonwealth always supposed consonant to equity and reason. iii. 259.

the memory of the first constitution of the commonwealth wears out of men's minds. iii. 260.

in no part of the world are men permitted to pretend other commandments of God, than what are declared for such by the commonwealth. iii. 275 :—in everything not regulated by the commonwealth, it is equity that a man enjoy his liberty. ibid.

of the first movers of disturbance in a commonwealth, few live long enough to see their new designs established. iii. 284 :—would be dissolved, if private men had the liberty to break the law upon his own dream or vision. iii. 287 : —facts against the security of the commonwealth, greater crimes than against private persons. iii. 293-4.

its right of punishing, not grounded on the gift of the subject. iii. 297:—by the institution of commonwealth, men are not bound to serve it without reward, unless the service cannot otherwise be done. iii. 306.

might, if men had the reason they pretend to, be secured from perishing by internal disease. iii. 308:—the fault of their dissolution lies in the makers. ibid. 705-6 :—amongst the infirmities of a commonwealth is one resembling that of the natural body proceeding from defectuous procreation. iii. 309:—the disease of the commonwealth contracted from the abandonment of the necessary powers of sovereignty, resembles that of children gotten by diseased parents, subject to untimely death, or breaking out into biles and scabs. ibid.:—diseases of the commonwealth proceeding from the poison of seditious doctrine. iii. 310-13. iv. 200.

in commonwealths, the measure of good and evil actions is the civil law. iii. 310: —and the judge, the person of the commonwealth. iii. 311.

to divide the commonwealth, is to dissolve it. iii. 313.

men disposed from the example of different government in neighbouring commonwealths to alteration in the form of their own. iii. 314.

the civil power, and the power of the commonwealth, the same thing. iii. 316: —supremacy and the power of making canons, implieth a commonwealth. ibid.: —when the civil and the ghostly power oppose each other, the commonwealth is in danger of dissolution. iii. 317:—also from the division of the three powers, of levying money, of conduct and command, and of making laws. iii. 318.

mixed monarchy, a division of the commonwealth into three factions. iii. 318: —a disease of the commonwealth, resembling a man with another man growing out of his side. iii. 319:—the difficulty of raising money, a disease in the commonwealth. ibid.:—ariseth, whence. ibid.:—resembles the distemper of *ague*. ibid.:—its disease of pleurisy, what. iii. 320:—the popularity of its potent subjects, like to the effects of witchcraft. ibid:—the immoderate greatness of a town, an infirmity of the commonwealth. iii. 321 :—the great number of corporations, like worms in the entrails of the natural man. ibid.:—the liberty of disputing against absolute power, infests the commonwealth like *ascaridæ* in the body natural. ibid.:—also, the appetite of enlarging dominion. ibid.

the commonwealth is *dissolved*, when. iii. 321.

that whatever a man may acquire by force or fraud is his, not in state of nature only, but also in a commonwealth, maintained by some. iii. 324:—commonwealths first constituted, imperfect and apt to relapse into disorder. ibid.:—but may, by industrious meditation, be made except by external violence everlasting. ibid.:—they that go about by disobedience to reform the commonwealth, shall

find they thereby destroy it. iii. 327:—its ruin, how brought about by partiality in administering justice towards the great. iii. 333.
ought to provide for the maintenance of such as by inevitable accident become unable to maintain themselves. iii. 334.
its ruin more assured, though civil war may be deferred, by bribes for peace bestowed on potent ambitious subjects. iii. 338:—to know who expecteth benefit from the troubles of the commonwealth, the signs are what. iii. 339.
the law of nature is the law of commonwealths amongst each other. iii. 342.
a commonwealth without sovereign power, is a word without substance. iii. 343.
ought to exhibit to God but one worship. iii. 355:—where many sorts allowed, the commonwealth cannot be said to be of any religion. ibid.:—can do by the laws civil, whatsoever may be done by particular men where no law but reason. ibid.:—can make no laws but those made by the will of the sovereign. ibid.:—ordains which of actions indifferent shall be used by the subject in public worship. iii. 356.
no commonwealth can stand, where any other than the sovereign has the power of giving greater rewards and punishments than life and death. iii. 437.
no power on earth, which all commonwealths are bound to obey. iii. 460:—the governor in every commonwealth, both in state and religion, must be one. iii. 463:—the founder of a commonwealth must needs have sovereign power so long as he is about it. iii. 465. ii. 241.
whoever in a Christian commonwealth holds the place of Moses, is the sole messenger and interpreter of God's commandments. iii. 467:—no Christian commonwealth before the conversion of kings. iii. 485-6.
the institution of commonwealth, as it uniteth many men into one commonwealth, so it dissociates one commonwealth from another. iii. 507:—the members of, *cohere* together, but *depend* only on the sovereign, not on each other. iii. 576-7.
spiritual commonwealth, in this world none. iii. 578:—is the same with the kingdom of Christ. ibid.:—can be none of men whose bodies are yet in the flesh. ibid.
there can be no contradiction between the laws of God, and those of a Christian commonwealth. iii. 601.
till the erection of great commonwealths, men have no leisure from procuring the necessities of life and defending themselves against their neighbours. iii. 665-6:—commonwealth is the mother of *peace* and *leisure*. iii. 666.
scarcely a commonwealth in the world, whose beginning can in conscience be justified. iii. 706:—one of the most effectual seeds of the death of commonwealths, that the conqueror rests his right on the goodness of his cause, not on *possession*. ibid.:—another, toleration of the hatred of tyranny. ibid.:—the presumption of subsequent ratification of acts done without law or commission, when necessary to the safety of the commonwealth. iii. 708-9.
the will of all subjects together, if the will of the representative be excepted, is not to be called a *commonwealth*. ii. 69.
commonwealth *natural*, as paternal or despotical, and by *institution* or *political*. ii. 70-71:—cannot take up arms against itself. ii. 73.
the *constituent* assembly of a commonwealth. ii. 73-4. iii. 159, 162.
the nature of a commonwealth consists in the subjection of the wills of all the subjects in all things necessary for peace and defence. ii. 74.
if one can command under pain of natural death, and another under pain of eternal death, the commonwealth is dissolved. ii. 78.
a perfect commonwealth, that wherein the right of the private sword is excluded. ii. 80:—a popular commonwealth only, claims absolute sovereignty. ii. 80, n.:—every commonwealth is absolute. ii. 81, n.:—is not obliged by the civil laws. ii. 83:—nor to a subject. ibid. 154:—in every commonwealth, there is some one man, or assembly of men, that hath a power limited only by that of the commonwealth. ii. 88:—the right of the commonwealth, is sovereign power. ii. 89:—a counsel, is the head of the commonwealth. ii. 89.
commonwealth is instituted by a democracy. ii. 96-7.
the commodities and incommodities of commonwealth and the state of nature. ii. 127:—the greatest commodity of commonwealth, peace and defence, and the greatest incommodity that can befall it, the slaughter of citizens through anarchy, are common to both subject and ruler. ii. 128.
may be constituted by *lord and servants*. ii. 131:—as well as by *father and sons*. ib.

the excess of private power is pernicious to the commonwealth. ii. 133:—the best commonwealth, that wherein the subjects are the inheritance of the ruler. ii. 142.

in every commonwealth, a sovereign power existent somewhere. ii. 145. iv. 136.

is instituted to the end that men may live *happily*. ii. 167:—cannot be defended in time of war but by money saved in time of peace. ii. 171.

men that esteeming themselves wiser than others, and more sufficient to manage affairs, when they cannot otherwise show how profitable their virtue would prove to the commonwealth, show it by doing it mischief. ii. 174-5.

it alone can determine what is *with reason* culpable. ii. 197.

in a Christian commonwealth is united, under Christ, all power *spiritual* as well as *secular*. ii. 298.

commonwealth may be made either absolutely for all future time, or for a time limited. iv. 128:—where any subject hath the right of private force, there is no commonwealth. iv. 129.

the device of a commonwealth *constitutional*. iv. 132-4:—is of no effect. iv. 134:—the power of a general is absolute, consequently that of the commonwealth which chooses him also. iv. 136.

all men whose opinion agrees with that of the commonwealth, think it reasonable that others should submit their opinion to the authority of the commonwealth. iv. 187.

the right of the commonwealth to put to death for crimes, is not *created* by the law, but remains from the right of nature, which every man has, of self-conservation. iv. 254.

of the growth of commonwealths other than monarchical. vi. 151:—no commonwealth in the world can be or has ever been long without sedition, why. vi. 251-2.

COMPANY—no pleasure, but grief, in keeping company, where no power to overawe. iii. 112.

COMPASSION—see PITY.

COMPETITION—of riches, honour etc., inclineth to contention and war. iii. 86:—of praise, to a reverence for antiquity. ibid.:—one of the three principal causes of quarrel among men. iii. 112.

COMPLAISANCE—the *fifth* law of nature. iii. 138:—the *fourth*. ii. 36.

COMPOUND—what it is, to compound. i. 96-7:—is an act of the mind. i. 97.

COMPUTATION—all reasoning, computation. i. 3-5:—has place in other things than numbers. i. 5.

CON—George, nephew to Cardinal Barberini and secretary to the pope. vi. 239.

CONCENT—of sounds, how made. i. 499:—the most exquisite, how made. i. 500.

CONCEPTION—the conceptions of the mind, how compounded. i. 4:—no conception not derived from sense. iii. i. 17. iv. 3:—proceed all originally from the action of the object of sense. iv. 3:—from our several organs several conceptions of several qualities of objects. ibid.

the notice we take of external objects, is our *conception* thereof. iv. 12:—the notice we take of conceptions, is *remembrance*. ibid.:—an *obscure* conception, what. ibid.:—appears *past*, how. ibid.:—the succession of, is *casual* or *orderly*. iv. 14:—the cause of *coherence*. iv. 15, 19:—no conception not produced by sense. iv. 19.

conception is nothing but *motion* in some substance in the head, proceeding thence to the heart. iv. 31:—of conceptions three sorts, of the *present* called *sense*, of the *past* called *imagination*, of the *future* called *expectation*. iv. 35:—of the *future*, is what. iv. 37.

men can never be deceived in their *conceptions* of things, though they often are deceived by giving them wrong names. v. 299.

CONCIO, CONCIONATOR—what. iii. 458.

CONCOCTION—of commodities, is their reduction to something of equal value, that is, to gold and silver. iii. 238:—is as it were the sanguification of the commonwealth. ibid.

CONCLUSION—no certainty in, without a certainty of all the affirmations and negations on which grounded. iii. 31:—conclusions in reasoning taken on trust, without examination of the significations of names, are like accounts settled by the master of a family by casting them up in gross without the examination of each particular account. iii. 31-2.

of discourse put into speech, proceeding by connexion of words into affirmations and syllogisms, the end or last sum is the *conclusion*. iii. 53:—the thought of the mind signified by it, the conditional knowledge called *science*. ibid.

CONCRETE—the distinction of abstract and concrete, whence. i. 31:—concrete, what. i. 32:—called the *subject*, why. ibid.

CONCUPISCENCE—makes not the sin, but the unlawfulness of satisfying it. v. 363.

CONDEMNATION—not to condemn, is to absolve. iii. 152:—but not e contra. ibid.:—more resembles justice than absolution. iii. 175.

it is not *infidelity* that condemneth, though it be *faith* that saveth, but the breach of the law and commandments of God. iv. 225.

Confession—auricular, how it serves to secure the power of the pope. iii. 692:—confession of sins, is what. ii. 286:—was originally in writing. vi. 181:—was made auricular about the time of Edward iii. ibid.

Confidence — self-confidence, constant hope. iii. 43:—joy arising from contemplation of a man's own power and ability, if grounded upon experience of his own former actions, is confidence. iii. 45:—confidence well grounded begets attempt. iii. 45.

is honourable, why. iii. 79.

Conjecture—men use to conjecture of the time to come by the time past. iii. 98:—conjecture of the past, what. iv. 17.

Conjuring and Charming—the liturgy of witches. iii. 97:—is juggling and confederate knavery. iii. 102.

unskilful conjurers, mistaking their rites, call up spirits that they cannot at their pleasure allay again. iv. 448.

Conquest—ununited conquests, are *wens* in the commonwealth. iii. 321:—often better lost than kept. ibid.

what it is, and why it obliges men to obey the conqueror, men not yet sufficiently taught by the civil war. iii. 703:—its nature and right both implied in the *submission*. iii. 704-5:—he that is taken and put in bonds, is not conquered. iii. 705:—the Romans said they had *pacified*, that is conquered a province, when. ibid.:—the promise of submission may be express or tacit. ibid.

is the acquiring the right of sovereignty by victory. iii. 705.

that conquerors require not only a submission for the future, but also an approbation of all their actions past, is one of the most effectual seeds of the death of any state. iii. 706:—the justification of the cause of the conqueror, is the reproach of that of the conquered. iii. 706–7.

the right of the conqueror to require caution of future obedience. ii. 13:—the obedience due from the vanquished to the conqueror is the most absolute that can be. ii. 109:—excepting what repugns the divine laws. ibid.:—in all conquests, the land of the vanquished is in the sole power of the victor. vi. 149.

Conscience—when two or more men know one and the same fact, they are said to be *conscious* of it. iii. 53:—ever reputed a very ill act, to speak against his conscience, why. ibid.:—the plea of conscience always diligently hearkened unto at all times. ibid.

used metaphorically in what sense. iii. 53:—the conscience is a thousand witnesses, in what sense said. ibid.:—men vehemently in love with their own opinions, give them the name of conscience. ibid.

that what a man does against his conscience is sin, seditious doctrine. iii. 311, 330:—a man's conscience and his judgment are the same thing. iii. 311. iv. 186-7.

is the only court of natural justice. iii. 342:—in the court of, reigneth not man but God. ibid.

of sovereigns, dictates what they ought to do or avoid one to another. iii. 342.

the worm of conscience that dieth not. iii. 624:—there ought to be no power over the consciences of men but of the *word* itself. iii. 696.

pride, *ingratitude*, *breach of contract*, &c., can never be lawful, nor the contrary virtues unlawful, as considered in the court of conscience. ii. 46:—conscience will not, without coercive power, keep men to their promises. ii. 75.

the definition of. iv. 30.

how many heinous actions soever a man commit through infirmity, if he condemn them in his conscience he shall be free from punishment. iv. 115:—if every man had the liberty of obeying his conscience, peace would not last for an hour. iv. 164:—no human law is intended to bind the conscience, unless it break out into action. iv. 172:—if actions proceeding from conscience, and justice were inconsistent, justice towards God and peace amongst men were also inconsistent. ibid.

whatever a man does against his conscience, is sin in what sense. iv. 186:—in obeying the laws he doth according to his conscience, though not his *private* conscience. iv. 187, 204:—setting up private coscience against the sovereign, is the sin of Corah, Dathan, and Abiram. iv. 190.

is not subject to compulsion or restraint. iv. 195.

the pretence of *conscience* set up to resist the sovereign power. iv. 204.

Consecrate—is to dedicate to God, by separating from common use. iii. 610, 405:—thereby is changed, not the thing consecrated, but its use only. iii. 610:—when by words the thing itself is pretended to be changed, then becomes impious conjuration. ibid.

the Scriptures abused by turning *consecration* into *incantation*. iii. 610:—the bread and wine in the Lord's supper are consecrated with what intent. ibid.

the rites of, depend on the discretion of the governors of the Church, not on the Scriptures. iii. 620:—but must be such as the nature of the action requireth. ib.

Consent—signified by silence. iii. 252.

not to consent with a man, is tacitly to accuse of error. ii. 7:—the consent of many men, consists in directing all their actions to the same end, the common good. ii. 65. iv. 119:—of brutes, does not form one *will*. ii. 66:—is the concourse of many wills concurring in one action. iv. 70, 121:—cannot be lasting without a common fear to rule them. iv. 19–20:—without a common power. iv. 121.

Consequence—of propositions, what. i. 42.

Conservation—his own conservation, the principal end of man. iii. 111.—requires him to master the persons of all the men he can. ibid. iv. 85. vi. 148:—the augmentation of dominion necessary to his own conservation, ought to be allowed him. iii. 112.

self-conservation, the right of nature. iii. 116, 139. ii. 9, 36. ii. dedic. ii. pref. iv. 83, 117, 373;—the sum of the right of nature. iii. 117:—self-conservation, the final cause and end of men laying restraint upon themselves that live in commonwealth. iii. 153:—is the end for which one man subjects himself to another. iii. 188. iv. 123, 128, 188.

no law can oblige a man to abandon it. iii. 288:—is not to be condemned. ii. 8:—the desire of, is an instinct of nature. ibid. 17, 25, 36. iv. 83, 99, 109:—is the foundation of natural right. ii. 9:—of what conduces to it, every man has the right to judge for himself. ibid. iv. 83.

to pretend that somewhat is necessary to one's conservation, which really is not, is against the law of nature. ii. 10, n. gives a right to require caution of future obedience. ii. 13. vi. 148:—which caution utterly impossible. vi. 148.

all the laws of nature derived from that of self-conservation. ii. 44.

the hope of every man of his conservation lies in force and craft. ii. 63.

Consilium—from *considium*. iii. 339:—its signification. ibid.

Constantine—the Great. iii. 83:—authorised the Christian religion. iii. 517, 661. iv. 391:—he and all other Christian emperors, supreme bishops of the Roman empire. iii. 551:—caused religion to be regulated, under his authority, by the bishop of Rome. iii. 661:—made Constantinople the seat of empire. ibid.:—summoned the Council of Nice on the occasion of the Arian heresy. iv. 391–2. vi. 103:—his opinion of the word *ὁμοούσιος*. iv. 393:—what he ordained for the punishment of heretics. iv. 399.

Constantinople — the Patriarch of, claimed to be equal to the pope, on what ground. iii. 470, 661.

Consubstantiation—the word *consubstantial*, how expounded by many of the Latin fathers. iv. 302:—introduced into the Nicene Creed, why. iv. 392.

Consuetudines—the word in Statutes signifies what. vi. 63.

Contempt—the feeling towards those objects which stir not the mind. i. 410. iii. 40:—proceeds from the contumacy of the heart, already otherwise moved by more potent objects. iii. 40.

upon all signs of, men will proceed so far as to destroy each other. iii. 112. ii. 8.

Contention—actions reciprocally resistant, proceeding from the wills of two men. iv. 70.

Contiguous and Continuous—what. i. 98, 108. vii. 108.

Continent—the continent have the passion they contain, as much and more than they that satiate the appetite. iv. 50.

Contingent—whether things contingent are necessary. i. 130. iv. 277. v. 49:—have their necessary causes, but are called contingent in respect of what. ib. iv. 259.

that is called contingent, of which the necessary cause is not yet perceived. i. 130. iv. 259.

all propositions concerning future things, contingent or not contingent, are necessarily true or necessarily false. i. 130:—but are called contingent, because their truth or falsehood is not yet known. ibid.

Contract—the mutual transfer of right. iii. 120, 123. ii. 20. iv. 90:—the signs of, express or by inference. iii. 121:—express, words spoken with understanding of their signification. ibid.:—such words are of the time present or past. ibid.

the general sign by inference, anything that sufficiently argues the will of the contractor. iii. 122:—in contract, the right passeth by words of the future, how. iii. 122-3. ii. 20.

he that performs first, is said to merit. iii. 123.

the value of things contracted for, is measured by the appetite of the contractors. iii. 137.

he that is brought to punishment, is fettered or strongly guarded, therefore not *obliged* by contract. ii. 25:—he that contracts thinking himself not bound to perform, thinks a contract to be both in vain and not in vain. ii. 30.

contracts respecting punishment men observe well enough, till they or their friends are to suffer. ii. 75.

the validity of all contracts depends on the civil law. ii. 86:—is dissolved by the same consent, by which made. ii. 90.

where no trust, there no contract. ii. 110, 113.

Controversy—controversies are of two sorts, of *fact* and *law*. iii. 229:—in the same controversy, there may be two judges. ibid.:—between the judge and the party, how to be decided. ibid.

all controversies arise from the different opinions of men concerning *just* and *unjust*, *meum* and *tuum* &c. ii. 77:—in most controversies, the contention is about human sovereignty. ii. 316.

is the sign of two opinions contradictory. iv. 71.

uncivil words common and bitterly used now-a-days by all that write in matter of controversy. vii. 332.

Contumely—against contumely, the *eighth* law of nature. iii. 140:—the *seventh*. ii. 38. iv. 101.

takes no hold upon men conscious of their own virtue. iii. 295:—the law of nature forbidding it very little practised. iv. 101. ii. 38.

Copernicus—revived the opinion of Pythagoras, Aristotle, and Philolaus, of the earth's motion. i. epis. dedic. vii. 76.

his supposition of the order of the sun and planets. i. 426:—of the revolution of the earth on its own axis, and of its revolution about the sun according to the order of the signs. i. 427:—of the annual revolution of the earth about its centre contrary to the order of the signs. i. 428:—his opinion of the parallelism of the axis of the earth, now adopted by almost all men. i. 431. vii. 96:—supposes the earth's orbit compared with the distance of the fixed stars to be as a point. i. 432.

his design was what. vii. 101:—takes what for the arc of a spherical angle. vii. 162:—has not only restored astronomy, but has also opened the way to physiology. vii. 168.

Copula—of a proposition, either some word, as *is*, or some termination of a word. i. 30-1:—makes us seek in the things signified by the subject and predicate the causes of their names. i. 31:—must not be mingled in any manner with either the subject or predicate. i. 39-40, 62:—implication of term with copula, how to be detected. i. 62.

the copula no necessary part of propositions. iii. 673. vii. 81:—not used by the Hebrews. iv. 304. vii. 81.

Copulation—unnatural, the duty of the sovereign to forbid it. iv. 215:—that copulation which in one state is matrimony, in another is adultery. ii. 86:—the copulations of the heathen according to their laws, were lawful matrimony. ii. 191.

Corah, Dathan, and Abiron—iii. 445, 466. ii. 239. iv. 190:—their controversy with Moses, what. iv. 190.

Coriolanus—his only delight in his warlike actions, to see his praises well pleasing to his mother. ii. 140.

Corporation—the great number of corporations, an infirmity of the commonwealth. iii. 321:—are like worms in the entrails of the natural man. ibid.

corporations, what. iv. 123:—their powers. what. ibid.

Corporeal—the universe is corporeal. iii. 672:—means a substance that has magnitude. iv. 313.

Cosins—Bishop of Durham, his remark to Hobbes about the Trinity. iv. 317:—called by Hobbes to bear witness to his religion. vii. 5.

Council.—a council of state, or a councillor, is not a public minister. iii. 231:—the office of a council in a monarchy, what. ibid.:—in a democracy, what. ibid.:—in an aristocracy, the council of state is the sovereign assembly. iii. 232.

the acts of the privy council, resemble the *senatus-consulta* of Rome. iii. 270.

the right of sitting in the highest council of state by inheritance, derived from the conquest of the ancient Germans. iii. 340.

the council of *Laodicea*, first recommended the Bible to the then Christian Churches. iii. 375, 523:—was held 364 years after Christ. ibid.

the power of *councils* to make the Scriptures law. iii. 520–22.

the council of the apostles and the primitive Church. iii. 520, 561:—its acts not laws, but counsel. iii. 522, 561:—the acts of no council laws, without the authority of the civil sovereign. iii. 522:—the first council that made the Scriptures canonical not extant. ibid.

the mandate of the council of Laodicea is addressed to ecclesiastics only. iii. 523.

some *councils* have decreed the doctrine of the power of the pope to depose princes. iii. 574:—the *council of Lateran*, their canon concerning the absolving from their allegiance the subjects of kings. iii. 574, 607.

a *council* is what. ii. 68. iv. 121:—likened to the *head* of the commonwealth. ii. 89.

the council of Constantinople and Ephesus. iv. 400. vi. 176:—of Carthage. ibid.:—of Chalcedon. iv. 401. vi. 176:—of Nice. vi. 103, 176. iv. 302, 397.

Counsel—who is able to give, if he will, the best counsel to others. iii. 51.

counsel and *command*, how confounded. iii. 240. ii. 182:—the words *do this* belong to both. ibid.:—are distinguished by the circumstance of who it is that speaketh, to whom, and on what occasion. ibid.

deduceth its reasons from the benefit arising to him to whom it is given. iii. 241, 561. ii. 183. iv. 222:—he that gives it, pretends the benefit of him to whom he gives it. ibid.

the difference between command and counsel. iii. 241. ii. 183. iv. 222.

a man cannot be obliged to do as he is counselled. iii. 241, 518. ii. 183. iv. 107, 222:—no man can pretend a right to be of another man's counsel. ibid.:—he that asketh it, cannot in equity accuse or punish the giver. iii. 242:—he that demandeth it, is author of it. ibid.

he that giveth counsel to do anything contrary to the laws, is punishable by the commonwealth. iii. 242:—the counsel may be good, and yet he that gives it not a good counsellor, how. iii. 244:—example of the difference between command and counsel, from the Scriptures. ibid.:—the difference between *apt* and *inept* counsellors, whence derived. ii. 245:—of a good counsellor, the first condition. iii. 245, 339:—rash inferences, obscure, ambiguous, and metaphorical expressions, are repugnant to the office of a good counsellor. iii. 246:—ability in counselling proceeds from experience and long study. ibid.:—no man a good counsellor but in that he is much versed in. ibid.:—the wit required for counsel, is judgment. iii. 247:—in things for the doing of which there are infallible rules, no experience can equal his counsel that has gotten the rules. ib.

to be able to give good counsel to the commonwealth in matters concerning another commonwealth, what is required. iii. 247. ii. 137:—concerning itself, what. ii. 137.

a number of counsellors are heard better apart than in an assembly. iii. 247, 340.

the virtues and defects of counsel, the same as the intellectual. iii. 246:—is to the person of the commonwealth as memory and mental discourse. ibid.:—the counsel of them that counsel the commonwealth, why often suspected and many times unfaithful. ibid.

no man takes counsel of an assembly in matters that concern his own private affairs. iii. 249:—counsel taken best of many and prudent counsellors, consulting apart. ibid.:—next best, by relying on his own judgment only. ibid.:—taken worst of all, how. ibid.

to choose good counsellors, is of the office of the sovereign. iii. 338.

the derivation of the word and its signification. iii. 339:—no choice of, either in a democracy or an aristocracy, why. ibid.

good counsel comes not by lot or inheritance. iii. 340.

the best counsel taken from the informations and complaints of the people of each province. iii. 341.

how giving counsel, is laying a burthen. iii. 561.

the difference between *law* and *counsel*. iii. 183. iv. 222.

to *counsel*, is what. iv. 74:—the consequences of our actions, are our *counsellors*, how. ibid.

the law of nature against *obtruding counsel*. iv. 107.

Count—origin of the name. iii. 83:—were such as bare the general company. ibid.

Courage—opinion of hurt from an object, with the opinion of avoiding that hurt by resistance. iii, 43:—is honourable, why. iii. 79:—its ground always strength or skill. ibid.

to men of feminine courage what allowance to be made. iii. 205:—to run away in battle, or to avoid it, is not injustice, but cowardice. ibid.

is the contempt of wounds and violent death. iii. 701. iv. 42.—inclines men to private revenge, and to the unsettling of the public peace. ibid.

is a virtue according to the goodness of the cause. iv. 110.

it is the character of courage and magnanimity to abstain from cruelty. iv. 118.

Court—the Jewish courts of justice, the *judges* and the *council*. iii. 635.

of the courts in England. vi. 38:—of the King's Bench, its jurisdiction. vi. 40:—of the Common Pleas. vi. 42:—no mention of, before *Magna Charta*. ibid. 43:—

the court of Barons. vi. 44:—of the Lord Admiral. vi. 53:—of Chancery. vi. 55.
the spiritual courts are the king's courts, how. vi. 115.
COVENANT—in the formation of the great Leviathan, resembles the "let us make man" pronounced by God in the creation. iii. introd.:—God king of all the earth by his power, but of his chosen people by covenant. iii. 105.
covenant, what. 121. ii. 20, 106. iv. 90:—of mutual trust, in the condition of nature, upon reasonable suspicion is void. iii. 124, 131. ii. 21:—where there is a common power, then otherwise. ibid. ii. 21. iv. 91:—he that performeth first, in the condition of mere nature, doth but betray himself to his enemy. iii. 124. ii. 21. iv. 91:—and contrary to the inalienable right of self-conservation. iii. 125:—where there is power to constrain, he which is to perform first is bound to do so. ibid. ii. 21–2.
the cause of fear that makes a covenant invalid, must arise after the covenant is made. iii. 125.
no covenant with brute beasts, why. iii. 125. ii. 22. iv. 92:—without mutual acceptation, no covenant. iii. 125. ii. 22. iv. 91:—to covenant with God, impossible, but by mediation of such as God speaketh to. iii. 125, 160–1. ii. 22. iv. 91.
the subject of, somewhat that falls under deliberation. iii. 126. ii. 23:—to covenant, is the last act of deliberation. ibid.:—is always of something future, and judged possible. ibid. ii. 23:—if the thing afterwards become impossible, bindeth to what. ibid. ibid.
are released by performance or forgiveness. iii. 126. ii. 23. iv. 92.
entered into by fear, in the state of nature, is obligatory. iii. 126, 185. ii. 24. iv. 92:—being a contract wherein one receiveth the benefit. ibid. ibid.:—provided no other law forbiddeth the performance. ibid. ibid.
in a commonwealth, money promised to a thief for redemption, must be paid until the civil law discharge. iii. 127, 185. ii. 24. iv. 93.
what one may lawfully covenant, one cannot lawfully break. iii. 127, 185, 704. ii. 21, n.
a former, makes void a later, why. iii. 127. ii. 24. iv. 93.
not to defend oneself from force by force, why always void. iii. 127, 204. ii. 25:—never needful, why. ii. 25–6:—in no covenant, the promise of not resisting force transferreth any right. iii. 127:—the difference between the covenant, *unless I do so, kill me,* and *unless I do so, I will not resist you in killing me.* ibid. ii. 25.
to accuse oneself without assurance of pardon, why invalid. iii. 128, 204. ii. 26:—or those by whose accusation a man falls into misery. ibid. ii. 26.
men are not to be held to their covenants by the force of words alone. iii. 124, 128:—but by fear. iii. 129:—in the state of nature or in war, no strength in covenants but from the fear of power invisible. ibid.
if lawful, binds in the sight of God without an oath; if unlawful, binds not with. iii. 130.
the performance of covenants, the *third* law of nature. iii. 130:—the *second.* ii. 29–30:—iv. 95.
the validity of, begins not till the constitution of civil power. iii. 131.
performance of, where one party has performed, or where there is a power coercive, not against reason. iii. 133. iv. 91:—he that breaketh, or declares he thinks he may with reason do so, cannot be received, or if received not retained in society. iii. 134:—the keeping of, the only way imaginable of gaining the felicity of heaven. ibid.
the breach of, according to some, may conduce to eternal felicity after death. iii. 135:—therefore reasonable. ibid.
covenants are to be performed with heretics. iii. 135:—and with such as use not to perform their own covenants. ib.
he that should perform his covenants where no one else should do so, should only make himself a prey to others, and procure his own ruin. iii. 145.
all that is said of covenants made between man and man in their natural capacity, is true when made by their *actors* with their authority. iii. 148–9:—no man obliged by the covenant whereof he is not author. iii. 149:—the covenant made by the mediation of an actor, obligeth the actor or the author, when. ibid.
covenants without the sword, of no strength to secure a man at all. iii. 154, 162.
the covenant of every man with every man, in erecting a commonwealth, in what words made. iii. 158, 203, 204. ii. 89, 91, 99.
men covenanting to institute a commonwealth, supposed not to be bound by any former covenant. iii. 160:—cannot, when instituted, make a new covenant to obey another without permission of the sovereign. ibid.
covenant made with God, pretended by

men for disobedience to their sovereign. iii. 160:—is an evident lie. iii. 161:—the act of a vile and unmanly disposition. ib.
covenants made by the sovereign with each particular man before a commonwealth instituted, would be void, why. iii. 161.
commonwealth is founded on a covenant entered into from fear. iii. 185:—covenants entered into from fear in a commonwealth, are void, when and why. iii. 185. iv. 93.
the covenant whereby the victor acquireth dominion despotical over the vanquished. iii. 189.
no covenant by children, natural fools, or madmen. iii. 257.
violation of, can never cease to be sin, why. iii. 279.
the covenant between God and the Israelites, renewed by Josias. iii. 369:—the *Old Covenant* or Testament, what. iii. 398. ii. 227–9:—renewed by Moses at Mount Sinai. ibid.:—the *New Covenant* of baptism. iii. 398.
the necessity of covenants, demonstrated from what two principles of human nature. ii. ded.:—the only bond of, is faith. ii. 25:—he that is obliged by covenant, is trusted. ibid.:—punishments necessary for the security of covenants. ii. 75:—must be how great. ibid.
the covenant made by every man with every man in instituting commonwealth, cannot be dissolved with the assent of every man. ii. 90.
law and *covenant*, how confounded. ii. 183:—and how they differ. ii. 184. iv. 221.
the covenant constituting the commonwealth contains in itself all the laws at once. ii. 199.
the promises on both sides of the *Old Covenant*, what. ii. 260:—of the *New*, what. ii. 261.
covenants of mutual trust in the state of nature are void. iv. 91.
a covenant is void, that is once impossible. iv. 93:—a covenant never to do, is dissolved by violation or death. ibid.
binds but to the best endeavour. iv. 94, 130, 188:—a covenant to subject one's will to another, obliges to resign one's strength and means to him. iv. 122.
covenants for erecting commonwealth, without a coercive power, give no security. iv. 129:—include a covenant to unite their forces for defence of the whole. iv. 130.
covenant supposes trust. iv. 150.

COWARDICE—is naturally punished with oppression, why. iii. 357.

COVETOUSNESS—desire of riches. iii. 44:—a name always used in signification of blame, why. ibid.:—the desire to be blamed or allowed according to the means used. ibid.:—of great riches, why honourable. iii. 80.
engenders crime, how. iii. 285:—a man reads that it is the root of all evil, but he thinks and sometimes finds that it is the root of his estate. vi. 231.

CRAFT—prudence with the use of dishonest means. iii. 60:—is a sign of pusillanimity. ibid.:—is dishonourable. iii. 80.

CREATE—the order of the creation, what. i. ep. to reader.

CREDULITY—disposes them that love to be hearkened to in company, to lying. iii. 92.

CRIME—criminals are led to execution with armed men, though they have consented to the law by which they are condemned. iii. 127–8.
is a sin, consisting in doing what the law forbiddeth or omitting what it commandeth. iii. 278:—every crime is a sin, but every sin not a crime. ibid. vi. 37:—the intent, without any overt act from which the intent may be argued, no crime. iii. 278.
crimen, derived from *cerno*. iii. 278:—signifies such crimes only as may appear before a judge. ibid.
the civil law ceasing, crimes cease. iii. 279:—ceaseth, where the sovereign power ceaseth. ibid.:—the subversion of sovereign power, a crime from the beginning. ibid.
of all crime, the source is defect of the understanding. iii. 279:—or error in reasoning. ibid.:—or sudden force of passion. ibid.
defect of understanding, ignorance of the law, of the sovereign, and of the penalty. iii. 279.
to do contrary to the law of nature, *whatever thou wouldest that men* &c., is in all parts of the world a crime. iii. 279.
no crime by *ex post-facto* law. iii. 281.
the weaker sort, and those that fail in their enterprizes, are esteemed the only criminals. iii. 282:—crime not excused, though it may be extenuated, by what defects in reasoning. iii. 283:—the passion that is the most frequent cause of crime, vain-glory. ibid.
crime ventured on by rich men, from the hope of corrupting the judges. iii. 283:—by potent and popular men, from the hope of oppressing the sovereign power. ibid.
crimes that consist in craft and deceit,

engendered by a false presumption of wisdom. iii. 284 :—of the crime of disturbing the commonwealth, the benefit redounds, not to the first movers, but to posterity. ibid.:—few crimes that may not be produced by anger. ibid.:—crimes produced by the passions of hate, lust, ambition, covetousness. ibid.: — to be hindered, how. iii. 285.

crime sometimes committed through fear, how. iii. 285 :—manslaughter committed through fear, there being time to apply for protection to the sovereign power, is a crime. iii. 286 :—duelling, a crime when. ibid.:—crime, how engendered by superstition. ibid.

all crimes not equal. iii. 287 :—are all equally injustice. ibid. :—but not equally unjust. ibid.:—are totally excused only by that which removes the obligation of the law. ibid.

to resist a public minister under pretence of some liberty granted by the sovereign, inconsistent with the existence of sovereign power, is a crime. iii. 289.

crimes are measured, how. iii. 290 :—a fact against the law done from presumption of power, a greater crime than if done from hope of not being discovered. ibid.:—a fact done known to be a crime, a greater crime than if supposed to be lawful. ibid.

all crimes done conformably to the teaching of the commonwealth, not containing a denial of the sovereign power, nor against evident law, are totally excused. iii. 290.

the same fact, if constantly punished, is a greater crime than when there are examples of impunity. iii. 291 :—a crime from sudden passion, not so great as from premeditation. ibid.: — no crime totally excused by sudden passion. ibid.: —the crime is aggravated, when the law is publicly taught. ibid.

the crime is extenuated by the tacit approbation of the sovereign. iii. 292.

the fact which redounds to the damage of many, is a greater crime than when to the hurt of few. iii. 293 :—also when it hurteth for the future as well as the present. ibid.:—to maintain doctrines contrary to the religion established, a greater crime in an authorized preacher than in a private person. ibid.:—to maintain a point tending to the weakening of the sovereign power, a greater crime in a professor of the law than in another man. ibid.

all crimes made greater by the scandal they give. iii. 293.

facts of hostility against the commonwealth, greater crimes than against a private person. iii. 293-4 :—crimes rendering judgments of no effect, greater than injuries done to a few. iii. 294 :—robbery of the public, greater than of a private person. ibid.

of facts done to private men, the greater crime is that where the damage in common opinion is most sensible. iii. 294-5 : —is aggravated by the person, time, and place, how. iii. 295-6.

crimen læsæ majestatis, how understood by the Latins. iii. 294.

in all crimes, there is injury done to the commonwealth. iii. 296.

crimes *public* and *private*, what. iii. 296.

the crimes most dangerous to the public, are what. iii. 337 :—crimes of infirmity, what. ibid.:—for these there is place for lenity. ibid.

CROMWELL.—Oliver, puts down the *assembly* for counterfeiting themselves ambassadors. iv. 418.

did never dare take the title of king, nor was ever able to settle his own absolute power on his children, why. vi. 299 :— one of the commissioners for the association and defence of Essex, Cambridge and other counties. vi. 316 :—lieutenant-general to the Earl of Manchester. vi. 322 :—gains the battle of Marston Moor. vi. 324 :—is excepted out of the self-denying ordinance, and made lieutenant-general to Fairfax. vi. 326.

his instruments and adherents. vi. 333-4 :—his practising with the army. ibid.: —says openly, *that he has the parliament in his pocket.* vi. 335 :—promises the king to restore him against the parliament. vi. 336 :—plots his escape, with what views. vi. 341-2 :—his address to the parliament as to dealing with the king. vi. 345 :—his probable views at this time. vi. 346 :—defeats the Scots at Preston. vi. 351 :—his demands of the parliament relative to the king. vi. 352 :—forces the parliament. ibid.

reduces the levellers who refuse to go to Ireland. vi. 366 :—is made a doctor of civil laws at Oxford. ibid.:—goes over to Ireland with the title of governor. ibid.: —subdues the whole nation in less than a twelvemonth. vi. 367 :—returns without waiting for the leave of the Rump, and is made general instead of Fairfax against the Scots. vi. 371 :—sends from Berwick a declaration to the Scots. vi. 372 :—his critical situation at Dunbar. vi. 373 :—defeats the Scots. vi. 374 :— defeats them again. vi. 376 :—defeats the

King at Worcester. vi. 377:—gives the Rump warning to determine their sitting. vi. 383:—turns them out. vi. 388:—and is much applauded by the people. ibid.:—his proceedings. vi. 390:—installed *Protector*. vi. 392:—discovers a royalist plot against his life, how. vi. 394:—thrown out of his coach and nearly killed. vi. 395:—dissolves the parliament. vi. 396:—divides England into eleven major-generalships. ibid.

a motion in the house that he be petitioned to take the title of king. vi. 399:—the petition presented. ibid.:—refuses, why. vi. 400:—but takes upon him the government according to certain articles therein. ibid.:—is installed anew. vi. 401:—dissolves the parliament. vi. 402:—discovers another royalist plot. ibid.:—his death. ibid.:—names his son Richard his successor. ibid.

CROMWELL—Richard, assumes the protectorate. vi. 402:—advised to slay the chief of the council at Wallingford House, but has not courage enough. vi. 403:—calls a parliament. ibid.:—forbids the meeting at Wallingford House. vi. 406:—signs the power for Desborough to dissolve the parliament. ibid.:—resigns the protectorate. ibid.

CROSS-BOW—when bent, how it restores itself. vii. 33, 135:—after remaining long bent, why it loses its appetite to restitution. vii. 34.

CRUELTY—little sense of the calamity of others. iii. 47:—proceeds from security of one's own fortune. ibid.

hurting without reason. iii. 140:—against the sixth law of nature. ii. 38. iv. 118.

CRYSTAL—whether formed by icicles. vii. 132, 171:—the true crystal of the mountains, found in great pieces in the Alps. vii. 171.

CUBE—the duplication of. vii. 59.

CUI BONO—the question of one of the Cassii. iii. 688:—the strongest of presumptions as to the author. ibid. 693.

CULTUS—its signification. iii. 348, 647.

CUPID—their own lusts invoked by the Gentiles by the name of *Cupid*. iii. 100:—how his image came to be called an image of our Saviour. iii. 660.

CURIOSITY—desire to know why and how. iii. 44. iv. 50:—is in no living creature but man. ibid. ibid.:—is common to all men. iii. 67:—is *delight*. iv. 51:—draws a man to the thought of God, how. iii. 92:—is the origin of all philosophy. iv. 51:—is a delightful appetite of knowledge. iv. 453.

CURSING—swearing, and the like, do not signify as speech, but as the actions of a tongue accustomed. iii. 50.

CUSTOM—men appeal from custom to reason, and from reason to custom, as it serves their turn. iii. 91.

is one sign of the will, in the disposing of the succession. iii. 182.

becomes law by the tacit will of the sovereign. iii. 252, 271. ii. 195. iv. 227:—none becomes law but what is reasonable. iii. 253, 271. iv. 108. vi. 62–3.

customs of divers provinces are to be understood to be laws anciently written, or otherwise sufficiently made known as the statutes of the sovereign. iii. 255.

customs and prescriptions are not amongst the laws of nature. iv. 108:—no custom of its own nature can amount to the authority of a law. vi. 62.

the repeal of a law confirming a custom, is a repeal of the custom. vi. 108.

the custom of punishing particular crimes with particular punishments, has the force of law whence. vi. 124–5.

long custom becomes nature. vii. 34-5.

CYPRIAN—calleth the *See* of St. Peter, the *head*, the *root*, the *source*, the *sun* whence is derived the authority of other bishops. iii. 569:—was president of the Council of Carthage. iv. 400:—a most sincere and pious Christian. ibid.

δᾳδουχία—what. iii. 662.

DAMASCENE—John, expounding the Nicene Creed, denies that the Deity was incarnate. iv. 304-5:—adopted the principles of Aristotle. iv. 395:—denies, in his *De Fide Orthodoxa*, that *deitas* is *deus*, why. ibid.

DAMASUS—the sedition in the election between him and Ursicinus. iii. 530, 535.

DANGER—to adventure upon exploits of danger, is honourable, why. iv. 39:—the passion for beholding danger. iv. 51:—is, in the whole, *joy*, but contains *grief* also. ibid.:—and *pity*. iv. 52:—men are content to behold the misery of their own friends. ibid.

DANIEL—prophecied in the captivity. iii. 373:—his two angels, Gabriel and Michael. iii. 392:—foretells the abominable destroyer that shall stand in the holy place, the *Anti-Christ*. iii. 553.

he and the three children, worthy champions of the true religion. iv. 361.

DARKNESS—the fear of darkness and ghosts, is greater than other fears. iii. 317.

the place of *utter darkness*, the place of the wicked after judgment. iii. 447:—is in the original, darkness *without*, that is, *without* the habitation of God's elect. ib. *the rulers of the darkness of this world*, a power mentioned in Scripture. iii. 603:—the *children of darkness*, who. ibid.:—the *kingdom of darkness*, as set forth in Scripture, what. iii. 604.

the light of nature put out and darkness caused in men's minds by the claim of regal power under Christ by the pope and assemblies of pastors. iii. 606-7.

the darkness in the time of Innocent III grown so great, that men discerned not the bread given them to eat, when stamped with the figure of Christ upon the cross. iii. 612:—the authors of the present spiritual darkness, the pope and the Roman clergy. iii. 693.

the kingdom of darkness compared to the *kingdom of the fairies*. iii. 697-700.

David—when in his power to slay Saul, who sought his life, forbad his servants to do it. iii. 193. ii. 144:—put to death the Amalekite that had slain Saul. ii. 145.

his act in putting to death Uriah, against the law of nature. iii. 200:—but no injury to Uriah, but to God. ibid.:—this confirmed by David, *against thee only* &c. ibid.:—was displeased that the Lord had slain Uzzah. iii. 370.:—wrote the most part of the *Psalms*. iii. 372.

the succession of his line to the Captivity, set forth in what books of the Scripture. iii. 377.

his argument as to the senses of God. iii. 415:—his sovereignty over the high-priests. iii. 419.

the words of St. Peter, *for David is not ascended into heaven*. iii. 442.

his exercise of power temporal and spiritual. iii. 472:—anointed by Samuel. iii. 473.

his words, *asperges me Domine hyssopo*, used by the Romish priests in their incantations. iii. 613, 621:—his fasting for Saul and Jonathan, and for Abner, alleged for purgatory. iii. 627-8.

says, *the fool hath said in his heart* &c. iv. 293:—*my feet were ready to slip* &c. ibid. vii. 352.

his judgment upon the case put to him by Nathan. vi. 123.

Deacons—their employment, to *serve* the congregation. iii. 531:—but upon occasion preached the Gospel. ibid.:—were chosen, how. iii. 532. ii. 283.

Death—*entered into the world by sin*, its meaning. iii. 347:—reckons from the condemnation of Adam, not from the execution. iii. 441.

a *second* death, amongst the bodily pains of the wicked after the resurrection. iii. 449-50, 451. iv. 353:—general error from misinterpreting the word *everlasting death, second death*. iii. 613:—said to mean in the Scriptures, a *second and everlasting life*. iii. 614, 624:—a *second and everlasting death*, not contradicted by the eternity of hell-fire &c. iii. 626.

is the chiefest of natural evils. ii. 8, 25, 26. iv. 83.

Debtor—the desperate debtor tacitly wishes his creditor there, where he may never see him more. iii. 87.

Decalogue—of the Decalogue, which bind *naturally*, and which by virtue only of the covenant made with God as the peculiar King of the Jews. ii. 234:—were written on tables of stone, and kept in the *ark* itself. ii. 235.

Deceit—to deceive upon hope of not being observed, is to be no wiser than children, that think all hid by hiding their own eyes. iii. 284.

Decius—his object, and that of other Romans, in encountering peril. ii. 318.

Definition—*genus, species, definition*, are names of words only. i. 21:—to put *definition* for the nature of anything, why not right. ibid.

definitions are truths arbitrarily constituted by the inventors of speech. i. 37, 388.

the definition is the essence of a thing, why a false proposition. i. 60:—definition, a speech signifying what we conceive of the essence of the thing. ibid.:—is nothing but the explication of our simple conceptions. i. 70.

definitions, are primary and universal propositions. i. 81:—are of two sorts. ibid.:—of names of things having some conceivable cause. ibid.:—of names of things having no conceivable cause. ibid.:—former names how defined. ibid.

the cause and generation of such things as have any, ought to enter into their definition, why. i. 82.

the nature and definition of a definition, what. i. 83, 84. v. 370-1.

definitions are used for what. i. 83:—their necessity and use. vii. 84-5, 220, 229.

definition of a name given for some compound conception, is the resolution of that name into its most simple parts. i. 83, 85, 86.

consist of *genus* and *difference*, when. i. 83:—when not, and then how made. ibid.:—*genus* and *difference* put together, make no definition, when. ibid.:—properties of a definition, what. i. 84-6.

definition supplies the place of distinctions. i. 84:—takes away equivocation. ibid.:—represents a universal picture of the thing defined to the mind. ibid.:—exhibits a clear idea of the thing defined. ibid.:—whether definitions are to be admitted, not necessary to dispute, why. ib. in philosophy, definitions are before defined names. i. 84-5.

compound names may be defined one way in one part of philosophy, another way in another. i. 85:—definitions are made for the understanding of the particular doctrine treated of. ibid.

no name can be defined by one word. i. 85:—the name defined, not to be repeated in the definition. i. 86.

any two definitions that may be compounded into a syllogism, produce a conclusion. i. 86:—conclusion derived from principles, that is definitions, is said to be demonstrated. ibid.:—in all sorts of doctrine, if true definitions were premised, the demonstrations would also be true. i. 87.

are the first principles of reasoning. i. 388:—their truth consists in what. ibid.

settling the significations of names, men call definitions. iii. 24:—place them at the beginning of their reckoning. ibid.:—necessity for examining the definitions of former authors, and correcting them or making them oneself. ibid.:—the errors of definitions, how they multiply themselves. ibid.:—in the right definition of names lies the first use of speech. ibid.:—in wrong or no definitions, the first abuse. ibid.:—whence all false and senseless tenets. ibid.

definitions necessary for explaining a man's conceptions concerning the nature and generation of bodies, constitute *philosophia prima.* iii. 671. i. 87:—the explication thereof called in the schools *metaphysics.* iii. 671.

definitions, proper to them only that have no place for dispute. ii. 14:—are the only way to *know.* ii. 305:—are prejudicial to *faith.* ibid.

the best definitions, those which explain the cause or generation of that subject, the proper passions whereof are to be demonstrated. vii. 212:—the making of definitions is called *philosophia prima.* vii. 222.

DEFINITIVE et CIRCUMSCRIPTIVE—the distinction whereby theologers, that deny God to be in any place, save themselves from being accused of saying he is nowhere. vii. 205, 385.

DEI GRATIA—the sovereign only has his power *Dei gratia.* iii. 228, 540:—derives it not from the ceremony of being crowned by a bishop. iii. 607.

DEJECTION—of mind, grief from opinion of want of power. iii. 45. iv. 42:—causes madness. iii. 62:—according as well or ill grounded, operates how. iv. 41.

DELIBERATION—the vicissitude of appetite and aversion towards the same thing. i. 408. iii. 48. ii. 21, 23. iv. 68, 90, 273:—lasteth so long as there is power to obtain or avoid that which pleaseth or displeaseth, ibid. ibid. ibid.

the last act of, is the will. i. 409. iii. 48. iv. 68, 90, 273.

of things past, or known or thought to be impossible, no deliberation. iii. 48. iv. 68.

is called deliberation, from putting an end to the *liberty* of doing or omitting. iii. 48:—is in beasts as well as man. iii. 48. v. 365:—and in children, fools, and madmen. iv. 244.

is expressed subjunctively. iii. 49:—is for the most part of particulars. iii. 50:—in deliberation, the appetites and aversions are raised by foresight of the good and evil consequences of the action deliberated of. ibid:—who it is that deliberates best. iii. 51.

deliberations and pleadings require the faculty of solid reasoning. iii. 701.

he that *deliberates*, cannot be said to have yet *given.* ii. 20.

is but *weighing* the good and evil of any intended act. ii. 180. iv. 275.

no action, though never so sudden, can be said to be without deliberation, why. iv. 272:—a rash act done suddenly without deliberation, shall not be said by the judge to be without deliberation. v. 350.

the reason used in deliberation, is the thing which is called deliberation. v. 359-60:—the whole deliberation is but so many wills alternatively changed. v. 401:—whereof not any is the cause of voluntary action but the last. v. 402.

DELIGHT—the apparence of the motion or endeavour in the heart caused by the action of external objects, is delight or trouble of mind. iii. 42.

is the helping of the vital motion by the motion propagated from the brain to the heart. iv. 31.

DELOS—men taught to seek their fortunes in the answers of the priests of Delos. iii. 102.

DELPHI—iii. 102, 415:—the Delphic problem. vii. 59.

DEMOCRACY—they that live under a democracy, attribute all inconvenience to democracy. iii. 170.

is when the representative is an assembly of all that will come together. iii. 171, 548. ii. 93. iv. 139.

in it, private interest oft-times more advanced by treachery or a civil war than by promoting the public prosperity. iii. 174:—has no choice of counsel, why. iii. 339:—has the same power as a monarchy. iii. 548.

commonwealth is instituted by a democracy. ii. 96-7. iv. 138, 141.

is constituted by two things, perpetually appointed places and times of assembly, and the power residing in a majority of voices. ii. 97:—its meetings must be at short intervals, why. ibid:—or must in the interval delegate its sovereignty to some man or council. ii. 98.

is constituted by covenant of each man, not with the *people*, but with each other. ibid. iv. 139.

if a democracy decree anything against the laws of nature, it is the *sin*, not of the civil person, but of those by whose voices decreed. ii. 102. iv. 140.

cannot fail. ii. 107. iv. 159.

all the popular men in a democracy obliged to promote unworthy men, why. ii. 132:—more favourites to satisfy, than in monarchy. ibid.:—in a democracy there are as many Neros as there are orators that flatter the people. ii. 133:—powerful and popular men banished and put to death not less in democracies than in monarchies. ii. 134:—of liberty from the laws, no more in a democracy than in a monarchy. ibid.:—subjects have no greater liberty in a popular, than in a monarchical state. ii. 135:—those that desire the former, are deceived by the equal participation of commands and offices. ibid.

the incommodities of a democracy arising from trial of wits. ii. 136.

might be put on an equality with monarchy in point of *deliberation*, how. ii. 140.

democracy is what. iv. 127:—precedes in order of time all other government. iv. 138.

in democracy the *use* of the sovereignty is always in one or a few men. iv. 141:—is in fact an aristocracy of orators, or a monarchy of one orator. ibid. 165.

proceeds from rebellion against monarchy, followed by anarchy. vi. 151.

in democratical assemblies, impudence does almost all that is done. vi. 250.

Demon—demons or spirits, good or bad, supposed to enter into a man, and move his organs as madmen use to do. iii. 65:—by a demon to be understood among the Gentiles sometimes an ague, sometimes a devil. iii. 66.

all places filled by the Gentiles with demons. iii. 99.

apparitions called by the Greeks by the name of *demons*. iii. 387. iv. 62-3:—the imagery of the brain conceived by the Gentiles to be *demons*. iii. 389, 605, 638.

the enemy hath introduced the demonology of the heathen poets. iii. 605:—we err by giving heed to the demonology of such as *play the part of liars with a seared conscience*. ibid.

the general name of the ancients for the images of sight in the fancy and in the sense. iii. 638:—were feared by them as things of an unlimited power to do them good or harm. ibid.:—*demonology* established by the governors of heathen commonwealths. ibid.

what kind of things were the heathen demons, appears from Hesiod and other histories. iii. 639.

demonology communicated by the Greeks into Asia, Egypt, and Italy. iii. 639.

the apparitions men see in the dark, or in a dream, or vision, taken for demons. iii. 644.

the demonology and use of exorcism of the Church of Rome keep the people in awe of their power. iii. 693.

Demonstration—what part of natural philosophy to be explicated by demonstration, properly so called. i. 72.

the method of demonstration, is synthetical. i. 80, 81:—the same method that served for invention, serves also for demonstration. i. 80:—supposes two persons at least, and syllogistic speech. ibid.

demonstration, what it is. i. 86:—definition of. ibid.:—true demonstration, what. ibid.

derivation of the name. i. 86:—confined by the Greeks and Latins to propositions in geometry, why. i. 86-7.

methodical demonstration, what is proper to. i. 87:—the true succession of reasons, according to the rules of syllogizing, necessary to demonstration. ibid.:—demonstration must proceed in the same method by which the invention proceeded. ibid.

the faults of demonstration. i. 88.

none true but such as is scientifical. i. 312:—none scientifical, but that proceeding from a knowledge of the causes of the construction of the problem. ibid.

in demonstration and all rigorous search after truth, judgment does all, except what. iii. 59:—the need for fancy, is what. ibid.

in demonstrations tending to absurdity, it is no good logic to require all along the operation of the cause, why. vii. 62:—there is room for demonstration, where. vii. 184:—lies not of the causes of natural bodies, why. ibid.:—legitimate demonstration requires what. ibid.:—error in demonstration can spring but from what two causes. vii. 211:—the rules of are two only, true principles and necessary inferences. vii. 212.

δῆμος—the people. ii. 93, 97. iv. 139.

DEMOSTHENES—his comparison of a state negligent in providing the means of defence before the frontiers are invaded, to gladiators that guard that part of their body where they feel the smart of the blow. ii. 170.

DENSE—and rare, what. i. 375, 509. vii. 115, 172, 224:—are names of multitude. i. 509:—are constituted by the multitude and paucity of the parts contained in the same space. ibid.

DE RUYTER—defeated by Blake. vi. 386.

DES CARTES—observed that the sphere generates the four colours, as well as the prism. i. 463:—thereby explained the cause of the colours of the rainbow. ibid.:—his opinion, that the earth, except the surface, is of the same nature with all other stars, and bright. vii. 57-8:—his opinion of the freezing of the clouds, and of their breaking being the cause of thunder. vii. 126:—supposes that the air, in plagues, is infected by little flies. vii. 136. attributes no motion at all, but an inclination to action, to the object of sense. vii. 340.

DESIRE—is hope without fear. i. 409.

the impression from things desired or feared, sometimes strong enough to break our sleep. iii. 13:—desire, how it regulates the train of thoughts. ibid.

how generally distinguished from appetite. iii. 39:—how from love. iii. 40.

of good to another, benevolence, good will, charity. iii. 43:—if to mankind generally, good nature. ibid.

of desire and aversion, the language is imperative. iii. 50:—of the desire to know, interrogative. ibid.

the thoughts are to the desires as scouts and spies. iii. 61:—to have no desires, is to be dead. iii. 62.

the object of man's desire, not to enjoy once and for an instant only, but to ensure for ever the way of his future desire. iii. 85.

the desires that dispose men to obey a common power. iii. 86-7.

δεσπότης—a lord, or master. iii. 188.

DESPAIR—appetite without an opinion of attaining. iii. 43:—absolute privation of all hope. iv. 44.

DESPOTICAL—dominion, is by conquest or victory in war. iii. 188.

DEVIL—the devils why said to have confessed Christ. iii. 68.

the devil inflamed the ambition of the woman, by telling her that they should be as gods. iii. 194.

the *devil and his angels*, how to be understood in the New Testament. iii. 392-3.

the *doctrine* of devils, is the doctrine of the heathen concerning demons. iii. 408. 639.

no devil or angel can do a miracle, why, iii. 432:—a juggler, if his art were not now ordinarily practised, might be thought to do his wonders by the power of the devil. iii. 434.

he and his angels shall be tormented everlastingly. iv. 358.

in Scripture, two sorts of things in English translated *devils*. v. 210-11.

the Devil's Mountain. vi. 165.

DEVONSHIRE—William Earl of. i. epis. dedic. ii. ded.:—not the credit of the author nor ornament of style, but the weight of reason recommends any opinion to him. ibid.

DEUTERONOMY—so called, why. iii. 515:—made law by Moses, when. ibid.:—was commanded to be written on great stones, at the passing over Jordan. ibid.:—was written by Moses himself in a book, and placed in the *side* of the ark. ibid. ii. 237:—commanded the kings of Israel to keep a copy. iii. 516. ii. 237:—was lost, and found again in the temple in the time of Josiah. ibid. ii. 245.

no other book, from Moses till after the Captivity, received amongst the Jews for the law of God. iii. 516. ii. 237, 246.

finally lost in the sack of Jerusalem at the Captivity. iii. 516.

DIABOLUS—the *Accuser*. iii. 448. See SATAN.

διάκονος—signifies a *minister*. iii. 530:—one that voluntarily does the business of another. ibid.:—his ministry in the Church called *serving of tables*. ibid.—See DEACON.

DIANA—of the Ephesians. iii. 225.

DIAPHANOUS—in bodies so called, the beams of light passing through retain the same order, or the reversion of that order. i. 480:—bodies perfectly diaphanous, are perfectly homogeneous. ibid.:—some bodies diaphanous by nature, others by heat. ibid.:—the latter consist of parts naturally diaphanous. ibid.

the diaphanous medium which surrounds

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

the eye, is invisible. i. 523:—in the confines of two diaphanous bodies, one may be distinguished from the other. ibid.

Diatribæ—the name signifies what. iii. 667.

Dictator—was the prime officer only of the Roman people. ii. 104:—was a subordinate monarch. iv. 135, 143.

Differ—two bodies are said to differ, when. i. 132:—to differ in *species*, and in *genus*, when. i. 133.

differentia, how it differs from *differre*. vii. 384.

Diffidence—constant despair. iii. 43:—is dishonourable, why. iii. 79.

one of the three principal causes of quarrel amongst men, mutual diffidence. iii. 112.

a degree of despair. iv. 44.

Digby—Sir Kenelm, his opinion as to *sensation* not different from that of Epicurus. vii. 340.

Dignity—the public worth of a man, or the value set on him by the commonwealth. iii. 76.

Dilatation and Contraction—what. i. 342-3:—suppose that the internal parts either come nearer to, or go further from the external parts. i. 343.

Diodorus Siculus—the greatest antiquary that ever was. vi. 277:—his account of the Druids in France. ibid.:—of the Egyptian priests. vi. 278:—and judicature. ibid.:—of the Chaldeans. vi. 279:—of the Indian philosophers. vi. 280:—of the Æthiopians. ibid. vii. 73-4.

διότι—the science of, what. i. 66:—in it, where the search begins. i. 67.

the first principles by which the διότι of things are known, what. i. 70.

Diotrephes—excommunicated divers persons. iii. 506.

διπλάσιον, διπλοῦν—how distinguished by some curious grammarians. vii. 245.

Directory—composed by the Assembly of Presbyterian ministers. vi. 327.

Disciples—of Christ, were *seventy*, why. iii. 482.

Discord—the greatest, arises from contention of wits. ii. 7.

Discourse—of the mind, what. i. 399. iii. 11. iv. 14:—is common to men with other animals. i. 399.

mental discourse of two sorts, unguided and regulated. iii. 12-13:—governed by design, by the Latins called *sagacitas*, *solertia*. iii. 14.

of all discourse governed by the desire of knowledge, the end is when. iii. 51:—merely mental consists of what. iii. 52:—broken off, leaves a man in a presumption of what. ibid.:—no discourse can end in absolute knowledge of fact, past or future. ibid.:—nor of the consequence of one thing to another, but of one name to another of the same thing. ibid.

the end or conclusion of discourse put into speech, is *science* when. iii. 53:—*opinion* when. ibid. 54:—is *belief* and *faith*, when. iii. 54.

many and long digressions in discourse, the folly of. iii. 58:—the cause of, sometimes want of experience, sometimes pusillanimity. ibid.

the difference in the license of mental and verbal discourse. iii. 59.

Discretion—the distinguishing between things in matter of conversation and business, where times, places, and persons are to be discerned. iii. 57:—is commended for itself, without the help of fancy. ibid.:—he that has this virtue, with an often application of his thoughts to their end, will be easily fitted with similitudes. ibid.

the want of in any discourse, however great the fancy, will make the whole discourse be taken for want of wit. iii. 59:—not so where discretion is manifest, though the fancy never so ordinary. ib.

discretion exemplified in the license of verbal discourse. iii. 59:—where wit wanting, not fancy but discretion is wanting. iii. 60.

all actions and speeches proceeding from discretion, why honourable. iii. 79-80.

Diseases—and health, worshipped by the Gentiles as demons. iii. 66.

Dissent—in many things, is as much as to accuse of folly him one dissents from. ii. 7.

Diver—why at the greatest depth divers do not feel the gravity of the water. i. 515.

Divide—to divide, what it is. i. 95:—in dividing, the conceptions are more by one than the parts made. i. 96:—by division, is meant not actual severing, but diversity of consideration. ibid.:—is the operation not of the hands, but of the mind. ibid.

the least divisible thing, not attainable. i. 100:—how far division may be carried by nature, instanced in ashes. i. 455.

how men divide a body in their thoughts. iii. 677.

Divination—superstitious ways of, invented by the authors of the Gentile religion. iii. 102-3.

Doctrine—the doctrine of right and wrong perpetually disputed by the pen and the sword, the doctrine of lines and figures

not so, from what cause. iii. 91:—the doctrine that the three angles of a triangle are equal to two right angles, had it crossed any man's right of dominion, would have been suppressed. ibid.
in doctrine, nothing to be regarded but truth. iii. 164:—but may be regulated by peace. ibid.:—no doctrine repugnant to peace, can be true. ibid.
without the power of controlling doctrines in the sovereign, men will be frighted into rebellion with the fear of spirits. iii. 168.
corporations of men, that by foreign authority unite for the easier propagating of doctrines, are systems private, regular, but unlawful. iii. 222.
seditious doctrines, the poison of. iii. 310:—that every private man is judge of good and evil actions. ibid.:—that whatsoever a man does against his conscience, is sin. iii. 311:—that faith and sanctity are attained not by study, but by inspiration. ibid.:—that the sovereign is subject to the civil laws. iii. 312:—that private men have an absolute property in their goods. iii. 313.—that the sovereign power may be divided. ibid.
obstruction to the doctrine of the rights of sovereignty, arises not from the difficulty of the matter, but the interest of them that are to learn. iii. 325:—the minds of the common people, if not scribbled over with the opinions of their doctors, are like clean paper. ibid.
preaching true doctrine without miracles, or miracles without true doctrine, is an insufficient argument of a true prophet. iii. 364:—no doctrine now to be listened to further than it is conformable to the Scriptures. iii. 365.
the doctrine of *devils*, what. iii. 408.
all sorts of, must be approved or rejected by the authority of the commonwealth. iii. 444, 460.
doctors no less subject to ambition and ignorance than any other sort of men. iii. 539:—are our schoolmasters to Christianity. iii. 540.
the examination of, belongeth to the supreme pastor. iii. 588:—to the sovereign power. ii. 78. iii. 164, 186, 537.
the truth of doctrine dependeth either upon *reason* or *Scripture*. iii. 712:—men often with a fraudulent design stick their own corrupt doctrine with the cloves of other men's wit. ibid.
no doctrine from which may not arise discord, and finally war. ii. 79, n.:—doctrines whereby the subject believes that obedience may be refused to the sovereign. ibid.
true doctrines are more readily received than false. ii. 172.
the angel is to be judged by the doctrine, not the doctrine by the angel. iv. 63.
suppression of doctrines does but unite and exasperate. vi. 242.

DOG—in following beasts by the scent, how affected by cold and heat, and wind. i. 501:—by custom understands the call or rating of his master. iii. 11.
deified by the Gentiles. iii. 99.
dumb dogs, the ministers so called. vi. 194.

DOGMA—learning dogmatical, compareth men and meddleth with their rights. iv. ep. ded.:—hath nothing in it that is not disputable. ibid.

DOMINION—and victory, why honourable. iii. 79.
is acquired by *generation* and by *conquest*. iii. 186. ii. 109. iv. 149.
parental, if not by generation, but by the child's consent. iii. 186. ii. 116. iv. 155–6.
dominion over the person of a man, is dominion over all that is his. iii. 188. ii. 111, 117. iv. 151.
despotical, that acquired by conquest or victory in war. iii. 188. ii. 109. iv. 149:—is acquired by what covenant. iii. 189. ii. 110. iv. 149:—the right of dominion over the vanquished is by covenant, not by the victory. ibid. ibid.
the rights and consequences of dominion paternal and despotical, the very same with those of a sovereign by institution. iii. 190.
of all men, adhereth naturally to power irresistible. iii. 346. ii. 13.
the benefits of this life better attained by dominion than by the society of others. ii. 5:—if fear were removed, men would naturally rather strive to obtain dominion, than to gain society. ibid.
over persons, acquired by *contract*. ii. 109:—over beasts, is by the right of nature. ii. 113. iv. 153:—not from the positive law of God. ibid. ibid.
paternal and *despotical*, proceedeth whence. iv. 123-4.
where one has dominion over another, there is a little kingdom. iv. 149:—a kingdom by acquisition, is but dominion acquired over many. ibid.

DORISLAUS—the agent of the Rump, murdered at the Hague by the cavaliers. vi. 368.

DORT—the assembly of divines at. vi. 241:—effect nothing. ibid.

δώσων—he that promises often, but gives seldom. ii. 20:—a name for that reason given to Antiochus. iv. 90.

Doubt—is the whole chain of opinions alternate, in the question of true and false. iii. 52. ii. 304.
no doubt can be opposed to the consent of all men in things they can know, and have no cause to misreport. iv. 30.

δουλεία—and λατρεία, the distinction between. iii. 647-8. ii. 225.

Downwards—a mere fiction of our own. i. 418.

Dreams—are the imaginations of them that sleep. i. 396, 399. iii. 6, 286, 390. iv. 10.
have in them no order or coherence. i. 400. iii. 7. iv. 10, 14:—nothing in a dream, but what is compounded and made up of the phantasms of sense past. i. 399. iii. 7:—are sometimes as it were the continuation of sense. i. 400. iii. 8:—are clearer than the imaginations of waking men, and as clear as sense itself. i. 401. iii. 7. iv. 13:—in dreams, no wonder at strange places and appearances. i. 401. iv. 13.
in dreams, no new motion from sense. i. 400. iii. 7. iv. 10:—in some of the organs sense remains, in others faileth. i. 400:—the parts of phantasms decayed and worn out by time, are made up with other fictitious parts. i. 401:—all things appear as present. i. 402. iv. 13.
dreams, such as some men have between sleeping and waking, and such as happen to those who have no knowledge of the nature of dreams, not accounted dreams. i. 402. iii. 8, 362.
no dream but what proceeds from the agitation of the inward parts of the body. iii. 7.
to distinguish between sense and dreaming, why a hard matter. iii. 7:—by some thought impossible. ibid.:—is most difficult, when. iii. 8.
being awake one knows one dreams not, how. iii. 7.
are caused by the distemper of some of the inward parts of the body. iii. 7:—lying cold breedeth the image of some fearful object. iii. 7-8. i. 401:—in dreams the motion begins at one end, waking at another. iii. 8. iv. 10.
the ignorance of how to distinguish dreams from sense, the foundation of the religion of the Gentiles. iii. 9:—if prognostics from dreams &c., were taken away, men would be much more fitted for civil obedience. iii. 10.
the thoughts wander in a dream for want of some passionate thought to guide them. iii. 12.
dreams mistaken for real visions, when. iii. 8, 286:—dreams of men that God has spoken to them, from what foolish arrogance and false opinion they proceed. iii. 361:—those that observe not their slumbering, how they often take their dreams for visions. iii. 8, 362.
visions and dreams are but phantasms. iii. 658.
the cause of dreams, the restoration of motion to the action of the *inward* parts upon the brain. iv. 10:—their difference, whence. ibid.:—lasciviousness, how its effects produce in a dream the image of the person that had caused them. ibid.:—the incoherence of thoughts in dreams, whence. iv. 11:—appear like the stars between the flying clouds. ibid.
a man may dream that he *doubteth*, but can never *think* that he dreameth, why. iv. 13.
the clearness of conception in dreams taketh away distrust. iv. 14:—dreams sometimes taken for *reality*, why. ibid.:—no mark by which one can tell whether it was a dream or not, in what cases. ib.:—all things are to be taken but for dreams. vii. 58.

Druids—in Brittany and France, what. vi. 277:—their doctrine of the transmigration of souls. ibid.

Drunkenness—the law of nature against. ii. 44.

Dublin Castle—the plot of the Irish papists to seize it fails. vi. 262.

Dudley and Empson—see Empson.

Duel—private duels ever will be honourable, till when. iii. 81:—are many times the effect of courage. ibid.:—for the most part of fear of dishonour in one or both the combatants. ibid.
duelling a crime, why. iii. 286:—a custom not many years since begun. ibid.:—the punishment of, capital. iii. 292:—but the refusal of, punished sometimes by the sovereign with disgrace. ibid.
victory in duel, as to have killed one's man, is honourable, why. iv. 38.

Duke—origin of the name. iii. 83:—the general in war. ibid.:—the title came into the empire about the time of Constantine the Great. ibid:—from the custom of the German militia. ibid.:—became in time a mere title without office. iii. 84.

Dulness—slowness of imagination. iii. 56:—to have weak passions. iii. 62:—proceeds from the appetite of sensual delight. iv. 55:—has its origin in what. ib.

Dunbar—battle of. vi. 374.

Duns Scotus—his writings unintelligible. vi. 185, 214:—admired by what two sorts of men. ibid.

Dutch—their treaty with the ambassadors from the Rump. vi. 380-1:—the true cause of the quarrel, what. vi. 382:—the war begins. vi. 383:—make the dominion of the narrow seas the state of the quarrel, why. vi. 384:—acknowledge the right to belong to the English. vi. 394.

Duty—civil duties, their grounds comprehended in the doctrine of sense and imagination and the internal passions. i. 87:—what parts of philosophy necessary to be understood, before these can be demonstrated. i. 88.
duty, what. iii. 119.
the greatest part of mankind receive the notions of their duties either from divines or from such of their acquaintance as seem wiser and more learned in cases of conscience. iii. 331.
the knowledge of our duty to God and man easy to be deduced from the Scriptures without inspiration. iii. 365.

Ear—the drum of, how acted upon by the vibration of the air in sound. i. 499:—pressing the ear produceth a din. iii. 2.

Earls—or *Aldermen*, their origin. vi. 160.

Earth—the hypothesis of its diurnal motion, the invention of the ancients. i. epis. dedic.:—but by succeeding philosophers strangled by the snare of words. ibid.
example of *false cause* in proving the motion of the earth. i. 89.
the diurnal revolution is from the motion of the earth by which the equinoctial circle is described. i. 428:—is carried about in the ecliptic with its axis always parallel to itself, by what two annual motions. ibid. vii. 11, 96:—this parallelism, why introduced. ibid.:—is not exact except in the equinoctial points. i. 435.
its annual orbit eccentric to the sun. i. 431:—this eccentricity what, and whence proceeding. i. 432:—its orbit compared with the distance of the fixed stars, is as a point. i. 432, 442, 446-7. iii. 445. vii. 105.
is nearer to the sun in winter than in summer, why. i. 433:—the cause of its eccentricity is the difference of its parts. i. 434, 444. vii. 102:—and not magnetic virtue wrought by immaterial species. ibid. ibid.
its annual motion is an ellipse, or nearly so. i. 435, 441.
makes two revolutions of simple circular motion in 24 hours 52 seconds. i. 439, 469:—it centre is moved with the same velocity with which the moon performs her orbit. i. 438.
the measure of the earth's eccentricity is the excess of the summer above the winter arc. i. 442.
diameter of the earth's epicycle is double its own diameter. i. 469.
how by its diurnal and simple circular motion, it causes a constant wind from west to east. i. 469.
the velocity of its simple circular, quadruple that of its diurnal motion. i. 470.
its diurnal motion the cause of gravity under the equator. i. 513:—has less force towards the poles, and at the poles none, to throw off the air. ibid.
a god of the gentiles. iii. 99.
no culture of, in the war of every man against every man. iii. 113:—no knowledge of its face. ibid.
men, for merely supposing the motion of the earth in order to reason upon it, formerly punished by authority ecclesiastical. iii. 687.
has a special motion, whereby it casts off the air more easily than other bodies. vii. 7, 12:—the same shewn by examples. vii. 8:—the circle described by this motion not of visible magnitude compared with its distance from the sun. vii. 11:—this motion swifter at new and full moon than in the quarters, why. vii. 15:—why the sun, moon, and earth do not come together into a heap. vii. 16.
the cause of its diurnal motion, what. vii. 16:—the same internal motion that is supposed in the earth, is supposed also in every small part of it. vii. 49:—the poles of its simple circular motion are the poles of the ecliptic. vii. 57, 58.
the opinions of Dr. Gilbert and Des Cartes as to the nature of the earth. vii. 57.
its annual motion, is owing to what motion in the sun. vii. 98:—its diurnal motion proceeds necessarily from its annual. vii. 99:—its diurnal motion is the contrary way to its annual motion. vii. 100:—owing to the resistance of the air. ibid.:—supposed to travel at the rate of 60 miles in a minute. vii. 121:—the motion of its poles, called *motus trepidationis.* vii. 159:—attracts all bodies but air. vii. 169:—its power of producing living creatures. vii. 175-7.

ἐκκλησία ἔννομος—in the Grecian commonwealths signified what. iii. 458. ii. 275:—*συγκεχυμένη*, what. ibid.

Ecclesiastes—a speaker was so called, why. iii. 458. ii. 275.

Ecclesiastical—power *ecclesiastical*, from Christ's ascension till the conversion of kings, was in the apostles. iii. 485, 489:—and after them, in those ordained by imposition of hands. iii. 486.
officers ecclesiastical, in the apostles' time, were *magisterial* and *ministerial*. iii. 523.
no ecclesiastical princes but those that are civil sovereigns. iii. 562.
false philosophy introduced, and true suppressed by authority ecclesiastical. iii. 687.
where subject to the state, whatsoever power ecclesiastics take upon themselves in their own right, is but usurpation. iii. 688.
the ecclesiastics, wherein they resemble the fairies. iii. 698-9:—exempt themselves from the tribunals of civil justice. iii. 698:—take from young men the use of reason by charms compounded of metaphysics, miracles, traditions, and abused Scripture. iii. 699:—pinch their princes by preaching sedition. ibid.:—take the cream of the land by donations and tithes. ibid.:—make payments in *indulgences*, *masses* &c. ibid.:—were cast out by the exorcisms of Henry and Elizabeth. iii. 700.
ecclesiastics are who. ii. 280:—*magisterial* and *ministerial*. ibid.:—their *election* belonged to the Church, their *ordination* and *consecration* to the apostles &c. ii. 283.
ecclesiastics marry not. iii. 699:—why not. ii. 318.
more Christians burnt and killed in the Christian Church since the first four general councils by ecclesiastical authority, than by the heathen emperors' laws. iv. 340.

Echo—reflected sound. i. 493:—laws of reflection the same is in sight. i. 494:—is sound as well as the original. iv. 8:—cannot be inherent in the body making it. ibid.

Eclipses—of the sun and moon, taken by the common people for supernatural works. iii. 429.

Ecliptic—line, the way of the earth, considered as a *point*. i. 111:—the greatest declination of, how many degrees. i. 437:—the ecliptic of the sun, and the ecliptic of the earth. vii. 98:—its obliquity, whence. vii. 104.

Edge-Hill—battle of. vi. 315.

Edict—decrees and edicts of princes, why believed to be laws. ii. 193.

Edward iii—made the Statute of *Provisors*, to remedy what mischief. vi. 111, 113.

Effect—the effects and appearances of things, are the faculties and powers of bodies. i. 5.
knowledge of effects, how gotten by the knowledge of their generation. i. 6.
when we are said to know any effect. i. 66.
the accident generated in the *patient*, is called the effect. i. 120:—is produced according to some accident affecting both the agent and the patient. i. 121.
where no effect, there no cause. i. 122.
may be frustrated by a defect in either patient or agent. i. 122:—is produced in the same instant in which the cause is entire. i. 123, 128.
every effect is produced by a necessary cause. i. 123.
all effects that have been, or shall be produced, have their necessity in things antecedent. i. 123:—causation and production of effects consists in a certain continual progress. i. 123:—in which the first part must be cause, the last effect. i. 124:—like effects are produced by like agents and patients, at one time as at another. i. 125.
no effect whatsoever, to which something is not contributed by the several motions of all the several things in the world. i. 530–31:—no effect which the power of God cannot produce by many several ways. vii. 3, 88:—all are produced by motion. ibid.

Egeria—the nymph. iii. 103.

Egypt—the Egyptian sorcerers worked miracles, though not so great as those of Moses. iii. 363:—thought to have deluded the spectators by a false show of things. iii. 611:—worshipped leeks and ognions. ibid.:—thought by some to be the most ancient kingdom and nation in the world. vi. 278:—her priests. ibid. vii. 74:—their knowledge in astronomy, geometry, and arithmetic. vi. 282. vii. 74.
why so little rain in Egypt. vii. 41, 42.

εἴδος, εἴδωλον, ἰδέα—i. 404. iii. 649.

εἰς—πιστεύω εἰς, words never used but in the writings of divines. iii. 54.

ἐκεῖνον, ἐκείνινον—how used by Aristotle. i. 118.

Elder—the seventy elders. iii. 66, 386, 421.
is, in the New Testament, the name of an office. iii. 526:—were presidents of the assemblies in the absence of the apostles. iii. 528:—were in the apostles' time subordinate one to another. iv. 194.

Eleazar—and Joshua, distributed the land of promise amongst the Israelites. iii. 234:—assigned to the tribe of Levi no land. ibid.:—but the tenth of the whole fruits. ibid.:—ruled Israel as God's lieutenant, after Moses. iii. 441; — on Aaron's death the sacerdotal kingdom descended to him. iii. 468. ii. 241.

Elect—are such as God has determined should become his subjects. iii. 431:—for them only are miracles wrought. ibid.:—are sometimes called *the Church.* iii. 459. ii. 276: — shall enjoy eternal life by grace. iii. 623:—shall have their earthly bodies suddenly changed, and made spiritual and immortal. iii. 625.
shall be in the estate of Adam before sin committed. iii. 625:—are the only children of the resurrection. iii. 627:—are equal to the angels, and are the children of God. ibid.:—shall be not consumed, but refined, in the conflagration of the world at the day of judgment. iii. 632.
are not properly called a *Church.* ii. 276: —are a *future* Church. ibid. 279:—shall triumph over the reprobate. ii. 276.

Election—the *liberty* of election does not do away with the *necessity* of electing this or that particular thing. iv. 245:—he that is led to prison by force, has election whether he will walk or be dragged. iv. 264.

Elias—the prophet. iii. 417: — he and Enoch immortal otherwise than by the resurrection. iii. 443:—his inspiration proved by what miracle. iv. 63.

Elijah—and Ahab. iv. 332.

Elisha—the prophet. iii. 417, 493.

Elizabeth—totally dissolved the power of the pope. iii. 696:—cast out his ecclesiastics by her exorcisms. iii. 700:—the debate in the reign of Mary as to proceeding against her upon the statute of Henry viii for heresy. iv. 405:—on coming to the crown repealed all former laws concerning the punishment of heretics. ibid.:— her commission to the bishops, called *the High Commission.* ibid.

Eloquence—is power, because seeming prudence. iii. 75:—seemeth wisdom both to themselves and others. iii. 89.
with flattery, disposes to confidence in them that have it. iii. 89:—both joined with military reputation, dispose men to subject themselves to those that have them. iii. 89-90.
passion makes eloquent. iii. 248:—eloquence draws others into the same advice. ibid.
without powerful eloquence, the effect of reason little. iii. 701:—may stand very well together. iii. 702.
its nature, to exaggerate, or to make *just* seem *unjust* &c. ii. 137:—takes its principles of reasoning from vulgar opinions. ibid.:—addresses itself to the passions. ii. 138:—its end not truth, but victory. ibid. 162.
wisdom separated from eloquence, by Sallust. ii. 161. iv. 209.
is twofold. ii. 161:—the various qualities and ends of each. ii. 162:—the eloquence fit to stir up sedition, what. ii. 162-3.
folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212.
is but the power of persuasion. iv. 211: —its power in exciting the passions. iv. 212.

Emancipation—is the same thing as manumission. ii. 119.

Embryo—in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407.

Empedocles—a natural philosopher, reckoned a poet by whom. iv. 445.

Emperor—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375:—were obliged, for keeping peace to regulate the election of the bishops. iii. 529.
their epistles were laws. iii. 565.
deprived of their power by the popes. iii. 661:—suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694:—must be esteemed accessories to their own and the public damage. ibid.

Empiricus—Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.

Employment—is a sign of power. iii. 80.

Empson and Dudley—were not favorites, but spunges, of Henry vii. vi. 120:—well squeezed by his son. ibid.

Empty—and full, what. i. 107.

Empusa—what. i. ep. ded.:—sent by Hecate, as a sign of approaching evil fortune. ibid.:—the best exorcism against her, what. ibid.:—the metaphysical Empusa to be frighted away by letting in the light upon her. ibid.
the Empusa of Dr. Wallis. vii. 355.

Emulation—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45.
the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.

End—the last reckoned of extremes, of which the first is the beginning. i. 98:—by some called the *final cause.* i. 131.

from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.
he that deserteth the means, deserteth the end. iii. 323:—he that retains the end, retains the means. ii. 106.
to every end the means are determined by nature or by God supernaturally. iii. 577.
the reason which commands the end, commands the means necessary to the end. ii. 41.
is the attaining of what pleases. iv. 32.
near and *remote*. ii. 33:—the former as compared with the latter, are *means*.ib.:—the *utmost* end, in this world exists not. ibid.

ENDEAVOUR—motion made in less space and time than can be given. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.
of a body moved, which way it tendeth. i. 215:—in motion by concourse, if one of the forces cease, the endeavour is changed in the line of the other forces. i. 215:—in motion in a circle, caused by a movent in a tangent and the retention of the radius, the retention ceasing the endeavour will be in the tangent. i. 215–16.
all endeavour is propagated *in infinitum*. i. 216, 341:—in an instant of time. i. 216:—in space whether empty or full. ibid.
is still the same, whether there be resistance or not. i. 333.
to endeavour simply, is to go. i. 333.
endeavour and pressure, how they differ. i. 333.
whatsoever endeavoureth, is moved. i. 342, 385, 389.
endeavour infinitely propagated, though not apparent to the sense, is apparent as the cause of some mutation. i. 342.
the first endeavour in animal motion, called *appetite* and *aversion*, when. i. 407. iii. 39.
is the small beginning of motion in man's body, before it appears in visible action. iii. 39.
is what. vii. 87.

ENDOR—the woman of. iii. 414:—foretold Saul his death. ibid. 426:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. ibid.

ENEMY—a man is in the power of the enemy, when his person or means of living are so. iii. 288, 208:—obedience to the enemy, then no crime. ibid. ibid.
a declared enemy is not the subject of punishment. iii. 300.
the *Enemy* hath been here in the night of our ignorance, and sown the tares of spiritual ignorance. iii. 605.

ENERGUMENI—a name for madmen, that is, moved or agitated with spirits. iii. 65.

ENGAGEMENT—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.

ENGLAND—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.
the monarch had the sovereignty from a descent of 600 years. iii. 173:—yet not considered as the representative. ibid.
and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. ibid.
it was at one time lawful in England, for a man by force to dispossess such as wrongfully possessed his land. iii. 206:—that right taken away by act of parliament. ibid.
the land of, held of William the Conqueror. iii. 234.
the late troubles in England, arose from an imitation of the Low Countries. iii. 314.
the civil sovereigns of, recovered their rights on the Churches resigning universal power to the pope. iii. 690:—its Church government præter-political. iii. 696:—the dissolution thereof. ibid.
a man's land may be transferred to another by the three estates, without his crime, and without pretence of public benefit. iv. 165:—such has been done. ibid.
was very lately an anarchy, and dissolute multitude of men. iv. 287.
many times invaded by the Saxons. vi. 159:—had at one time many kings and many parliaments. ibid.
the Lord and gentry more affected to monarchy than to popular government. vi. 205:—but not so as to endure absolute monarchy. ibid.:—desire a king, lords, and commons. ibid.:—the idea general in the whole nation, that the government was a *mixed* not an *absolute* monarchy. vi. 306, 309, 319.
claims the dominion of the Sea. vi. 383.
the name of *Englishman* a name of reproach amongst the Normans in the time of the Conqueror. vi. 9.

ENOCH—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443 :—his translation peculiar to them that please God. iii. 623.

ENTHUSIASM—the supposed possession of madmen with a divine spirit. iii. 102.

ENTITY—*essence*, *essentiality*, *entitative*, &c., insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675:—not heard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.

ENVY—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47 :—joined with pleasure in imagining ill fortune befalling him. iv. 45.

ἐφάρμοσις, ἐφαρμογὴ—how used by Euclid. vii. 192, 196-7.

EPHESIAN—Diana. iii. 225.

EPHESUS—Council of. iv. 400. vi. 176.

EPICURUS—his *atoms*. i. 416 :—his arguments for a vacuum as delivered by Lucretius. ibid. :—allows neither to the world nor to motion any beginning at all. i. 417 :—supposes atoms to be indivisible. i. 419 :—and yet to have small superficies. ibid. :—the disputes of the Epicureans about *fate* and *contingency*. iv. 182 :—he and his followers. iv. 387-8. vi. 98.

EPILEPSY—the disease of, what. iii. 317 :—supposed by the Jews to be one kind of possession by spirits. ibid. :—resembles the possession of the body politic by the spiritual power. ibid.

ἐπίσκοπος—an overseer, particularly a pastor or shepherd. iii. 526.

EQUALITY—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135.
no definition of, in Euclid. i. 272. vii. 197:—the definition necessary in geometry. vii. 197.
of equal distribution, the best sign that every man is contented with his share. iii. 111 :—from equality of ability, arises equality of hope in attaining our ends. ibid.
the acknowledgement of equality, the *eighth* law of nature. ii. 39 :—the *ninth*. iii. 141. iv. 103.
they are equal, that can do equal things against each other. ii. 7.
equal quantities, what. vii. 197 :—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226 :—no subject of equality but body. vii. 227.

EQUATION—the finding out of the equality between known and unknown things. i. 90 :—what necessary to such finding out. ibid. :—is best done by him that has the best natural wit. ibid.

EQUILIBRIUM—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355 :—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. ibid.

EQUINOX—cause of the precession of. i. 440-43. vii. 102-4 :—why so called. i. 443 :—is said by Copernicus and others, to be a degree in 100 years. vii. 103.

EQUIPONDERATION—what. i. 351 :—plane of, what. ibid. :—diameter of, what. i. 352 :—centre of. ibid.
two bodies being in equilibrium, if weight be added to one, equiponderation ceases. i. 352 :—no two planes of equiponderation are parallel. ibid. :—the centre of equiponderation is every plane thereof. i. 353.
if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355 :—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. ibid.
the centre of equiponderation of a figure deficient according to commensurable proportions of the altitude and base diminished, divides the axis in what proportion. i. 359 :—the centre of equiponderation of various deficient figures, how to be found. i. 362-3 :—the diameter of equiponderation of the complement of half of certain deficient figures, how it divides the axis. i. 363 :—the diameter of equiponderation, how to be found. i. 364 :—the centre of equiponderation of the half of certain curvilineal figures, where to be found. i. 365 :—the centre of equiponderation of a solid sector, is in the axis divided in what proportion. i. 371 :—of a hemisphere, where it is. i. 373.

EQUITY—actions proceeding from equity, joined with loss, why honourable. iii. 80 :—the want of equity, dishonourable. ib.
is a law of nature. iii. 138. iv. 104 :—the *eleventh* law. iii. 142 :—the *tenth*. ii. 40.
is the *habit* of allowing equality. iv. 110.
a court of *justice* and a court of *equity*, their difference. vi. 25.

EQUIVOCAL—in manifest equivocation, no danger. i. 62 :—sometimes may deceive, though not obscure. i. 63.
equivocation, is taken away by definition. i. 84.

ERGAMENES—destroys all the priests of Meroe. vi. 281. vii. 74.

ERROR—and falsity, how they differ. i. 55 :—of the mind, without the use of words, how it happens. i. 55-7. iii. 23.

to err in affirming and denying, what. i. 55-6:—errors of sense and cogitation, by mistaking one imagination for another, or by feigning that to be past or future, which never was nor ever shall be. i. 56.

errors common to all things having sense, what. i. 56:—proceed not from the senses nor from things, but whence. ibid.

to free ourselves from such errors as arise from natural signs, what the best way. i. 57:—such errors proceed from want of ratiocination. ibid.:—errors in affirming and denying, from reasoning amiss. ibid.

errors repugnant to philosophy, what. i. 57:—errors in syllogizing, consist in what. ibid.:—error from supposing some things to exist necessarily, others contingently or by accident. i. 60:—from placing some ideas in the understanding, others in the fancy. i. 61.

between true science and erroneous doctrine ignorance is midway. iii. 25.

error, what it is. iii. 32:—is deception in presuming that something is past or to come. ibid.:—error from the length of an account, forgetting what went before. iii. 35.

not to be avoided without a perfect understanding of words. iii. 90.

no man's error becomes his own law. iii. 264.

of *Writs of Error*. vi. 46.

error is in its own nature no sin. vi. 102.

ἔρως—signifies desire limited to one person. iv. 48.

ESDRA—set forth the Scriptures in the form we have it in. iii. 374:—how he relates the death of Josiah. iii. 412:—no obedience promised to him by the Jews. iii. 474. ii. 248:—his restoration of the commonwealth. iii. 517:—of the Temple of Jerusalem. ii. 159.

ESSENCE—of any body, that accident for which we give it a certain name. i. 117. vii. 221:—same essence, inasmuch as generated, called the *form*. i. 117:—by some called the *formal* cause. i. 131:—not intelligible. ibid.

the knowledge of the essence, is the cause of the knowledge of the thing itself. i. 132.

abstract essences and *substantial forms*. iii. 672. vi. 215-16:—the doctrine of, built on the vain philosophy of Aristotle. iii. 674. vi. 215:—fright men from obeying the laws, as birds are frightened from the corn with a man of straw. ibid.

the absurdities that follow the error of *separated essences*. iii. 675.

signifies no more than if we should talk of the *isness* of things. iv. 394:—is no part of the language of mankind, but a word devised by philosophers out of the copulation of names. vii. 81.

ESSEX—Earl of, his fortunate expedition to Cadiz. vi. 202:—his son's failure. ibid.:—the son made general of the Parliament army. vi. 298, 302:—his character. vi. 302-3:—is suspected by the parliament, and lays down his commission. vi. 326:—his death. vi. 332.

EST, ἐστὶ—the copula of the Latins and Greeks. iii. 673:—no word answerable to it in the Hebrew language. iv. 304. vii. 81.

ESTHER—the history of Queen Esther, is of the time of the *Captivity*. iii. 371.

ETERNAL—an eternal *now*, or nunc-stans. i. 413. iii. 35, 677. iv. 276, 299.

whatsoever is eternal was never generated. i. 431.

ETHER—a fluid ether so fills up the universe, as to leave in it no empty space. i. 426:—the parts of, supposed to have no motion but that received from bodies floating in them, not being themselves fluid. i. 448, 481:—has mingled in it innumerable atoms of different degrees of hardness, and having simple motions. i. 474.

etherial substance is the same in all bodies. i. 504:—has no gravity. i. 519:—the reason. ibid.

ETHICS—why have the writings of geometricians increased science, whilst those of ethical philosophers have increased nothing but words. i. 9:—ethical writings, how used to confirm wicked men in their purpose. ibid.:—what chiefly wanting in them. ibid.

what ethics treat of. i. 11.

ETYMOLOGY—is not a definition. vi. 30:—when true, shows light towards finding out a definition. ibid.

EUCHARIST—the worship of, is or is not idolatry, according to what. iii. 653-4:—the sacrament of instituted by Christ. ii. 264.

EUCLID—his axioms, why not principles of demonstration. i. 82:—why they have gotten amongst men the authority of principles. ibid.:—the axioms of his First Book capable of demonstration. i. 119:—are not principles of demonstration. ibid.

his definition of the *same* proportion. i. 157:—of *compound* proportion. i. 162.

has defined parallel *right* lines only. i. 189:—his solid angle, what. i. 198.

to be taken in hand by the reader, before proceeding to the geometry in DE CORPORE. i. 204.

has given no definition of equality. i. 272. vii. 197:—nor any mark whereby to judge of it, but congruity. ibid.

he that has Euclid for a master, may be a geometrician without Vieta. i. 314:—but not e contra. ibid.

his three first definitions not to be reckoned amongst the principles of geometry, why. vii. 184:—his definition of a *point*, even to a rigid construer, sound and useful. vii. 200:—of a *straight line*, inexcusable. vii. 202:—of a *plane angle*, its faults. vii. 203-4:—his definition of a *bound* and of *figure*. vii. 204:—of a *circle* and of *parallel straight lines*. vii. 205:—of a *part*. vii. 207:—of *ratio*, is intolerable. ibid.:—his Greek definition how to be rendered in English. vii. 208, 229:—his definition of *compound ratio*. vii. 209:—may and ought to be demonstrated. vii. 210:—his definitions no part of his geometry. vii. 225:—in his geometry, some few great holes. vii. 245:—never uses but one word for *double* and *duplicate*. vii. 245, 277, 299, 382.

εὐδοκιμεῖν—one of the two objects men have in meeting together. ii. 5.

Eumenides—madness ascribed by the Grecians to them. iii. 65.

Eusebius—bishop of Cæsarea, present at the council of Nice. iv. 397:—his letter to absent bishops, to subscribe the creed. ibid.

Eustachio—and Hugenius, the trial which is the more skilful in *optics*. iv. 436.

Eutocius—demonstrated what of compound ratio. vii. 236.

Eutyches—and Dioscorus, their heresy in affirming that there is but *one* nature in Christ. iv. 400. vi. 103, 176:—condemned as Arianism. iv. 400.

Evangelist—and prophet, in the Church, signified not an office, but gifts whereby men were profitable to the Church. iii. 527.

their scope, to establish the one article, that *Jesus is Christ*. iii. 591. ii. 308:—prove that he was the true *Christ* and *king* promised by God, sent to renew the *new* covenant. ii. 254.

Evidence—is what. iv. 28:—is to truth, as the sap to the tree. ibid.:—is the life of truth. ibid.:—all evidence is *conception*. iv. 61:—we do not *believe*, but *know* things which are evident. iv. 65.

Evil—the object of his hate or aversion, that each man calleth evil. iii. 41:—of evil three kinds, in *promise*, in the *end*, and in the *means*. iii. 41-2.

inflicted on a man before his cause be heard, beyond that necessary for safe custody, is against the law of nature. iii. 303.

See Good.

Example—proves nothing. iii. 583.

Excommunication—the sentence of, pronounced by the apostle, or pastor. iii. 501. ii. 288:—but judgment on the merit of the case, by the Church. iii. 502. ii. 288. was part of the power of the *keys*. iii. 502:—the use and effect of, before being strengthened by the civil power, was only to avoid the company of the excommunicated. ibid. 562. ii. 289. iv. 198, 389:—for apostate Christians, where the civil power did not assist the Church, excommunication had in it neither damage nor terror, neither in this world nor the next. iii. 503:—the damage redounded rather to the Church. ibid. 562. had no effect but upon believing Christians. iii. 504:—was used before Christianity was authorised by the civil power, only for correction of manners, not errors of opinion. ibid.

lieth for injustice, and for a scandalous life. iii. 504:—but for excommunicating one that held this foundation, *Jesus is Christ*, no authority in the Scripture. iii. 505.

no one can be excommunicate that is not a member of a Christian Church that has power to judge of the cause. iii. 506.

one Church cannot be excommunicated by another. iii. 506. ii. 289.

the sentence of, importeth advice not to keep company, or so much as to eat with the excommunicate. iii. 506. ii. 289:—against a sovereign prince or assembly is of no effect. ibid. ii. 290. iv. 198.

has no effect upon kings and states, other than to instigate them to war upon each other. iii. 507. ii. 291:—has no effect upon a Christian that obeys the voice of his sovereign, whether Christian or heathen. ibid.:—has no effect upon him that believes that *Jesus is Christ*. ibid.:—therefore upon a true and unfeigned Christian, none. ibid.:—nor upon a professed Christian, till his behaviour is contrary to the law of his sovereign. ibid.

the child may keep company with its father or mother excommunicate. iii. 508.

the power of, cannot be carried beyond the end for which the apostles and pastors are commissioned by Christ. iii. 508:—without the assistance of the civil power, is without effect, and ought to be without terror. iii. 508, 547.

the name of *fulmen excommunicationis*, whence. iii. 508-9.

where Christianity is *forbidden*, is putting

themselves out of the company of the excommunicate, where *commanded*, putting the excommunicate out of the congregation of Christians. iii. 537.
excommunication by the apostles, was a denouncing of the punishment to be inflicted by Christ when in possession of his kingdom. iii. 562:—then not properly punishment as upon a subject, but revenge as upon an enemy denying his right to his kingdom. iii. 563.
to excommunicate one's lawful king, what. iii. 690:—or any one without his authority. ibid.
excommunication by the presbytery, the first knot upon the liberty of the early Christians. iii. 695.
has no evil in it except the eternal pains consequent to it. ii. 284.
is called by the Church, the act of retaining sins. ii. 288:—by Paul, a delivering over to Satan. iii. 504. ii. 288:—its end, the humbling to salvation. ii. 289.
no man can excommunicate the subjects of an absolute government all at once. ii. 290.
disputes about the authority of excommunication, are disputes about human sovereignty. ii. 317.
was instituted by our Saviour. iv. 197:—was adopted by the pastors of the primitive Church as a punishment for *heresy*. iv. 389-90.
the effect of excommunication. vi. 172:—they that die excommunicate in the Church of England at this day, are damned. vi. 174.

Excuse—that by which a crime is proved to be none at all. iii. 287:—can be only that which takes away the obligation of the law. ibid.:—the want of means to know the law. ibid:—not the want of diligence to enquire. ibid.:—the terror of present death. iii. 288:—or any fact done for preservation of life. ibid.:—facts done by authority, are excused against the author. ibid.:—facts done by authority of the sovereign power, are totally excused. iii. 287.

Exhortation—and dehortation, is counsel, with signs of vehement desire to have it followed. iii. 242:—have a regard to the common passions and opinions of men in deducing reasons. iii. 243:—are directed to the good of him that giveth them, not of him to whom given. ibid.
the use of, lieth only in speaking to a multitude. iii. 243.
they that exhort and dehort when required to give counsel, are corrupt counsellors. iii. 243.
are lawful, and also laudable, in him that may lawfully command. iii. 244:—but are then, not counsel, but command. ibid.

Exile—is what. iii. 303:—not in its own nature punishment. ibid.:—no such punishment ordained in Rome. iii. 304:—tends many times to the damage of the commonwealth, why. ibid.
an exile is a lawful enemy of the commonwealth. iii. 304.
is made a punishment, how. iii. 304.

Exorcise—the use of exorcism, holy water &c., kept in credit by favouring the opinion of fairies, ghosts, &c. iii. 9-10:—the doctrine of exorcism and conjuration of phantasms, whence. iii. 616, 644:—is rarely and faintly practised, but not yet given over. iii. 644.

Expectation—presumption of the future. iv. 17:—is from remembrance of the past. ibid.

Experience—those content with daily experience, are men of sounder judgment, than those whose opinions, though not vulgar, are full of uncertainty and carelessly received. i. 2.
experience is nothing but memory. i. 3. iii. 664. iv. 18:—is store of phantasms, arising from the sense of many things. i. 398.
without experience and memory, no knowledge of what will prove pleasant or hurtful. i. 408.
is much memory, or memory of many things. iii. 6, 664.
by how much a man has more experience of things past, by so much he is more prudent. iii. 15:—is not to be equalled by any advantage of natural and extemporary wit. iii. 15-16.
much experience, prudence. iii. 37, 60:—to observe by experience, and remember all the circumstances that may alter the success, impossible. ibid.
the want of, sometimes the cause of the folly of many and great digressions in discourse. iii. 58.
experience of men of equal age, not much unequal as to quantity. iii. 60:—lies in what. ibid.
all actions and speeches proceeding from experience, why honourable. iii. 79-80.
is but remembrance of what consequents have followed what antecedents. iv. 16, 27:—concludes nothing universally. iv. 18:—no conclusion from experience that anything is *just* or *unjust*, *true* or *false*, &c.
all knowledge is but experience. iv. 27.

Experiment—mean and common experiments are better witnesses of nature, than those that are forced by fire and known but to few. vii. 117.

Extension—space falsely taken to be the extension of bodies. i. 93, 102.

to divide a body, its extension, and the idea of that extension, is the same with dividing any one of them. i. 108.

Extenuation—that by which a crime is made less. iii. 287:—sudden passion, an extenuation. iii. 291.

Extreme—and mean, what. i. 98.

Eye—spies are the eyes of the commonwealth. iii. 231.

that many eyes see more than one, to be understood of counsellors, when. iii. 249: —are apt to look asquint towards their private benefit. iii. 250.

no one takes aim with more than one eye. iii. 250.

Ezekiel—prophecied in the *Captivity*. iii. 373.

Ezra—the book of, written after the *Captivity*. iii. 371.

Fabius—the dictator, deprived of his dictatorship by the Roman people. ii. 104.

Faction—one of the greatest of human powers. iii. 74.

leagues of subjects are commonly called factions. iii. 223:—a number of men part of a sovereign assembly, consulting apart to guide the rest, is a faction unlawful. ibid.:—to entertain more servants than required for the government of his estate, is in a private man faction and unlawful. iii. 224:—factions for kindred, government of religion, or of state, are unjust. ibid.

no war so fierce, as between those of different factions in the same commonwealth. ii. 7:—factions arise out of great assemblies, out of factions sedition and civil war. ii. 138.

a *faction*, what. ii. 139, 175–6:—the word, whence derived. ibid.:—how *bred* in a commonwealth. ii. 163:—how *governed* by a faction. ibid.:—is a city within a city. ii. 176.

factions soon find out that an absolute monarch, that is a general, is necessary for defence and peace. iv. 169.

Fairfax—a right presbyterian, but in the hands of the army. vi. 334:—replaces the fugitive members, is made generalissimo and constable of the Tower. vi. 341:—refuses to fight against the Scotch presbyterians, and lays down his commission. vi. 371.

Fairies—and ghosts, whence the opinion of. iii. 9:—the opinion of, either taught or not confuted, for whose ends. iii. 9-10.

and bugbears, gods of the Gentiles. iii. 100.

their kingdom, invisible, walking in the dark. iii. 316.

ghosts, fairies, and other matter of old wives' tales. iii. 605, 697. vii. 58.

the *kingdom of darkness* and the *kingdom of the fairies*. iii. 697-700.

have but one universal king, Oberon. iii. 698.

Faith—is the end or resolution of discourse beginning at the saying of another man. iii. 54:—to have faith in, and to believe a man, signify the same thing. ibid.:—whatsoever is believed on the authority of men only, is faith in men only. iii. 55.

examples of the weakening of men's faith in religion. iii. 107.

keeping of, and violation of, in covenant. iii. 120. ii. 29–30.

the violation of, by some allowed for the getting of a kingdom. iii. 132.

of the reward to be given after death to breach of faith, no knowledge. iii. 135: —such breach, not a precept of reason or nature. ibid.

of supernatural law, is not a fulfilling, but only an assenting to it. iii. 273:—is not a duty, but a gift from God. ibid. 588,590.

that faith is attained by supernatural inspiration, not by study and reason, seditious doctrine. iii. 311. ii. 156.

a man must render a reason of his faith. iii. 311. ii. 156:—faith comes by accidents all contrived by God. iii. 312, 588: —is not a miracle. ibid.:—is the gift of God. iii. 588, 590.

men that know not the obligation of keeping faith, know not the right of any law of the sovereign. iii. 324.

is one of the three hearings of the word of God. iii. 345. ii. 206:—*cometh by hearing*. iii. 589, 590.

faction and civil war between the *sword of justice* and the *shield of faith*, whence. iii. 461.

has no relation to compulsion. iii.491,518.

new articles of faith not to be made, obliging men to a needless burthen of conscience. iii. 505.

is exempted from all human jurisdiction. iii. 518.

no man that errs in any point of faith necessary to salvation, can be saved. iii. 558.

the violation of faith, is contrary to the divine law, both natural and positive. iii. 579, 577, 580, 587. ii. 30.

the faith of Christians has ever had for foundation, first the reputation of their pastors, afterwards the authority of them that made the Scriptures law, their Christian sovereigns. iii. 588:—the causes of, are various. ibid.:—the most ordinary, that we believe the Bible to be the word of God. ibid.

all the faith required, declared by the Scriptures to be easy. iii. 592.

faith only justifies, in what sense. iii. 600. ii. 314.

is internal and invisible. iii. 601.

men that study only their food and ease, hold their faith as it were by entail, unalienable except by an express and new law. iii. 658.

faith and other virtues said to be *poured* or *blown* into a man. iii. 675.

faith is worked in every man according to the purpose, not of them that plant the *word*, but of God that giveth the increase. iii. 696.

is the only bond of covenants. ii. 25:—is to be kept with all men. ii. 30:—even those that keep no faith with others. ibid.

is a part of Christian doctrine not comprehended under the name *law*. ii. 62.

the opinion that *faith comes by inspiration* has made apostates from natural reason almost infinite. ii. 156:—sprang from what sort of men. ii. 156-7.

not the want of *faith* in those that obey not the precepts of Christ, shall be punished, but their former sins. ii. 265.

questions of faith, cannot be searched into by natural reason. ii. 295:—nor without a divine blessing to be derived from Christ himself by imposition of hands. ii. 297.

faith, assent to a proposition from confidence in the person propounding. ii. 304-5:—the difference between *faith* and *profession*. ii. 305:—between *faith* and *knowledge*. ibid.:—between *faith* and *opinion*. ibid.

mysteries of faith, to be interpreted by ecclesiastics lawfully ordained. iii. 297:—are like wholesome, but bitter pills, to be swallowed whole without chewing. ii. 305. iii. 360.

whence so many tenets of inward faith, all held necessary to salvation. ii. 316, 319.

signifies sometimes *belief*, sometimes the belief of a *Christian*, sometimes *keeping a promise*. iv. 22-3.

faith is what. iv. 29:—defined by St. Paul, *the evidence of things not seen*. iv. 64:—ceases in heaven, why. iv. 65:—its efficient author is God. iv. 65:—in what sense. ibid.

is called *dead* without works. iv. 184:—works are called *dead works* without faith. ibid.

in what sense called a *substance*. iv. 308.

FALSE—a false proposition cannot follow from true propositions. i. 42.

falsity proceeds from negligence, not from deception either by the things themselves, or by the senses. i. 56:—belongs not either to things, nor imaginations of things. i. 56-7:—is the same thing as *false proposition*. iv. 24:—does often produce truth, but produces also absurdity. vii. 62.

FAME—desire of fame after death, disposes men to laudable actions. iii. 87:—such fame why not vain. ibid.

derives from the people. ii. 134.

FAMILY—the concord of, dependeth on natural lust. iii. 114.

where men have lived in small families, robbery has always been a trade. iii. 154.

cities and kingdoms are but great families. iii. 154. ii. 108:—a great family is a little monarchy. iii. 191. ii. 84, n. 108:—but not properly a commonwealth, unless of power not to be subdued without hazard of war. ibid.

families are private systems, regular. iii. 221.

families invading each other with private force, do unjustly. iii. 224.

monarchy, aristocracy, and democracy mark out three sorts of masters of families, not of schoolmasters for their children. iii. 548:—the lord of the family chooseth at his discretion his chaplain, as also a schoolmaster for his children. iii. 560.

is composed of what. ii. 121. iv. 158:—may be termed an *hereditary kingdom*, when. ii. 122. iv. 159:—differs from an instituted monarchy, wherein. ii. 122:—but has the same rights and authority. ibid.:—the beginning of all dominion was in families. vi. 147:—the father of the family, his rights by the law of nature, what. ibid.:—has a lawful right to make war on another father of a family, according to the intention. vi. 148.

FANATIC—the *Fanatics* in the late civil war, what. iv. 328:—few bishops that can *act* a sermon so well as the presbyterian or fanatic preachers. iv. 330.

FANCY—the phantasms remaining after the object is removed. i. 396:—does not suppose the time past. i. 398:—differs from memory therein. ibid.:—in fancy, we consider the phantasms as they are. ibid.

he is said to have a good fancy, that observes readily the likeness of things remote from each other. i. 399. iii. 57. iv. 55.

the seeming or fancy called *sense*. iii. 2:

—is the appearance of sensible qualities. ibid.:—both in waking and dreaming. ibid.:—the object is one thing, the fancy another. iii. 3.
original fancy, is sense. iii. 3:—caused by the pressure of external things upon our organs. ibid.
what it is the Greeks call *fancy*. iii. 4.—signifies *appearance*. ibid.:—as proper to one sense as to another. ibid.
fancies are motions within us, relics of those made in sense. iii. 11, 38-9.
fancy without judgment, not commended as a virtue. iii. 57:—a great fancy without steadiness and direction to some end, one kind of madness. iii. 58.
without the passion of the desire of power, no great fancy, or much judgment. iii. 61.
celerity of fancy, its effect. iii. 701:—it and judgment may have place in the same man, by turns. iii. 702.
judgment and fancy, their several operations. iv. 449:—celerity of fancy consists in what. ibid.:—the marvellous effects to the benefit of mankind produced by *fancy* guided by the precepts of true philosophy. iv. 449-50,

FASTING—for the dead, is either for honour's sake to their persons, or for the particular damage of the mourner. iii. 628.

FATE—properly, *the word spoken*. iii. 409:—is taken in the same sense as the *word of God*, signifying his power &c. ibid.

FATHER—in the state of nature, without the declaration of the mother cannot be known. iii. 187. ii. 117:—the right of dominion determined by the civil law for the most part, but not always, in favour of the father. ibid.
if the mother be his subject, the child is in his power. iii. 188:—the father and mother, before commonwealth, are absolute sovereigns. iii. 222:—lose of their authority only so much as the law taketh from them. ibid.
the father of every man was originally his sovereign lord. iii. 329:—does not, by the institution of sovereign power, lose the honour due for education. ibid.
the *Ancient Fathers*, men that might too easily believe false reports. iii. 686:—their writings contain somewhat of apparitions, ghosts, and of the traditions called the unwritten word of God. ibid.:—suspected not the abuse of the power of the Roman Church, nor had benefit by it. iii. 687:—were men without great knowledge of natural causes. ibid.
whether in the state of nature, the son may without doing injury kill his father. ii. 10, n.
not obliged by covenant to testify against the son &c. ii. 26.
the property of the father descends to the son, by the law of nature. ii. 41:—the son has no property distinct from his father's. ii. 84, n. 157.

FAWNS—the woods filled by the Gentiles with fawns and nymphs. iii. 99.

FEALTY—is homage confirmed by an oath. vi. 73, 156.

FEAR—and hope, how named from alternate aversion and appetite. i. 409:—fear without hope, called *hate*. ibid.
aversion, with opinion of hurt from the object. iii. 43.
any quality that makes a man beloved or feared of many, is power. iii. 75.
is dishonourable, why. iii. 79.
of death and wounds, disposes men to obey a common power. iii. 86:—of oppression, disposes men to anticipate or to seek aid by society. iii. 88.
in what sense said by some of the old poets, that the gods were created by human fear. iii. 95.
fear holds men to their covenants. iii. 129:—of power invisible, or of the power of men. ibid.
is consistent with liberty, how. iii. 197: —all actions done for *fear* of the law, are actions which there was *liberty* to omit. ibid.
of all passions, that which inclines men most to peace. iii. 285.
bodily fear, the only fear that justifies the act. iii. 285:—crimes committed in duels, through fear. iii.286:—crimes committed through the fears of superstition. ibid.
is a confession of power. iii. 353.
disposes sometimes to the desertion of the public defence. iii. 701-2:—no repugnance between fearing the laws, and not fearing a common enemy. iii. 702.
is the origin of all society. ii. 6, 206-7.
answer to the objection, that if men were mutually afraid of one another, they could not endure each others looks. ii. 6, n.
is foresight of future evil. ii. 6, n.:—to provide that they may not fear, is incident to the fearful. ibid.
the cause of mutual fear arises from the natural equality of man, and his will to hurt. ii. 6. iv. 82:—makes men desire to quit the state of nature, and get allies. ii. 12.
is what. iv. 32:—nothing but fear can, in

the state of nature, justify taking away life. iv. 118.

disposes to rebellion, how. iv. 201.

just fear dispenseth not with the precepts of God, but extenuateth the fault, how. v. 291.

Felicity—continual success in obtaining the things from time to time desired. iii. 51, 85. iv. 33:—the felicity ordained by God for them that devoutly honour him, will be known only when enjoyed. ibid.:—of this life, consists not in the repose of a mind satisfied. iii. 85.

of beasts, the only felicity the enjoyment of their daily food and lusts. iii. 94.

extraordinary felicity, one of three only testimonies of divine calling. iii. 107:—the opinion of the felicity of another, can be expressed only by words. iii. 349.

consists not in *having* prospered, but in *prospering*. iv. 33.

Felony—the meaning and derivation of the word. vi. 80–2:—whether treason is felony. vi. 84.

felo de se, who. vi. 88.

felony comprehends both robbery and theft. vi. 91:—cutting and carrying away, without laying down, another man's wheat or grass, is not felony, why. vi. 91–4:—nor stealing a box of charters. vi. 92.

the punishment of. vi. 129:—instances of beheading for felony. vi. 130:—an innocent man accused of felony flieth for fear, and is afterwards found not guilty, he shall forfeit his goods and chattels. vi. 137.

Fermentation—the motion which congregates homogeneous, and dissipates heterogeneous bodies. i. 324. vii. 134:—in the parts of the air, how caused by the simple circular motion of the sun. i. 449.

Fervor—all *fervor* not caused by fire. i. 324:—when heat found in it, caused by fermentation. i. 325.

Fever—rebuked by Christ. iii. 68.

Fiction—definition of fiction of the mind. iv. 11.

Fidejussor—what. iii. 152.

Fidelity—a branch of natural justice. iii. 259.

Fifth-Monarchy Men—their party in the Civil War. vi. 167:—one of the brood hatched by the presbyterians. vi. 333:—their tenet, what. vi. 391.

Figure—the variety of figures, arises out of the variety of motions by which made. i. 69-70.

is quantity, determined by the situation of all its extreme points. i. 202:—like figures, what. ibid.:—figures alike placed. ibid.:—whether any figure be like or unlike to any other proposed figure, how to be known. ibid.

figure *deficient*, what. i. 247:—*complete*, what. ibid.:—complement of a deficient figure, what. ibid.: — deficient figure made by a quantity decreasing to nothing by proportions proportional and commensurable, is to its complement in what proportion. ibid.:—the magnitudes of all deficient figures, whose bases decrease in proportions proportional to those by which their altitudes decrease, how to be compared with the magnitudes of their complements, and of their complete figures. i. 251.

how three-sided deficient figures may be described. i. 253.

how to draw a straight line touching a deficient figure in any point. i. 256:—in what proportion a deficient figure exceeds a rectilineal triangle of the same altitude and base. ibid.:—in what proportion the solids of three-sided deficient figures exceed a cone of the same altitude and base. i. 258.

how to describe in a parallelogram a plain deficient figure, so that it be to a triangle of the same base and altitude as another deficient figure, plain or solid, twice taken, is to the same deficient figure together with the complete figure in which it is described. i. 259:—the proportions of the spaces described with accelerated velocity in determined times, to the times themselves, the velocity being accelerated in various degrees in the several times. i. 260-62:—if the velocity varies as the time, it increases as the numbers in immediate succession from unity. i. 262:—if it varies as the square of the time, it increases as the numbers from unity, missing every other number. i. 263:—if as the cubes of the times, then as the numbers from unity, missing two in every place. ibid.

if any line or superficies decrease in proportions commensurable to the proportions of the times in which they decrease, the magnitudes of the figures described may be known. i. 264.

the principle of philosophy, which is the foundation of the doctrine of deficient figures. i. 264.

the causes which determine the quantities of two deficient figures, whereof one is the complement of the other, differ in what. i. 264.

by describing deficient figures in a parallelogram, may be found any number of mean proportionals between two given straight lines. i. 267.

FILOU—used by the common people of France as we use the word *felon.* vi. 81:—signifieth what. ibid.

FINCH—Chancellor, his flight. vi. 270.

FIRE—warms, not because it is body, but because it is hot. i. 121.
  how generated from the sun. i. 450.
  is said to be generated, when a body by the motion of its parts both heats and shines at once. i. 451:—is not a body distinct from matter combustible, but the matter itself when it shineth and heateth. ibid.:—cause of the shining and heating in body, is the cause of the generation of fire. ibid.
  how generated by the collision of two flints. i. 453.
  generates an endeavour to simple motion, how. i. 455.
  makes some things soft, others hard, why. i. 455-6.
  hay laid wet together in a heap, why it becomes heated. i. 456.
  generated by attrition. i. 459:—caused by the endeavour of the fluid particles to get out. ibid.
  why it makes black any combustible matter before burning. i. 464.
  hardens by evaporation. i. 477.
  a man born blind, from hearing it talked of and feeling it may know that there is such a thing as fire, but cannot have an idea of it in his mind such as they have that see it. iii. 93.
  one of the gods of the Gentiles. iii. 99.
  is the only *lucid* body here on earth. iv. 6:—worketh by motion equally every way. ibid.:—being enclosed, is extinguished. ibid.:—works by *dilatation* and *contraction* alternately. ibid.:—produces thereby motion in the brain, how. iv. 6-7.
  is what. vii. 119:—is not flame. ibid.:—how generated by friction. vii. 124.

FISH—why not pressed to death at the bottom of the sea. vii. 13, 139-141.

FITZHERBERT—*De Natura Brevium.* vi. 39.

FITNESS—the particular power or ability for that whereof a man is said to be worthy. iii. 84.

FLAME—is greater or less of matter compounded of hard little bodies, as they fly out in greater or less quantities. i. 454:—why wood and other things flame with a manifest mixture of wind. ibid.
  is nothing but an aggregate of shining particles. i. 455. vii. 30, 119:—the cause of, what. ibid. vii. 29-30.
  why glass is easily melted by blowing the small flame of a candle. i. 455.

FLATTERY—is seeming kindness. iii. 89.

FLETA—wrote in the time of Edward II. vi. 32.

FLEETWOOD—vi. 402, 403:—made lieutenant-general. vi. 408.

FLEXION—supposes mutation in respect of situation in respect of the smallest parts of the body bent. i. 343:—causes an accession from the interior to the exterior parts. ibid.

FLUID—what bodies so called. i. 334, 425:—conceived by some to consist of small grains of hard matter. i. 417:—may be conceived to be of its own nature as homogeneous as either an atom, or as vacuum itself. ibid.
  divides itself into parts perpetually fluid. i. 426.
  intermingled with atoms and confined in a small space, how it becomes hard. i. 476-7.
  fluid bodies, the more swiftly they descend, the smaller the particles into which they are dissipated. i. 513.
  fluid bodies are made cold by the pressure of the air. i. 472, 522:—no fluid body has any gravity in its own element. vii. 13.

FLUX and REFLUX—See TIDES, SEA.

FOOL—a natural fool may nod to the strokes of the clock, but can never know what hour it strikes. iii. 22.
  fools value words by the authority of an Aristotle, or of any doctor if but a man. iii. 25.
  hath said, there is no such thing as justice. iii. 132:—*hath said in his heart, there is no God.* ibid. iv. 293.
  over natural fools no law. iii. 257:—incapable of *just* and *unjust.* ibid.

FORCE—cannot be said to have quantity, otherwise than by *motion* and *solid.* i. 26.
  is velocity of motion computed in every part of the magnitude moved. i. 115:—is impetus or quickness of motion, multiplied either into itself, or into the magnitude of the movent. i. 212.

FORGIVENESS—is the restitution of liberty. iii. 126.

FORM—of a body, its essence, inasmuch as generated. i. 117:—by production or perishing of accident, the subject is said to be *changed,* of form, to be *generated* or *destroyed.* i. 118.
  is power, as recommending to the favour of women and strangers. iii. 75. iv. 38.
  matter, body, and *form.* iv. 309.

FORTITUDE—magnanimity in danger of death or wounds. iii. 44.
  the cause, and not the degree of daring, makes fortitude. iii. 147. ii. 49.

is the faculty of resisting those dangers which are more hardly declined than overcome. ii. 49:—is a precept of reason. ibid.

FORTUNE—good, if lasting, why honourable. iii. 79. iv. 39:—ill-fortune and losses, dishonourable. ibid. ibid.
all men inquisitive of the causes of their own good and evil fortune. iii. 94:—which for the most part invisible. ibid.:—have nothing to accuse of their fortune but some power invisible. iii. 95.
the solicitude for, inclines to fear and hinders from the search of the causes of other things. iii. 96:—occasions the feigning of many gods. ibid.
hoped for superstitiously, from things having no part in the causing of it. iii. 97:—the declarations of powers invisible concerning good and evil fortune, how guessed at by men. iii. 98.
their own ignorance invoked by the Gentiles under the name of *Fortune*. iii. 100:—men made to believe that they should find their fortunes at the oracles of Delphi, Delos &c. iii. 102:—or in the leaves of the Sybils. ibid.:—or in the speeches of madmen, supposed to be possessed. ibid.:—or in the stars at their nativity. ibid.:—or in thumomancy. ibid.:—or in necromancy. ibid.:—or in augury. ibid.:—or in haruspicina. ibid.:—or in dreams, or in the chattering of birds. ibid.:—or in metoposcopy or palmistry. ibid.:—or in *omina*, *portenta*, and *ostenta*. iii. 103.
is put by the Schools for the *cause* of things contingent. iii. 679.
good fortune, is but the favour of God. iv. 38.

FRANCE—silly young men that affect a broken English, in order to be thought perfect in the French language. iv. 342.

FRAUD—and force, the two cardinal virtues in war. iii. 115.
no fraud can be *pious* but in him that hath lawful right to govern whom he beguileth. iv. 297.

FREDERICK BARBAROSSA—the emperor, held the stirrup for Pope Adrian. iii. 694:—was not likely, if he had not done it, to have succeeded in the empire. ibid.:—in his time the Pope, having got the upper hand of him, first introduced the punishment of burning for heresy. vi. 104.

FREE—*free-will*, or any *free* but free from being hindered by opposition, words absurd. iii. 33.
a *free man*, what. iii. 196.
the words *free* and *liberty*, when applied to anything but bodies, are abused. iii. 197.
the *way* is free, a free *gift*, to *speak* freely, what they mean. iii. 197:—*free-will*, what. ibid.
he is free, that can be free when he will. iii. 252.
the questions about *free-will*, are philosophical. ii. 318. iv. 182:—are matter of controversy amongst other than Christians. iv. 182.
he is free to do a thing, that may do or forbear as he has the will. iv. 240, 275.
free from *compulsion* and free from *necessitation*, how to be distinguished. iv. 261–2.
free agent, the ordinary definition of, nonsense. iv. 275.
free-will, not mentioned amongst ancient philosophers, nor the early Christians. v. 1:—a doctrine introduced by the Church of Rome. ibid.:—cast out by Luther and Calvin, but introduced again by Arminius. v. 1-2:—became in some part the cause of the following troubles. v. 2.
a free agent, he that has not yet made an end of deliberating. v. 352.
the controversy between the episcopalians and presbyterians about *free-will*. vi. 241.

FREEZE—see ICE, SNOW, WATER.

FRENCHMAN—a name that formerly comprehended all foreigners, especially the Normans. vi. 84.

FRIAR—monks and friars, why exempt from the tributes and tribunals of the state. iii. 609:—their numbers in many places enough to furnish an army for the Church militant to fight against their princes. iii. 610:—are bound by vow of simple obedience to their superiors. iii. 681.
the order of preaching Friars, came up when. vi. 183.

FRIENDS—to have friends, is power. iii. 74.

FRIGUS—the Latin word, whence. vii. 126.

FRITH—of Forth, now become the bound betwixt the two nations. vi. 374.

FRUGALITY—in poor men, a virtue. iii. 89:—maketh a man unapt to achieve such actions as require the strength of many men at once. ibid.

FRUITION—is the delight in the end attained. iv. 32.

FULL—and empty, what. i. 107.

FURY—madness from excess of pride. iii. 62.
the *Furies*, the spiritual officers of the Hell of the Gentiles. iii. 100:—under that name the Gentiles invoked their own rage. ibid.

Future—the word *future*, signifies the knitting together in the mind of things past with those present. i. 17:—has no being in nature, is a fiction of the mind only. iii. 15.
no conception of the *future*. iv. 16:—but of conceptions *past*, may be made a *future*. ibid.

Gabriel—the angel. iii. 392:—was but a supernatural phantasm. ibid.:—his foretelling of our Saviour. iii. 401.
Galileo—the first that opened to us the gate of natural philosophy universal. i. epis. dedic.
his hypothesis of the revolution of the earth on its own axis and round the sun according to the order of the signs, and about its own centre contrary to the order of the signs. i. 427-8:—has demonstrated that the velocity of bodies descending by the force of gravity, is accelerated in what proportion. i. 514. vii. 9, 148, 151—his theory of sounds that differ in *height*. iv. 36:—and of *concord* and *discord*. ibid.
the animosity of the Roman clergy towards him. iv. 432:—has explained and confirmed the doctrines of Philolaus concerning the motion of the earth. vii. 76:—makes the earth's motion to be the efficient cause of the moon's revolution about it. vii. 101:—assigns what cause for the earth's eccentricity. vii. 102.
Garnet—Henry, the Jesuit priest, executed as a traitor, for what. vi. 77.
Gassendi—i. epis. ded:—his testimony to the de cive. vii. 333:—his doctrine of *sensation* not different from that of Epicurus. vii. 340.
Geese—in the Capitol. iii. dedic.
Gehenna—the word now usually translated *Hell*. iii. 448. iii. 615.
Generation—the ways by which the same thing may be generated, are many. i. 312.
in generation, God has ordained to man a helper. iii. 186.
Genii—of the ancients. iv. 63.
Genoa—has no perceptible tide. vii. 14.
Gentiles—their religion arose from the ignorance of how to distinguish dreams from sense. iii. 9:—worshipped diseases and health, virtues and vices, as demons. iii. 66:—of their gods it is truly said, that they were created by human fear. iii. 95.
their lawgivers, cultivators of what religion. iii. 99.
nothing that has a name, but what has been esteemed amongst them either a god or a devil. iii. 99:—their various gods. iii. 99-100:—their second or ministerial gods. iii. 100:—invented the worship of images. iii. 101:—consecrated to their idols lands and revenues. ibid.:—attributed to them the shapes, faculties and passions, some of men, some of beasts. ibid.:—and the actions proceeding from these passions. ibid.:—invented the various ways of divination. iii. 102.
the end of their legislators, only to keep the people in obedience. iii. 103:—were careful to impress the people with a belief of what things. iii. 103-4.
their religion a part of their policy. iii. 103-5.
the corrupt manners of their priests one cause of the success of the Christian religion. iii. 108.
held apparitions to be real, not imaginary. iii. 387:—what they understood by *spirit*. iii. 388.
their salvation shall proceed from Jerusalem. iii. 453, 454:—were to be called in by Christ, if the Jews should reject him. iii. 479.
their ceremony of washing persons supposed to be dead that chance to recover. iii. 484.
the apostles and the Gentiles could have no controversy concerning the authority to interpret the Scriptures. iii. 511.
are invited to come in and enjoy the happiness of God's kingdom. iii. 606:—are tolerated in the Roman Church, wheresoever the pope's ecclesiastical power is received. iii. 609.
their gods, who. iii. 653:—the difficulty of obeying God or man, was a controversy unknown to them, why. iv. 171.
were all *Anthropomorphites*. iv. 307:—their polytheism condemned in the *Apostles' Creed*. iv. 392.
Gentilism—old empty bottles of Gentilism filled up with the new wine of Christianity, that will not fail in time to break them. iii. 663:—the Church is not yet sufficiently purged from Gentilism. ii. 318.
Geometry—why have the writings of geometricians increased science, whilst those of ethical philosophers have increased words only. i. 9. ii. ded.
from what kind of contemplation sprung. i. 71:—consists in searching out the ways of simple motion. i. 73, 87:—the natural philosopher must begin with geometry, why. ibid.
the Greeks and Latins appear to have

held, that except in geometry there was no reasoning certain and ending in science. i. 86-7.
the art of geometricians called *logistica*, what. i. 89-90:—is not distinct from geometry, why. i. 90:—its three parts, what. ibid.
seeks the quantities of figures from the proportion of lines and angles. i. 202:—he that would study it, must first know the nature of quantity, proportion, angle and figure. ibid.
some quantities determinable from a comparison of the motions by which they are made, more easily than from the common elements of geometry. i. 265:—the true teaching of geometry, is by synthesis. i. 314.
geometricians that reason absurdly about infinite and eternity. i. 413:—geometry, wherein it is like wine. i. 414:—young geometricians think demonstrable whatsoever is true, elder not. i. 414.
the only science God has hitherto bestowed upon mankind. iii. 23:—in it men begin at settling the signification of their words. iii. 24:—geometricians teach addition and subtraction in lines, angles, proportions &c., as arithmeticians in number. iii. 30.
the beginning ratiocination from definitions, a method used only in geometry. iii. 33:—its conclusions thereby, made indisputable. ibid.:—none so stupid as to mistake in geometry, and also persist in it when his error is detected to him. iii. 35.
thought by the most part of men to be conjuring. iii. 36.
all books of geometry would have been burnt, had it crossed any man's right of dominion. iii. 91.
finds out the properties of figures from their construction, and new ways of construction from the properties. iii. 664:—to what end. ibid.
geometry and astronomy, the learning of the Chaldeans and Egyptians. iii. 666.
is the mother of all natural science. iii. 668.
thought, in the Universities, to be *magic* and an art diabolical. iii. 671.
is the philosophy of figures. ii. ded.:—to it man is indebted for all the commodities of life enjoyed by him. ibid.
no poor geometrician but takes pride to be thought a conjurer. vii. 73.
is demonstrable, why. vii. 184:—is the science of what. vii. 191:—runs quite through the whole body of natural philosophy. vii. 196:—how much of it no part of philosophy. vii. 205.
the doctrine of the duty of private men in a commonwealth, much more difficult than geometry. vii. 399.
GERMANS—the inventors of hereditary coats of arms. iii. 81-2:—divided anciently amongst an infinite number of little lords. iii. 82:—from their conquests derived the custom of the right of certain persons to sit in the highest council of state by inheritance. iii. 340.
the name, whence. vi. 153.
GHOST—sensible species and ghosts, why they cannot be things without us. i. 59:—why their names copulated with the names of bodies cannot make a true proposition. ibid.
phantasms raised in men waking as well as sleeping, and received for real things under the name of ghosts and incorporeal substances. i. 402.
from what cause they that be timorous and superstitious fancy they see spirits and ghosts walking in churchyards. iii. 9:—the opinion rude people have now-a-days of fairies, ghosts, and witches, whence. ibid.:—the opinion of, either taught or not confuted, for whose ends. iii. 9–10.
what it is men call *ghosts*, and the idea how gotten. iii. 96, 616, 674:—and what they think them to be. ibid. ibid. ibid.
ghostly authority, set up against *civil*. iii. 316:—the fear of darkness and ghosts, is greater than other fears. iii. 317.
the coming of God the Holy Ghost declared in what books of Scripture. iii. 377:—*Jesus full of the Holy Ghost*, that is, of zeal to do his father's work. iii. 386.
the Holy Ghost called *the promise*. iii. 411:—why called *Paracletus*. iii. 489.
to the receiving of the Holy Ghost, baptism how to be administered. iii. 531:—the signs of the Holy Ghost which accompanied all true believers were what graces. iii. 531-2:—means sometimes not the third person in the Trinity, but the gifts necessary to the pastoral office. iii. 545:—to speak against the Holy Ghost, to speak against the Church. iii. 630.
the descent of the Holy Ghost on our Saviour. iii. 641:—on the apostles. iii. 654.
by the Holy Ghost, in Scripture, frequently understood the graces and good inclinations given by it. iii. 642:—by the descent of the dove on the apostles, and by Christ's breathing on them, and by giving the Holy Ghost by imposition of hands, are to be understood what. iii. 654.

he that fears ghosts, will greatly respect him that can make the holy water to drive them away. iii. 675:—how the ghosts of men, in their clothes, can walk in church-yards &c. iii. 676:—histories of ghosts and apparitions alleged by the Roman Church to make good their doctrines of hell and purgatory. iii. 686.
the divinity of the Holy Ghost denied by Nestorius. iv. 400.
ghosts, fairies, hobgoblins &c., what. vii. 58.

Giants—the mighty men in the time of Noah. iii. 445:—by the Greeks called *Heroes*. iii. 446:—begotten by the copulation of the children of God and of men. ibid.:—destroyed in the general deluge. ibid.

Giddiness—to have passions indifferently for everything. iii. 62.

Gift—gifts, petitions, thanks, part of worship natural. iii. 98. ii. 217:—gift, free-gift, grace, what. iii. 121. ii. 19.
the difference between the words, *volo hoc tuum esse cras*, and *cras dabo*. iii. 122. ii. 18. iv. 89.
no gift, but with an intention of good to the giver. iii. 138. ii. 19.
in divine worship, gifts, if of the best, are signs of honour. iii. 353. ii. 218:—are thanksgivings. ibid. ii. 217.
no free-gift *per verba de futuro*. ii. 19. iv. 89:—free-gift, is what. ibid. ibid.
gifts are honourable, why. iv. 39.

Gilbert—doctor, his opinion that the earth is a great magnet. vii. 57.

Glass—why easily melted by blowing the flame of a candle. i. 454:—reduced to powder, why it is white. i. 463.
metals and glass, why being stricken they yield a uniform and lasting sound. i. 495:—the phenomenon of the shivering of a drop of glass, explained. vii. 36-7, 130-1:—glass, how made. vii. 170.

Glory—or triumph of mind, not worth so much pains as the study of philosophy requires. i. 7.
glorying, joy arising from imagination of a man's own power and ability. iii. 45. iv. 40:—if grounded on the flattery of others, or supposed by himself for delight in the consequences, is *vain-glory*. ibid.:—why called *vain*. ibid.:—vain-glory from feigning or supposing abilities, most incident to young men. iii. 46:—how nourished. ibid.:—often corrected by age and employment. ibid.
sudden glory, laughter. iii. 46. iv. 46.
the language of vain-glory is optative. iii. 50.
vain-glory causes madness. iii. 62.
vain-glorious men are inclined to ostentation, but not to attempt. iii. 88:—when danger appears, look only to have their insufficiency discovered. ibid.:—are inclined to rash engaging, and in the approach of danger to retire if they can. iii. 89.
one of the three principal causes of quarrel amongst men. iii. 112. iv. 82:—vain-glory, the passion that is the most frequent cause of crime. iii. 283:—all vain-glorious men prone to anger, why. iii. 284.
glory is like honour, if all men have it no one has it. ii. 5:—consists in comparison. ibid.
signs of internal glorying, what. iv. 40:—glorying is called *pride* or a *just valuation* of himself, according to what. iv. 41:—is *just* or not, according to what. ibid.:—glorying in the *fiction* of actions done by ourselves, is exemplified in the fable of the fly on the axle-tree. ibid.
signs of vain-glory in gesture, what. iv. 41.

Glow-worm—has its light from lying in the sunshine in the heat of summer. i. 453-4.

God—from an erroneous definition of space, rash conclusion of some philosophers that it is impossible for God to create more worlds than one. i. 93.
on bringing his people into Judæa, gave to the priests the first fruits reserved to himself. i. 412:—the nature of infinite and eternal known to him only. ibid.:—by whom he wills that they should be judged. ibid.
can in *fact* take one part from another, as we can in *imagination*. i. 446:—it belongs to him as well to augment infinitely as infinitely to diminish. ibid.:—his majesty appears no less in small things than in great. i. 447.
can make unnatural apparitions. iii. 10:—that he makes them oftener than he changes the course of nature, no point of Christian faith. ibid.:—under pretext that God can do anything, evil men say anything that serves their turn. ibid.:—a wise man will believe them, how far. ibid.
his name is used, not that we may conceive, but that we may honour him. iii. 17.
the first author of speech. iii. 18.
if a man after entertaining you with sober discourse should tell you he was God the Father, no farther argument would be wanted of his madness. iii. 63-4:—the Spirit of God taken for the

substance of God. iii. 66:—any unusual ability or defect in a man, why taken to be either God or the Devil in him. iii. 67.
the thought of a cause eternal, that is, of God, how it proceeds from curiosity. iii. 92, 95-6:—the cause eternal, is that men call God. iii. 92, 93:—no idea or image of him in the mind. ibid. ibid.
from the innumerable variety of fancy, innumerable sorts of Gods, how. iii. 93:—men make the creatures of their own fancy their gods. ibid.
the gods created by human fear, a saying of the old poets. iii. 95.
the acknowledging of one God, eternal, infinite &c., to be derived from the desire to know the causes and virtues of bodies natural. iii. 95:—without anxiety for the future. iii. 96:—solicitude for their fortune, occasions the feigning of as many gods as there be men that feign them. ibid.
is confessed by men that by their own meditation arrive at his acknowledgment, to be incomprehensible. iii. 97:—this rather than define his nature by *spirit incorporeal*. ibid.
nothing that has a name, but what has been esteemed amongst the Gentiles either a god or a devil. iii. 99, 100:—the second or ministerial gods of the Gentiles. iii. 100:—as much variety of, as of business. iii. 101.
the mongrel gods of the Gentiles. iii. 101.
all such vices as are taken to be against law rather than against honour, attributed to their gods by the Gentiles. iii. 101.
the policy of the Gentile lawgivers, to have it believed that that was displeasing to the gods, which was forbidden by the laws. iii. 103:—that the anger of the gods was appeased by ceremonies, sacrifices &c. iii. 104:—that calamities, public and private, proceeded from their anger, for neglect or mistake in worship. ib.
made himself a peculiar kingdom, where. iii. 105:—in his kingdom, the policy and laws civil are a part of religion. ibid.
is king of all the earth. iii. 105, 481, 522, 606:—may be king of a chosen people, as the general of the whole army may have a peculiar regiment. iii. 105.
deposed from reigning over the Israelites. iii.108, 314, 419, 449, 470, 479, 533.
covenant with God, how to be made. iii. 125. ii. 22.
power invisible by every man worshipped as God. iii. 129:—is feared by men as a revenger of perfidy. ibid.
swearing by God unnecessarily, is but profaning his name. iii. 130.
the kingdom of God is gotten by violence. iii. 132.
the true God may be personated. iii. 150:—was personated by Moses, Christ, and the Holy Ghost. iii. 150, 377, 465, 485, 486-7, 498.
the great Leviathan, a mortal god. iii. 158.
no immediate covenant with God. iii. 125, 160:—a covenant with God, the pretence for deposing their lawful sovereign. iii. 160.
the voluntary actions of men proceed from a chain of causes whose first link is in the hand of God. iii. 198:—is not the author of all men's actions.iii.198:—is the cause of all passions and appetites of men. ibid. 624-5.
freely giveth or for labour selleth to mankind the commodities yielded by the two breasts of our common mother, the land and sea. iii. 232.
the laws of nature are the laws of God. iii. 147, 264, 272, 273, 275, 343, 348, 312, 580, 587, 601. ii. 50, 186, 202, 210. iv. 111, 284.
the positive laws of God, are what. iii. 272. ii. 186:—the authority to declare them, cannot be known to others without a supernatural revelation. iii. 273:—but every subject bound to obey all laws declared to be such by the commonwealth. iii. 275.
the marks of God's extraordinary favour, what. iii. 273.
is the author of nature. iii. 299, 322, 343:—of all the works of nature. iv. 65.
in his kingdom, there may be three persons independent, without breach of unity in God. iii. 318.
non habebis Deos alienos, the desire of change of government is a breach of this commandment. iii. 327:—the second commandment violated by the people's adoration of popular men. ibid.:—the third by speaking ill and disputing the power of the sovereign. iii. 328.
the king of the Jews. iii. 328, 692. ii. pref. ii. 234:—is the king of kings. iii. 333, 343.
the two rocks, of too much obedience to the civil power or to the commands of God. iii. 343, 584. ii. 204.
whether they will or not, men must always be subject to the divine power. iii. 344. ii. 204:—by denying his existence, they may shake off their ease, but not their yoke. ibid.
creatures irrational, atheists, are not

subjects in his kingdom. iii. 344. ii. 199, 204-5:—his subjects are who. ibid. ii. 205:—all not his subjects are his enemies. ibid. ibid.

declares his laws, by natural reason, by revelation, and by the voice of some man. iii. 345. ii. 205.

his word triple, *rational*, *sensible*, and *prophetic*. iii. 345. ii. 205–6:—the hearing of his word threefold, *right reason*, *sense*, *faith*. ii. 206.

his kingdom twofold, *natural* and *prophetic*. iii. 345. ii. 206.

the right whereby he reigneth over men, to be derived from his irresistible power. iii. 345, 346, 707. ii. 206. iv. 295 :—the right of afflicting derived, not always from men's sin, but from God's power. iii. 346. ii. 207. iv. 260. v. 17, 229:—the question, by what right he dispenses the prosperities and adversities of this life. iii. 346. ii. 207.

to honour him, is to think as highly of his power and goodness as is possible. iii. 348. iv. 257.

has no ends. iii. 350.

the attributes of, are *existence*. iii. 351. ii. 213. iv. 59:—the rest are *negative* attributes, or *superlatives* or *indefinite*. iii. 352. ii. 216. iv. 426.

by his attributes is meant to be declared, not what he is, but how much we admire and are ready to obey him. iii. 352, 383, 415. ii. 216. iv. 60. v. 6.

the saying of the philosophers, that *the world, or the soul of the world, was God*, was unworthy of him. iii. 351. ii. 213.

by God, is understood the cause of the world. iii. 351. ii. 214:—to deny that the world was created, is to deny that there is a God. ibid. ibid.

to take from him the care of mankind, is to take from him his honour. iii. 351. ii. 214:—to say he is *finite*, to attribute to him *figure*, to say we have an *idea* of him, to attribute to him *parts* or *totality*, to say he is in this or that *place* is not to honour him. iii. 351, 647. ii. 214-15: —to say he is *moved* or *resteth*, to say there be *more gods than one*, to attribute to him any *passive* faculty, is not to honour him. iii. 352. ii. 215.

will is to be attributed to God only as the power by which he effecteth everything. iii. 352. ii. 215.

but one name whereby to signify our conception of his nature, I AM. iii. 353. ii. 216:—of his relation to us, but one name, *God*. ibid. ibid.

the name *God* contains, *father*, *king*, and *lord*. iii. 353. ii. 216.

to swear by none but God, naturally a sign of honour, why. iii. 353. ii. 217:—to speak considerately of him, a part of rational worship, why. ibid. ibid. iv.67:—his name not to be used rashly and to no purpose. ibid. ibid.:—to be used only by order of the commonwealth, and on what occasions. ibid. ibid.

disputing of his nature, is contrary to his honour, why. iii. 353. ii. 217. iv. 181:—natural science can teach us nothing of his nature. iii. 354. ii. 217.

the attributes given to him have no signification of philosophical truth, but of pious intention to do him the greatest honour possible. iii. 354, 383, 415, 672, 677. v. 6.

disputations about his nature tend not to his honour, but to that of our own wit and learning. iii. 354: — are but vain abuses of his sacred name. ib. ii. 217-18.

obedience is more acceptable to him than sacrifice. iii. 355. ii. 218.

his attributes have their signification by constitution of men. iii. 355:—the attributes to be taken and used for signs of honour in public worship, are ordained by the sovereign. iii. 356. ii. 219.

the saying in the Scriptures, *it is better to obey God than man*, has place in his kingdom by pact only. iii. 356.

in his word, many things above, but nothing contrary to reason. iii. 360.

speaks to man immediately, or mediately. iii. 361:—how he speaks immediately to one man, cannot be known by another. ibid.:—speaks to all men in the Scriptures not immediately, but by mediation, how. ibid.

to say God has spoken to one in a dream, is to say one has dreamed that God spake to one. iii. 361.

can speak to a man by dreams, visions, or inspiration, but obliges no other man to believe he has done so. iii. 362.

revolt from God, equivalent to revolt from the king, where. iii. 363.

when he speaks to any subject, ought to be obeyed, whatever any earthly potentate may command to the contrary. iii. 366.

God the *Father*, *Son*, and *Holy Ghost*. iii. 376.

the person of God at several times represented by Moses, the man Christ, and the apostles and their successors. iii. 377, 465, 485, 486–7.

the difficulty in the question, *how we know the Scriptures to be the word of God*, wherein it lies. iii. 377, 588:—that God is the original author of them, believed by all. iii. 378.

private authority from God obliges him only to whom he has revealed it. iii. 379:—men out of pride and ignorance take their own dreams and extravagant fancies for testimonies of God's spirit. iii. 379.
is in the Scriptures said to be *a spirit.* iii. 383:—this falleth not under human understanding. ibid.
the spirit of God moved upon the face of the waters, the place best understood how. iii. 383.
the *angels* of God, what. iii. 387.
blew into man the breath of life, how to be understood. iii. 394:—the word *infused*, in speaking of the graces of God, is an abuse of it. iii. 395.
the *kingdom of God*, how understood in the writings of divines. iii. 396:—never there taken in the *proper* signification of the word *kingdom.* ibid.:—signifies in most places of Scripture a kingdom *properly* so called, constituted by the votes of the Israelites. iii. 397, 400, 403, 444:—sometimes taken metaphorically, for *dominion over sin.* ibid.
from the creation God has reigned over all men *naturally*, over some *peculiarly.* iii. 397, 707:—his kingdom, after the deluge, consisted in the eight persons not destroyed. iii. 397.
covenanteth with Abraham. iii. 274, 397. ii. 227.
his kingdom is properly his civil sovereignty over a peculiar people by covenant. iii. 398-403, 440, 441, 444, 463, 707.
the whole earth is God's, but all the earth is not *holy.* iii. 400.
in his *kingdom*, God was king, and the High Priest, after the death of Moses, his sole viceroy. iii. 400, 455, 463, 482, 707.
the restitution of God as king of Israel, foretold by the prophets. iii. 401, 403, 606. ii. 306.
his kingdom a real, not a metaphorical one, both in the Old and New Testament. iii. 402.
the contention and war about who it is by whom God speaks to us, whence. iii. 403-4.
was the *Holy One of Israel.* iii. 404.
how by the woman of Endor he caused the death of Saul. iii. 414, 426.
speaks to his prophets, in what way. iii. 415-16:—how he spake to Adam, Eve, Cain, and Noah. iii. 416:—how he appeared to Abraham and the patriarchs. ibid. 710:—after the time of Moses, spake to man always by a vision or dream. iii. 417.
spake to Moses as a man speaketh to his friend. iii. 417:—but still by an angel, that is, by vision. ibid. 710:—the manner of his speaking to Moses and the high-priests, not manifest. iii. 419, 710:—nor intelligible. iii. 420.
disposes men to the virtues, moral and intellectual, by several occasions natural and ordinary. iii. 420:—no good inclination that is not of his operation. iii. 421, 625:—but not always supernatural. ibid.
his manner of speaking to the seventy elders. iii. 421:—of speaking by lots. iii. 422.
speaks sometimes by prophets whose person he has not accepted. iii. 426.
nature is his ordinary, not his immediate work. iii. 429.
not the prophet, but the hand of God, works the miracle. iii. 432.
our private judgment in all cases submitted to God's lieutenant. iii. 435:—in the confession of faith, private reason must submit to the reason of God's lieutenant. iii. 437.
the kingdom of God instituted by Moses. iii. 400, 440, 463, 605, 617. ii. 143:—in it reigneth by his lieutenant. iii. 444, 463, 482, 707.
shall be the king in the new kingdom of heaven, his *throne* being in heaven, without necessity for man to ascend higher than his *footstool.* iii. 441, 455-6.
his kingdom, after the coming again of our Saviour, shall be on earth. iii. 444, 455.
the influence of the doctrines concerning the kingdom of God on the kingdom of man. iii. 444.
his kingdom was in Palestine. iii. 449:—shall be at the coming again of Christ in Jerusalem. iii. 453, 454.
no contract can add to the obligation by which all men are bound to obey God. iii. 461.
he only knoweth the heart. iii. 462, 547.
now speaketh in the Scriptures. iii. 467.
consented to the Israelites casting off his government. iii. 470, 606. ii. 242.
whosoever had the supreme authority in his kingdom, represented God's person. iii. 475.
was not called by the name of *Father*, till he sent into the world his son Jesus. iii. 475, 485.
the *regeneration* is not a kingdom, but an earnest of the kingdom of God. iii. 479-80.
made use of the malice and ingratitude of the Jews to reduce his elect to their former covenanted obedience. iii. 480.
is one person as represented by Moses, another as represented by Christ. iii. 485:—gave his spirit to Moses, *not* by imposition of hands. iii. 486:—has been

represented ever since the apostles by their successors in the office of teaching and preaching that had received the holy Spirit. iii. 487.

how he may be said to be *three persons.* iii. 487:—neither *person* nor *Trinity*, ascribed to him in the Bible. ibid.

the miracles wrought by him through Moses, his Son, and the apostles, all testify what. iii. 487.

before the *ten commandments*, had given no law to men but the law of nature. iii. 513:—no other law of God received amongst the Jews from Moses to the Captivity, but Deuteronomy. iii. 516.

the kingdom of God, in the time of the apostles, was yet to come. iii. 526:—is yet to come. iii. 536.

all lawful power is of God. iii. 567:—immediately in the supreme governor, mediately in those in authority under him. ib.

accepteth not a forced, but a willing obedience. iii. 569.

the difficulty of obeying both God and man, the most frequent pretext of sedition and civil war. iii. 584. vi. 224-32:—not yet solved. ibid.:—the command of God is to be obeyed rather than that of a man's lawful sovereign or father. iii. 584. ii. 299, 315. iv. 363:—the difficulty lies in not knowing whether the command be God's or not. iii. 584. ii. 299:—to those that can distinguish what is and what is not necessary to be received into the kingdom of God, the difficulty is none. iii. 585. ii. 299. iv. 186, 188.

in all our actions accepteth the will for the deed. iii. 586, 599, 600. ii. 261, 264. iv. 115, 186:—only in the faithful. iii. 600.

his law which commands obedience to the law civil, commands obedience to all the precepts of the Bible. iii. 587.

all good things proceed from God. iii.590.

there is no man that hath not transgressed the law of God. iii. 599.

obedience to God and the civil sovereign, whether Christian or infidel, easily reconciled. iii. 600:—there can be no contradiction between the laws of God and those of a Christian commonwealth. iii. 601.

after the kingdom of God by covenant with Moses, which ended in Saul, there was no other kingdom of God in the world by covenant. iii. 606:—the second coming of Christ not yet being, the kingdom of God is not yet come. ibid.

can as easily raise a dead body, as raise inanimated dust and clay into a living creature. iii. 613-14, 631:—created man, how. iii. 615:—said, when Noah came out of the ark, he will no more smite *omnem animam viventem.* ibid.

God knows what or *where*, phrases signifying that we understand not. iii. 623.

worketh in men both to do and to will. iii. 624.

hard to say that he should punish men's transgressions without end of time or limit of torture. iii. 625. iv. 354. v. 103-4.

in the kingdom of God, men shall not marry nor be given in marriage. iii. 625:—nor generate. ibid.

God's command to the light, the firmament &c., was a mode of signifying the power of his word. iii. 641.

when he had brought his people into the promised land, did not subdue the nations, but left many of them as thorns in their sides, to awaken from time to time their piety and industry. iii. 643.

the first law of God to the Jews, was *that they should not take for gods* ALIENOS DEOS, why. iii. 646:—the second, *not to worship any image*, why. ibid.

finite gods called in the Scripture, *vanity, lies, nothing.* iii. 653.

his walking in the garden, a vision. iii. 658:—to draw a picture as for a representation of God, is against the second commandment. ibid.

his nature is incomprehensible. iii. 17, 352, 383, 672, 677, 710. iv. 59, 66, 181, 296, 426.

the priest that can make God, will be obeyed rather than the sovereign, or than God himself. iii. 675.

how his will and preordaining of things to come, should be before his prescience of the same. iii. 677.

is, in the School doctrine, the prime cause of the law, and of all actions, but not the cause of the injustice of actions. iii. 680.

never faileth in his good time to destroy all the machinations of man against the truth. iii. 694:—suffereth many times the prosperity and the ambition of his enemies to grow to such a height, as makes them by too much grasping to let go all. ibid.

God speaking to Moses *face to face* and *mouth to mouth*, not to be literally understood. iii. 710.

his dictates in the law of nature, not repugnant to his written law in Scripture. ii. ded.:—rules all rulers by the law of nature. ii. pref.:—was king of the Jews by virtue of the covenant of circumcision. ibid.:—rules us Christians by virtue of our covenant of baptism. ibid.

his existence may be known by the light

of nature. ii. 27, 198, n.:—who are they that cannot know it. ii. 198, n.
the natural mover of all things. ii. 166:—produces natural effects by secondary causes. ibid.
no commonwealth has any rights, or can be said to make laws, in respect of God. ii. 191.
his laws, ruling by nature, are right reason only. ii. 209.
whatever is commanded by the sovereign touching the manner of worshipping God, as well as touching secular affairs, is commanded by God himself. ii. 222.
the sovereign is not to be obeyed, if he command to insult, or not to worship God. ii. 222:—no man before the institution of commonwealth had a right to deny to God the honour due to him. ii. 222:—if the sovereign command to worship God in an image before those that account it honourable, he is to be obeyed. ii. 223:—but not in the kingdom of God, wherein idolatry is forbidden. ii. 223.
the kingdom of God by way of covenant, takes its beginning from Abraham. ii. 227:—to *deny the God of Abraham*, was to worship him otherwise than was ordained by Abraham. ii. 231.
his kingdom *institutive* begins from the renewal of the covenant at mount Sinai. ii. 233.
his laws, the *Decalogue*, and the *judicial* and *ceremonial* law. ii. 234.
all God's word, not law. ii. 235:—nor all written with it, his word. ibid.
the *kingdom* was not Christ's or Moses', but God's. ii. 254, 258.
the *Father* and the *Son* are one God. ii. 255.
the new covenant is propounded in the name, not of the *Father*, but of *Father*, *Son*, and *Holy Ghost*. ii. 255.
would have Christ like unto Moses, wherein. ii. 258.
governs the world. ii. 313.
his commands in *temporal* matters are the laws of the sovereign, in *spiritual* matters the laws of the Church delivered by pastors lawfully ordained. ii. 315:—speaks not but by Christian interpreters of the Scriptures. ii. 315-16.
what it is all men conceive by the name of God. iv. 60:—implies *eternity*, *incomprehensibility*, and *omnipotence*. iv. 60.
is the author of all good opinions admitted by us. iv. 65:—and of faith. ibid.:—man's affections towards God, how they differ from his ordinary passions. iv. 66:—to *love* him is to obey him. ibid.:—to *trust* to him, what. ibid.:—is honoured and dishonoured by the same signs as men are. iv. 67.
will require at the day of judgment a strict account of the reason which he has given to men as instructions in their peregrinations here. iv. 116.
the word of God is to be the rule of men's actions. iv. 170.
the difficulty of obeying God or man, is not of great antiquity. iv. 171:—troubles those Christians only that interpret the Scriptures either by their own private opinion, or by the interpretation of those not thereunto publicly authorised. ibid.:—points concerning his predestination raised out of the Scriptures by man's natural reason, not necessary to salvation. iv. 181:—this controversy not peculiar to the Christians. iv. 182.
speaketh to man in these days by his vice-gods, such as have sovereign authority, and by no power above or independent of them. iv. 199.
his command to *encrease and multiply*. iv. 214.
his *decree*, is what *concourse of causes*. iv. 246:—his *foreknowledge* cannot be said to be a *cause* of anything, why. ibid. v. 105:—his power is a sufficient justification of any action he doth. iv. 249. v. 115:—that which he doth is made *just* by his doing it. ibid. ibid.:—God cannot *sin*, why. iv. 250. v. 117, 139:—to say that he may so order the world, as that a sin may be thereby necessarily caused in man, is no dishonour to him. iv. 251. v. 117.
God and good angels do good necessarily, and yet are free. iv. 262.
the fear of the true God was the beginning of wisdom to the Jews and Christians. iv. 292.
all men have by nature an opinion of God's *existency*. iv. 293:—but of his other attributes, by reasoning. ibid.:—of the true God, the attributes were never suggested but by his written word. ibid.
no man so daring, as being out of passion to hold it as his opinion that there is no God. iv. 294:—the wicked men of the late rebellion, rather forgot God than believed that there was none. ibid.
is a perfect, pure, simple, indivisible substance. iv. 302, 313:—his name incommunicable. ibid.
that God was incarnate, the creed of all true Christians. iv. 305:—that God, the attribute in the concrete, and the substance to which it is attributed, is not the same thing, is universally true. ibid.
God has no parts, why added in the Nicene

creed. iv. 307, 397:—means what. iv. 397:—his being amongst bodies and accidents, is what. iv. 313.

shall reign again at the resurrection. iv. 323.

is either the whole universe, or a part of it. iv. 349.

that he gave any man immortality with purpose only to make him capable of eternal torments, cannot piously be believed. iv. 354:—can never be proved by the Canonical Scripture. ibid.

God, not the *Deity*, was made man. iv. 395:—his attributes, when put for God, are put *metonymically*. ibid.:—how men have been led to attribute to him the name *incorporeal*. iv. 398.

no argument to prove a Deity has hitherto been brought, except the creation, that has not made it more doubtful than before. iv. 427-8.

the best marks of the assurance of God's favour, are what. iv. 433.

his attributes, in what sense they are not the language, but the calves of our lips. v. 6.

the heart of man, without God's grace, is uninclinable to good. v. 11.

speaks to man concerning his *will* and other attributes as if they were like to those of men, to the end that he may be understood. v. 14:—*design* not properly attributable to him. ibid.

to afflict for sin, when he might without trouble have prevented the sin, is no less cruel than to afflict but not for sin. v. 17:—whether he can justly punish a man for that which he was necessitated to do. v. 17, 18.

his *voluntas bene placiti* and *voluntas signi*. v. 103.

if the death of a sinner were an eternal life in extreme misery, God might be accused, not of injustice, but of little love to mankind. v. 103-4.

the decree of God, is what. v. 105:—God is the first link in the chains of the concourse of all causes. ibid.:—the distinction commonly made between God *permitting* sin, but not *willing* it. v. 116:—between his causing the *action*, but not the *irregularity* of it. ibid.

saith *non est malum in civitate quod ego non feci*. v. 215:—is the *cause*, not the *author* of all actions and motions. ibid.:—by hardening any man's heart, intendeth what. v. 216:—*cannot* will that which he hath not willed from all eternity, why. v. 246.

the difficulties men fall into in disputing of God's nature, arise whence. v. 436.

his *word*, the canonical books of Scripture. vi. 223.

is not a fancy, but the most real substance that is. vii. 89:—no harm to think that he worketh still, and when and where he pleaseth. vii. 176.

GODOLPHIN—Francis. iii. dedic.:—Sidney. ibid.:—honoured the author with real testimonies of his good opinion. ibid.:—slain in the beginning of the civil war. iii. 703:—his character. ibid.

GOLD—and silver, a commodious measure of the value of all things between nations. iii. 238:—have their value from the matter itself. iii. 238:—are a common measure of the commodities of all places. ibid.:—enable commonwealths to stretch out their arms into foreign countries. iii. 239.

GOMAR—and Arminius, their controversy, and the rebellion that followed. iv. 329. vi. 241.

GOOD—the object of any man's appetite or desire, that he calleth *good*. iii. 41. iv. 32. ii. 47, 196:—the words *good* and *evil* are used with relation to the person using them. ibid. ibid. ibid.:—nothing simply and absolutely good or evil. ibid. ibid. ibid.:—no common rule of good and evil from the nature of the objects themselves. iii. 41:—in a commonwealth, the rule of good and evil to be taken from the person that representeth it. ibid. 681. ii. pref. ii. 150:—or from an arbitrator. ibid.:—where no commonwealth, from the person of the man. ibid. 680.

of good three kinds, good in the promise, good as the end desired, and good as the means. iii. 41-2.

good and evil *apparent*, what. iii. 50.

to be conspicuous for any eminent good, why honourable. iii. 80.

good and *evil*, are names signifying our appetites and aversions. iii. 146. ii. 196:—the same man at divers times calls the same thing *good* and *evil*. ibid. ibid.:—in the state of nature, private appetite is the measure of good and evil. ibid. ii. 150.

the judicature of good and evil forbidden to Adam. ii. 194.

that private men are judges of good and evil actions, seditious doctrine. iii, 310, 330. ii. 150.

all *good* relates either to the senses or the mind. ii. 5:—to the *present* good adhere, by inevitable consequence, many unforeseen evils. ii. 48.

the most ancient of all God's commandments, *thou shall not eat of the tree* &c., the most ancient of all diabolical temptations, *ye shall be as gods, knowing both good and evil.* ii. 151:—*who told thee that thou wert naked,* that is, hast thou arrogated to thyself the knowledge of good and evil. ibid.

the judicature of good and evil, whether forbidden under the name of the fruit of the tree of knowledge. ii. 228.

scarcely two men agree in what is *good* and *evil* &c. iv. 26:—the goodness which we apprehend in God, is his goodness *to us.* iv. 32:—*goodness* and *budness,* are the qualities of things whereby they please or displease. iv. 32.

good and *evil* linked together in a necessary chain. iv. 34:—the whole chain called *good* or *evil,* when. ibid.

nothing is good or evil but in regard of the action that proceedeth from it, and of the person to whom it doth good or hurt. v. 192:—all actions are to be esteemed good or evil by reference to the commonwealth. vi. 220.

Goshen—the Church enjoys not all the light enjoyed in the land of Goshen. iii. 604.

Gospel—the law of, *whatsoever you would that men* &c. iii. 118.

each evangelist the interpreter of his own gospel. iii. 511.

the scope of the whole Gospel, the article, *Jesus is Christ.* iii. 591.

no man can conceive any greater degree of light of the Gospel than that he hath already attained unto. iii. 604.

Government — men grieved with payments to the public, why they adhere to such as find fault with the public government. iii. 92.

if a great multitude without a common power would observe the laws of nature, there would be no need of civil government at all. iii. 155. ii. 81, n.:—government by one judgment for a limited time, as in one battle or one war, not sufficient for man's security. iii. 155.

the names of *tyranny, oligarchy,* not names of different forms of government, but of the forms monarchy or aristocracy misliked. iii. 171. ii. 94-5:—is believed to be of one form when men like it, and of another form when they mislike it. iii. 172.

desire of change of government, a breach of the commandment *non habebis Deos alienos.* iii. 327.

negligent government of princes, is naturally punished with rebellion, why. iii. 357.

in this life, no government either in state or religion but temporal. iii. 460.

all governments that men are bound to obey are simple and absolute. iii. 548:—of the three sorts which is best, where one is established is not to be disputed. ibid.:—the present always to be maintained and accounted best. ibid.:—to do aught for the subversion thereof, against the law, natural and divine. ibid.

from the subordination of a government does not follow the subjection of the governor. iii. 575.

government is *arbitrary government.* iii. 683:—without it civil war perpetual. ib.

much of the doctrine that serveth to the establishment of a new government, must needs be contrary to that which conduced to the dissolution of the old. iii. 711.

how it may be made less necessary for the governors to keep up a greater army than for defence against foreign enemies. iii. 713.

the divers kinds of, are *monarchy, aristocracy,* and *democracy.* ii. pref.:—in all kinds of, whatsoever, there must be the same supreme power. ibid.

in civil government the thing necessary is *one will.* ii. 66.

the opinion of a government compounded of all three, *democracy, aristocracy, monarchy.* ii. 95.

the mode of dealing with the subjects, severe or gentle, does not make the difference in the form of government. ii. 127:—the profits and inconveniences in government are common to both subject and ruler. ibid. 128. iv. 162:—government is the *power,* administration the *act.* ii. 140:—good or bad government depends not on the sovereign, but on his ministers. ii. 140-41.

government and peace have hitherto, for want of such conclusions as in HUMAN NATURE and DE CORPORE POLITICO, been nothing but *mutual fears.* iv. ep. ded.

the distinction of governments, one for the good of the rulers, another of the ruled, not right. iv. 162. ii. 127.

in matter of government, when nothing else is turned up, clubs are trumps. vi. 122.

government and laws far more ancient than history or writing. vi. 147.

Grace—the graces of God are virtues, not bodies to be poured into men as into barrels. iii. 395.

the *kingdom of grace,* why so called. iii. 403:—the godly why said to be already in it. iii. 480:—is but a *promise* of the land, not the land of promise itself. iii. 689.

Gracchi—the sedition of, what first caused. iii. 310.

GRATITUDE — cheerful acceptation of a benefit, is called gratitude. iii. 88. iv. 289. depends on antecedent grace, or free gift. iii. 138:—is the *fourth* law of nature. ibid.:—the *third*. ii. 35.
is the habit of requiting benefits. iv. 110: —towards God, is to confess his benefits. iv. 289.

GRAVITY—in the opinion of ancient philosophers, proceeded from appetite in the bodies. i. 509. iii. 4:—or from attraction by the earth. ibid.:—can proceed only from external motion. i. 510.
the gravity of the atoms in the air, whence concluded. i. 511.
the possible cause of gravity under the equator, is the diurnal motion of the earth. i. 513:—whether at the poles there be gravity, to be determined by experience. ibid.
the velocity of bodies descending by the force of gravity, is accelerated in the proportion of the odd numbers from unity. i. 514. vii. 148:—in a double proportion to the times. vii. 9, 151.
objection to the supposed cause of gravity. i. 514:—the same answered. ibid.
the gravity of water, why not felt by divers at the greatest depths. i. 515:—the gravity of a body floating in water, is equal to that of what quantity of water. i. 516:—any body of any size, of matter less heavy than water, may float in any quantity of water, howsoever little. ib.
of demeanor, how far forth honourable, and how dishonourable. iii. 80:—the one like the steadiness of a ship laden with merchandize, the other of a ship ballasted with sand. ibid.
of mind, the opposite virtue to levity. iv. 56.
the cause of the force of gravity, though imperceptible to the eye, is not so to reason. v. 286, 377:—the cause of is what. vii. 7-13, 138, 154:—whether a lighter body gravitates on a heavier. vii. 144:—whether the motion wherein gravity consisteth may be ascertained. vii. 146-7:—why one body gravitates more than another. vii. 148-50: — the endeavour downwards of a body set upon a heavier body, is diverted but not extinguished. vii. 173.

GREAT—and little, not intelligible but by comparison. i. 144:—are compared by the exposition of some magnitude perceived by sense, or defined by words. i. 144.

GREECE—nothing ever so dearly bought as the learning of the Greek and Latin tongues by these western parts. iii. 203.
the Greeks held the true cause of grief arising from contumely to consist in the pusillanimity of him that is offended by it. iii. 295.
the seditions of the lesser cities of Greece, whence arising. iii. 314.
the reading of the books of policy and histories of the Greeks, one of the most frequent causes of rebellion against monarchy. iii. 314:—by the same books the killing of kings made laudable. iii. 315: —promote the opinion, that subjects in a popular commonwealth enjoy liberty, but in a monarchy are all slaves. ibid.: —ought not to be permitted to be read without their venom removed by discreet masters. ibid.
in the Greek tongue, *would not* sometimes put for *could not* in things inanimate, but *could not* for *would not* never. iii. 431-2.
the commonwealths of, no greater than Lucca or Venice. iii. 666:—had never *peace* nor *leisure* for philosophy. ibid.:—their changes. vi. 252.
the *Seven Wise Men*. iii. 666.
when Greek and Latin sentences unchewed come up again, as they use to do, unchanged, an argument of indigestion. iii. 712.
the Greeks build the doctrine of civil society, in what manner. ii. 3.
their number of Gods, and of demons good and bad, whence. iv. 62.
no great need now of Latin, Greek, or Hebrew, why. vi. 276.
the Greeks brought home from Egypt mathematics and astronomy. vii. 75.

GREGORY—I and II. iii. 583, 687.

GRESHAM COLLEGE — advised to apply themselves to the doctrine of motion. iv. 436-7:—approves for probable Hobbes's explanation of the cause of the shivering of a drop of glass. iv. 437:—natural philosophy removed thither from Oxford and Cambridge, to be learned out of their gazettes. vi. 348:—the engine used at Gresham College, its effects. vii. 19-23, 93-5:—its cylinder not close enough to keep out air, or matter. vii. 20, 94:—the transparency, and sound heard from within, argument enough against a vacuum. vii. 21:—none of their experiments prove a vacuum. vii. 23.

GRIEF—displeasures, in the expectation of consequences. iii. 43:—pains, not of the body. iv. 34.

GUESS—who is the best guesser. iii. 15.

GUN—gunpowder, the most admirable of all phenomena proceeding from fire. i. 457. vii. 124:—the composition of gunpowder. ibid. ibid.:—the effect of each component part. ibid. ibid.:—the possible cause of

the force of gunpowder. i. 458:—does not proceed from rarefaction of the air. ib.
a gun, by the discharge, is made wider in the circumference, and shorter in the axis. i. 491:—restores itself after the discharge. ibid.:—recoils, why. i. 492:—recoils more or less according to the greater or less thickness of the part next to the breach. ibid.
air-gun, of late invention. i. 519:—description of. ibid.
the *Gunpowder-treason.* vi. 189.
why gunpowder makes squibs fly upwards. vii. 12:—a gun charged too much or too little, why it will not hit the mark. vii. 54.

Gymnosophists—of India, the most ancient philosophers. iii. 666.

Gypsies—beggars, thieves, and gypsies, are private systems, regular but unlawful. iii. 222:—the Chaldeans another sort of gypsies. vii. 75.

Habacuc—prophecied in the time of Josiah. iii. 373.

Habit—a generation of motion, not simply, but an easy conducting of the moved body in the designed way. i. 349:—to be attained, how. ibid.
definition of. i. 349.
is to be observed in bodies inanimate, as well as animate. i. 349:—habit of new motion acquired by bodies from long continuance in a state of hardness. i. 477.

ἅδης—the place where men cannot see. iii. 445.

Hagar—the angel that appeared to her. iii. 389, 416.

ἀγιόγραφα—nine books of, reckoned by St. Jerome. iii. 367.

Haggai—prophesied in the Captivity. iii. 373.

Hail—the cause of. vii. 46:—why in summer. vii. 47.

Hamilton—Duke, sent into Scotland to call a parliament, to no purpose. vi. 202:—suspected of designs upon the crown. vi. 203:—loses his life in attempting to procure the king's liberty. ibid.:—on the Scots entering England, sent by the king prisoner to Pendennis Castle. vi. 324:—beheaded by the Rump. vi. 364.

Hammond—Dr. his defence of the Church of England against schism, severely handled by an English papist. v. 447.
one Hammond burnt for heresy in the time of Elizabeth. vi. 106.
Dr. Hammond, the much favoured chaplain of Charles i. vi. 342.

Hampden—one of the five members. vi. 283.

Hands—imposition of, signified the giving of the Holy Spirit to the ordained ministers of God. iii. 486:—was the seal of their commission to preach Christ. iii. 486:—an imitation of Moses. ibid.
the holding up of hands, the mode of electing officers. iii. 528.
imposition of hands required in consecration of persons and places to holy uses. iii. 541:—has been received in succession from the time of the apostles. ibid.:—was an ancient public ceremony amongst the Jews. iii. 542:—for designing the person or thing intended on any solemn occasion. ibid. 543, 544, 545, 556:—was used in the consecration of temples amongst the heathen. iii. 543:—not new in our Saviour's time. iii. 544:—pastors ordained by the imposition of hands by the apostles and presbytery. ibid.:—sometimes more than one. ibid.
sovereigns are instituted as supreme pastors without imposition of hands. iii. 556.
giving the Holy Ghost by imposition of hands, how best to be understood. iii. 654.
imposition of hands and consecration of teachers belongeth to the doctors of each Church. ii. 282.

Hard—what bodies so called. i. 334, 471. vii. 32, 35, 130:—*soft, hard, fluid* &c., used only comparatively. i. 334:—differ in degrees of quality, not in kind. ibid. vii. 32.
hardness by congelation. i. 472:—by fermentation. i. 474:—by heat. i. 476:—by motion of atoms confined in a small space. i. 477.
degrees of hardness are innumerable. i. 475:—the hardest things broken in the same manner as the softest, by a solution of their continuity. ibid.
how hard things are made soft. i. 477. vii. 35, 133.
how hard things when bent restore themselves. i. 478. vii. 33-4.
the sensation of hard and soft, what. i. 507:—innumerable sensations of hard and hard succeeding each other, how they make *rough.* ibid.
is caused by the swift reciprocation of motion, and in very small circles, of the internal parts. vii. 32, 35, 38:—how affected by fire. vii. 35:—hard things, why brittle. ibid.

Harmony—many sounds agreeing together. iv. 36:—please, why. ibid.

Harrison—a Fifth-monarchy-man, made major-general by the Rump. vi. 375:—

opposes Cromwell, and is imprisoned. vi. 391.

Haruspicina—predictions from the entrails of sacrificed beasts. iii. 102.

Harvey—the discoverer of the science of *man's body*. i. epis. ded.:—the only man that hath established a new doctrine in his lifetime. ibid.:—the first observer of the circulation of the blood. i. 407:—visited by Moranus the Jesuit. vii. 338-9.

Haslerigg—one of the five members. vi. 283.

Hate—is fear without hope. i. 409.
men said to hate those things for which they have aversion. iii. 40:—differs from aversion, how. ibid.
all hatred and aversion accompanied with displeasure and offence more or less. iii. 42, 285:—is the cause of crime, how. iii. 285.
is what. iv. 31.

Hearing—the proper organ of, what. i. 404, 500:—the phantasm of, is sound. i. 405.

Heart—the fountain of all sense. i. 392, 395, 506:—any motion of the heart reaching the *pia mater*, then the predominant motion of the brain makes the phantasm. i. 401.
the motions of, are appetites and aversions. i. 401:—the affections of, and phantasms mutually generate each other. ibid.:—the motions of the heart and brain, how they are reciprocal. ibid.:—is the original of life. i. 406;—is but a spring. iii. introd.:—its *systole* and *diastole* causes the circulation of the blood. vii. 120.

Heat—the generation of, accompanies the generation of the light of the sun. i. 448.
what it is in other objects than oneself, known only by ratiocination. i. 449.
to grow hot is one thing, to make hot another. i. 449:—*fire heateth, therefore it is hot*, not a necessary inference. ibid. vii. 117:—what is that which is properly called *hot*. ibid.:—the feeling of heat, what it is. ibid.
phantasm of lucid and hot generated by vehement simple motion. i. 452.
heat generated by attrition. i. 459:—caused by the endeavour of the fluid particles to escape. ibid.
how the motion of the ambient ethereal substance produces in us heat. i. 466.
congregates homogeneous bodies. i. 480.
heat generates simple motion. i. 504.
we attribute heat, not to the air, but to the fire. i. 523:—in us, is different from that of the fire. iv. 8.
heat in certain parts of the body, why in sleep it raises desire and the image of an unresisting beauty. i. 401. iii. 8.
problems of heat and light. vii. 25-32:—the cause of heat. vii. 25, 118:—is not the cause of light. vii. 26:—are concomitant effects. ibid.:—a glass globe, hollow and filled with water, will serve for a burning glass. vii. 31.
is generated not by every motion, but by *compounded* motion only. vii. 122.

Heathen—the ancient heathen, why they did not think they dishonoured their gods by imputing to them great, but unjust and unclean acts. iii. 80-1:—their worship, wherein absurd, and wherein reasonable. iii. 354.
with heathen, but not with excommunicate Christians, the Christian might eat and drink. iii. 502.
in the heathen commonwealths, no subject could lawfully teach the people but by permission of the sovereign. iii. 538:—were not at all behind us in points of morality and virtue. vi. 243:—their divinity and philosophy, what. vi. 282.

Heaven—one of the gods of the Gentiles. iii. 99.
the felicity of, to be gained but by one way imaginable, keeping of covenants. iii. 134.
what meant by. iii. 441:—that men, after the resurrection, shall live eternally in heaven, not to be drawn from any text of Scripture. iii. 441.
the kingdom of heaven, what. iii. 441.
shall be no more at the resurrection. iii. 443, 478.
no probable text of Scripture for the ascension of the saints into heaven. iii. 455.
the *kingdom of heaven*, why so called. iii. 455.
the *keys of the kingdom of heaven*, what so called, iii. 499, 502, 550.
the kingdom of heaven is shut to none but sinners. iii. 586. ii. 300:—nor to them, if they repent and believe. ibid. ibid.
likened to wheat mingled with darnell, and to a net containing all sorts of fishes. ii. 256:—the *kingdom of heaven* sometimes called the *kingdom of glory*, sometimes the *life eternal*. ii. 261.

Heavy—what. i. 69, 509. iii. 678:—heavy bodies, why they fall to the earth. vii. 7:—are what. ibid.:—why heavy bodies, if hollow, float in water. vii. 12:—why they fall to the earth under the poles of the ecliptic. vii. 16.

Hebrew—language, has no word answerable to the copulative *est*. iv. 304. vii. 81:—no unusual thing to join a noun of the plural number with a verb of the singular. iv. 317.

Hecate—was believed to send *Empusa* as a sign of some approaching ill fortune. i. ep. ded.

Hedges—are set, not to stop travellers, but to keep them in their way. iii. 335:—resemble good laws. ibid.

Heir—signifies, whomsoever a man declares he would have succeed him in his estate. iii. 182.

Hell—its place under water. iii. 446:—expressed sometimes by *fire* and the *fiery lake*.ibid.:—taken indefinitely for *destruction*. ibid.

perhaps derived from the word *Hades*. iii. 447:—is the same as *Gehenna*. iii. 448:—that which is said concerning *hell-fire* must be taken metaphorically, why. ibid.

the torments of, how expressed. iii. 449:—design metaphorically *grief of mind*. ibid.:—amongst the *bodily* pains of, to be reckoned a *second death*. iii. 449-50.

Henry—III of France, the league against him. 574.

IV of France, his assassination by Ravaillac. iv. 294.

IV of England, his coronation oath. vi. 293:—the wickedness of the parliament that voted him the crown. ibid.

V of England, and Edward III, levied greater sums than any other king. vi. 21.

VII of England, the rebellion against him of the Cornish men. iv. 201:—his great virtue, without much noise of the people to fill his coffers. vi. 235.

VIII of England, cast out the Roman ecclesiastics by his exorcisms. iii. 700:—his statute against heresy. iv. 404:—since his time the kings of England the supreme head of the Church. v. 446:—how he extinguished the authority of the pope in England. vi. 186-9:—his great virtue, an early severity. vi. 235.

Herald—the derivation of the name. iii. 82:—his office. ibid.

Hercules—*Lapis Herculeus*. i. 526:—why so called. ibid.

to fancy oneself a Hercules or an Alexander, is a compound imagination, how. iii. 6:—happens often to those given to reading of romances. ibid.

a Gentile mongrel god. iii. 101.

his contest with the Hydra, like the contention of the commonwealth with ambitious subjects. iii. 338. vi. 254.

Heresy—or opinion, so called as men like it or mislike it. iii. 90:—signifies no more than private opinion, but has a greater tincture of choler. ibid. iv. 387-8. vi. 97, 174.

a heretic, he that being a member of the Church teaches some private opinion forbidden by it. iii. 505. vi. 174.

an opinion publicly appointed to be taught, cannot be heresy. iii. 579.

is the stubborn defence of some doctrine, prohibited by the lawful sovereign. iii. 579.

that heretical kings are not to be tolerated by their subjects, or may be deposed by the pope, is false. iii. 579.

one whose doctrine is the public doctrine, not to be called a heretic. iii. 581.

heretics not false prophets, nor prophets at all. iii. 582:—if by *wolves* be meant *heretics*, the apostles are commanded not to kill, but to fly from them. ibid.

by heresies are understood, in the decree of the *Council of Lateran*, all opinions by the Church of Rome forbidden to be maintained. iii. 607.

the heretics of the primitive Church, who maintained that Christ was a phantasm or spectre only. iv. 307.

the beginners of *heresies* were Pythagoras, Plato, Aristotle &c. iv. 387. vi. 98, 174:—heresies never so numerous as in the time of the primitive Church. iv. 388:—how at first entered heresy into the Church of Christ. iv. 389. vi. 101. vii. 76.

catholic and *heretic*, relative terms. iv. 390. vi. 102:—*heretic* became a name, and a name of disgrace, both together, how. ibid. ibid.

the first and most troublesome heresies, were about the *Trinity*. iv. 390:—some suppressed by the publication of St. John's Gospel. iv. 391.

no man can be made a heretic *by consequence*, whence manifest. iv. 397:—what was ordained for their punishment by Constantine. iv. 399.

heresies that arose after the Council of Nice. iv. 400:—the Eutychian and Nestorian heresies. ibid. vi. 103:—the heresy of *Anabaptism* condemned. ib. ib.

the penal laws against heretics were originally what. iv. 403:—the first law made in England against heretics. ibid. vi. 104:—writ *de heretico comburendo*. iv. 404. vi. 109, 128-9:—the subsequent laws till the *High Commission*. iv. 404-6. vi. 104-5:—in the reign of Edward VI no law at all for the punishment of heretics. iv. 405. vi. 105:—the *Commissioners* of Elizabeth forbidden to adjudge anything to be heresy not declared to be such by some of the first four general councils. ibid. vi. 106, 175:—persons were burnt for heresy during the time of the *High Commission*. iv. 406.

how considered by Coke. vi. 96:—how laid down in the Stat. 2 Hen. IV, c. 15. vi. 97.

no heresy could be a crime till the time of Constantine. vi. 102:—first made capital, when. vi. 104:—the punishment of *burning* introduced when. ibid.:—a heretic Jew burnt at Oxford under William the Conqueror. ibid.

bears the same relation to the power spiritual, that rebellion does to the power temporal. vi. 174.

Hero—the heros of the Greeks were the giants of the Scriptures. iii. 446:—heros shed a lustre on the rest of men, resembling that of the heavens. iv. 444.

Herod—sought to kill Jesus, why. iii. 591.

Hesiod—has written the genealogy of the heathen gods. iii. 639.

Hezekiah—reproved by Isaiah for shewing his treasure to the ambassadors of Babylon. iii. 474:—brake in pieces the *brazen serpent*. iii. 657.

Hinnon—the Valley of the Children of Hinnon. iii. 447.

History—natural or political, not the subject of philosophy. i. 10.

in it, the judgment must be eminent. iii. 58:—the goodness of, consists in what. ibid.:—fancy has no place but in adorning the style. ibid.

is the register of the knowledge of fact. iii. 71:—is *natural* and *civil*. ibid.

is what knowledge. iv. 27:—the greater part of, is beyond doubt, why. iv. 30:—is necessary for construing the writings of the dead. iv. 75.

Hobbes—civil philosophy not older than his book DE CIVE. i. ep. ded.:—his fear, circumspection, and diffidence in composing his DE CORPORE. ibid.:—strives not to appease envy, but to revenge himself of it, by increasing it. ibid.

his philosophy not that which makes philosophers' stones. i. epis. to Reader:—what it is. ibid.:—commends not, but propounds only, aught of his to the reader. ibid.

his purpose to lay open the first elements of philosophy, as so many seeds of pure and true philosophy. i. 2:—undertakes what. i. 12:—his reason for reducing words to the forms of the predicaments. i. 28.

his treatise DE CORPORE the only example of the right method in philosophy. i. 88.

of geometry, gives in DE CORPORE only such as is new, and conducing to natural philosophy. i. 204.

does not, in DE CORPORE examine things by sense and experience, but by reason. i. 217.

has found the dimension of a circle, or it is not to be found at all. i. 307:—found out a straight line equal to the arc of a circle, and the trisection of an angle by the rule and compass only. i. 316:—has written only for those that agree with him in the use of words and appellations. i. 388.

his doctrine concerning the beginning and magnitude of the world, what. i. 414.

supposes with Copernicus, that the diurnal revolution is from the motion of the earth by which the equinoctial circle is described about it. i. 428.

honoured by Sidney Godolphin with real testimonies of his good opinion. iii. ded.

speaks, in the LEVIATHAN, not of the men, but of power in the abstract. iii. dedic.:—has alleged texts of Scripture to other purpose than ordinarily by others. ibid.

disapproves not of the use of Universities. iii. 3:—but points out what things may be amended in them. ibid.:—the question, whether he undertakes to teach the Universities, to be answered by looking to what he is doing. iii. 332.

whether the principles contained in the LEVIATHAN be noticed by those that have power to use them or not, concerns his interest at this day but little. iii. 325:—is at the point of believing his labour of the LEVIATHAN useless. iii. 357:—but recovers hope, whence. iii. 358:—hopes that by the exercise of entire sovereignty it may be publicly taught and converted into practice. ibid.

was inclined to the opinion that angels were supernatural apparitions raised in the fancy by God to signify his presence. iii. 393-4:—but many places in the New Testament and the words of our Saviour have extorted his belief, that there be also angels substantial and permanent. iii. 394.

is the subject of the commonwealth. iii. 438:—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. ibid.

his doctrine of the kingdom of God to be *on earth*, he doth but propound. iii. 444:—maintains no paradox of religion. ibid.:—attends the end of the dispute of the sword concerning the authority not yet amongst his countrymen decided. ib.

pretends not to advance any opinion of his own concerning *the kingdom of God* and policy ecclesiastical. iii. 602:—has endeavoured to avoid texts obscure and of controverted interpretation. ibid.

propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man* &c., as the text suggesteth. iii. 629 : — concerning St. Paul's text, *what shall they be that are baptized for the dead* &c., propounds it to those more thoroughly versed in the Scripture. iii. 631.

distrusts nothing so much as his own elocution. iii. 711 :—is confident it is not obscure. ibid.:—has neglected, contrary to the custom of late time, the ornament of quotations, why. iii. 711-12: —returns to his interrupted speculations of bodies natural. iii. 714.

enjoyed his means of study by the goodness of William Earl of Devonshire. ii. ded.:—studied philosophy from inclination. ii. pref.:—his original plan of the DE CORPORE, what. ibid. :—reasons, but disputes not. ibid :—the last part in order of DE CORPORE published first, why. ibid.

has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. ii. 198, n.:—but found none. ibid.:—has ranked the atheist in the same rank in which God himself has placed him. ibid.

the examination of cases between *sovereign* and *sovereign*, or between *sovereign* and *subject*, leaves to others. iv. ep. ded.: —has consulted, in writing, more with *logic* than *rhetoric*. ibid.

suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. iv. 50.

desires to have it noted against the now sect of Arians, that Christ was the *begotten Son of God*. iv. 175.

writes the treatise of LIBERTY AND NECESSITY only in hopes that the Marquis of Newcastle and the Bishop will keep it private. iv. 256, 278:—for what reason. v. 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. iv. 262–3.

believes the omnipotence of God, but dares not say *how* everything is done. iv. 296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. ibid.

the error he fell into (in LEVIATHAN, p. 488) in the doctrine of the Trinity. iv. 316 :—the same corrected. iv. 317 :—told by Dr. Cosins, that his place cited was not applicable to the Trinity. ibid.

solicited from beyond seas to translate the LEVIATHAN into Latin. iv. 317:—feared some other man might not do it to his liking. ibid.

allows the denying of Christ with the tongue not to all men, but how far. iv. 361.

his opinion, that the best government in religion is by episcopacy, but in the king's right. iv. 364:—his explanation of his words in the LEVIATHAN (p. 444), *but because this doctrine will appear* &c. iv. 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins*. iv. 367.

neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. iv. 382.

Hobbius Heauton-timorumenos. iv. 413.

writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. iv. 414:—his life thereby in danger. ibid.:—was the first that ventured to write in the king's defence. ibid.: —the first that fled. ibid.:—remained in France eleven years. ibid.:—wrote his book DE CIVE at Paris, to what end. iv. 415:—no book more magnified beyond seas. ibid.:—initiated Charles II, when at Paris, in Mathematics. ibid.:—whilst at Paris wrote and published his LEVIATHAN, having no encouragement nor desire to return to England. ibid.:—came home because he could not trust his safety with the French clergy. ib.:—had no enemies but such as were the king's, and because the king's, therefore his. iv. 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. iv. 419:—taken by the throat for a fault in his LEVIATHAN, made so by over-hasty construction. iv. 420:—returned to England before 1651. ibid.:—wrote his LEVIATHAN in behalf of whom. ibid.:—defines the time when a subject has liberty to submit to a conqueror, to be *when his means of life are within the guards and garrisons of the enemy*. iv. 422. iii. 703:—which words signify what. iv. 422:—allows submission to Oliver only to the king's faithful party. iv. 423:—the above words were put in the *Review*, for what reason. iv. 423–4:—the king displeased with him. iv. 424:—for a while, but not long. ibid.:—said openly, that he thought Hobbes never meant him hurt. iv. 425: —testified his esteem of him in his bounty. ibid.

his private opinion, that the episcopacy now in England is the most commodious instrument for a Christian king to govern Christ's flock with. iv. 432:—wonders at the uncharitable censure of some. ibid.:—sees a relic of the venom of Popish ambition lurking in the seditious distinction of *spiritual* and *civil*. ibid.:—the bishops that are displeased with him, are who. ibid.:—is reviled by Ward, Baxter, and Pike. iv. 435:—his reputation beyond the seas fades not. ibid.

before his book DE HOMINE came out, nothing written intelligibly upon *optics*. iv. 436-7.

his justification of his *self-praise*. iv. 438: —of his *morosity* and *peevishness*. iv. 439: —of his opposition to Boyle's doctrine. iv. 440.

the points in difference between him and Bramhall. v. epis. to reader:—met Bramhall at Paris, at the Earl of Newcastle's. v. 2:—his answer to Bramhall published without his knowledge and against his will. ibid., 25, 434:—the reason of his unwillingness. v. 15:—how and by whom it was published. v. 25–6.

Bramhall's *Objections* to the DE CIVE, and why they were never answered. v. 26, 29:—Luther, Melancthon, Calvin, Perkins and others, he always much reverenced and admired. v. 266.

the *Postscript* to LIBERTY AND NECESSITY. v. 435–6.

his censure of Bramhall's book. v. 447-50:—the sum of what both he and Bramhall have said. v. 450:—his apology for his treatment of Bramhall. v. 453.

the time and occasion of his composing his HUMAN NATURE. v. 453:—of publishing his thoughts thereof, first in Latin and then again in English. ibid.:—divers of the clergy have taken offence especially at two things. v. 454.

is too dull to conceive the nature of the crime of witchcraft. vi. 96.

what course he would have had taken by Charles I at the outset. vi. 307-10.

the approbation of the king will protect his reasoning in natural philosophy from the contempt of his adversaries. vii. 4: —relies on no apology for his LEVIATHAN, but on the general pardon. ibid.: —has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. ibid.: —calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. ibid.:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6.

wrote in French, and sent from Paris a printed paper on the *duplication of the cube*. vii. 59:—the confutations of it. ib.: —his quadrature of the circle &c., not yet confuted. vii. 68:—has wrested out of the hands of his antagonists the weapon of *algebra*, so as they can never make use of it again. ibid.

most of his demonstrations of physical conclusions derived from motions supposed or proved by Copernicus. vii. 98-9.

is the first that ever sought the differences of qualities in local motion. vii. 139:—both he and Warner have demonstrated, that in *refraction* the sines of the angles of refraction are as the sines of the angles of inclination. vii. 174-5:—has rectified and explained the principles of geometry. vii. 185:—book XVIII of his DE CORPORE, as it is now in English, contains what. ibid.:—book XXIV almost all new. ibid.:—his *quadrature of the circle* he calls only an aggression. vii. 186:—not willing to leave it out, why. ibid.:—Wallis' *Angle of Contact* and his *Arithmetica Infinitorum*, has in two or three leaves wholly and clearly confuted. vii. 187:—is the first that has made the grounds of geometry firm and coherent. vii. 242:—whether he has added anything to the edifice, to be judged by the readers. ibid.:—the truth of Euclid's definition of the *same proportion*, cannot be known but by Hobbes' definition, why. vii. 243:—observation on his definition of *parallel lines* by one of the prime geometricians of Paris. vii. 255:—his demonstration, *that the perimeters of circles are as their radii*, denied by Wallis. vii. 255:—cap. XVI art. 1 of DE CORPORE in Latin, how corrected in the English translation. vii. 270:—makes a parallelogram of but one side. vii. 271:—the same fault corrected by one from beyond sea. ibid.:—faults, proceeding not from ignorance of geometry, or want of art of demonstration, but from security. vii. 269, 279:—once added, but never published, a twentieth to the XIX articles of chap. XVI of DE CORPORE. vii. 296:—were it not that he must defend his reputation, would not show the world the unsoundness of Wallis' doctrine. vii. 315:—a few negligences of his, not to be ashamed of, spied by Wallis in his *Elenchus*. vii. 317:—two propositions in cap. XVIII DE CORPORE truly demonstrated by Wallis to be false. vii. 319:—the fault arose how. ibid.:—his words, *quæ de dimensione circuli* etc. *accipiat lector tanquam dicta problematice*, signify what. vii. 323:—has, in chap. XVIII of the English edition, found a straight line equal to the spiral of Archimedes. vii. 327.

the faults in manners laid to his charge. vii. 332:—never said he had solved the problem of the quadrature of the circle, but that he was about it, and afterwards that he *thought* he had done it. vii. 333-4:—the expectation of what should be written by him, raised by Mersenne's *Cogitata Physico-Mathematica*. vii. 334.

the cause of his writing the LEVIATHAN. vii. 335:—commended his *doctrine*, not his LEVIATHAN to be taught in the Universities. ibid.:—believes it has had what effect on the minds of men. vii. 336:—never discoursed with Wallis, nor, that he remembers, with Ward. ibid.:—attacked by Moranus the Jesuit. vii. 339:—glories in his doctrine of *sensation*. ibid.:—his opinion concerning *sense* and the rest of the faculties of the soul, set forth in the Preface to Mersenne's *Ballistica*. vii. 341:—never saw any of Warner's papers but that of *Vision by Refraction*. vii. 342:—never heard him speak of anything he was writing *De penicillo optico*. ibid.:—has demonstrated, and means to publish, all the symptoms of vision. ibid.:—much of his *Optics* hath been privately read by others. ibid.:—has lent his papers to the prejudice of the advancement of his reputation. ibid.

the history of the proposition of the spiral line equal to a parabolical line, demonstrated by Roberval, mentioned by Mersenne in his *Hydraulica*. vii. 343.

what doctrine he would have taught in the Universities. vii. 344:—would have *lay* Universities. vii. 345:—in the LEVIATHAN (p. 670), *philosophy hath no otherwise place in the Universities than as a hand-maid to the Roman religion*, put by mistake *hath* for *had*. vii. 347:—his opinion of the Universities of Oxford and Cambridge. vii. 399-400.

is charged by Ward and Wallis with being an enemy to religion. vii. 349-50:—suffered, in his LEVIATHAN, the clergy of the Church of England to escape. vii. 354.

confesses he was made angry by Wallis' *Elenchus*. vii. 361:—charged with plagiarism as to the spiral. ibid. 380:—will vindicate himself when he knows the author of the charge. vii. 362.

none but he ever demonstrated the proportions of paraboloeides to their parallelograms. vii. 379.

would never have answered the *Elenchus*, but for its being aimed at the LEVIATHAN. vii. 381:—if he exceed Wallis in plain scolding, did but answer his challenge. vii. 385-6.

his verses of *The Peak*, made long since. vii. 389.

the *grammatical* part of the *στιγμαὶ* written by a learned friend. vii. 359, 393.

HOLLIS—one of the five members. vi. 283.

HOLY—signifies that which is God's by *special*, not by *general* right. iii. 400, 652:—answers in the kingdom of God to what men in their kingdom call *public* or the king's. iii. 404:—God was the *Holy One* of Israel. ibid.:—by it always understood God himself, or his propriety. ibid. iv. 335:—taken properly, always signifies something of property gotten by consent. ibid. ibid.:—*holy* and *proper*, in the kingdom of God are the same. iii. 405;—men that lead godly lives are called *holy*, as wholly devoted to God. ibid.:—that which is made *holy*, is said to be *sanctified* to God. ibid.:—*degrees* of holiness. ibid.

Holy-water of the ancients. iii. 663:—*holy days* of the Church of Rome. ibid.

HOMAGE—is what. vi. 73, 155.

HOMER—his hymn to Mercury. iii. 81:—divination by dipping verses in. iii. 103.

HOMICIDE—the kinds of. vi. 82, 85, 87:—the penalty of homicide by misfortune or *se defendendo*, forfeiture of goods and chattels. vi. 130-6.

HOMOGENEOUS—in homogeneous bodies, as weight to weight so is magnitude to magnitude. i. 357:—substances homogeneous and heterogeneous, how congregated and separated by God at the creation. vii. 171.

ὁμοιομερεῖς and *ἀνομοιομερεῖς*—lines, what. i. 180.

ὁμολογήματα—laws conceived to be such, by some writers. ii. 183.

ὁμοούσιος—put in the Nicene Creed as a touchstone to distinguish an Arian from a Catholic. iv. 392-3:—is not in the Scriptures. iv. 393:—the cause of its obscurity. ibid.:—required, by some of the bishops, to be further explained before they would subscribe. iv. 397.

HONOUR—the manifestation of the value

men set on one another. iii. 76, 647. iv. 38:—to pray to another for aid, is to honour. ibid. iv. 39:—to obey is to honour. ibid. ibid.:—to give great gifts, to honour. ibid.:—to give little gifts, to dishonour. iii. 77:—sedulously to promote another's good, to honour. iii. 77:—to neglect, to dishonour. ibid.:—to give way to another, to honour. ibid. iv. 39:—to arrogate, to dishonour. ibid.:—to show signs of love or fear, to honour. ibid. 647:—to love or fear less than is expected, to dishonour. ibid.:—to praise, magnify, or call happy, to honour. ibid. iv. 39:—to revile or pity, to dishonour. ibid.:—to speak or appear before another with consideration and humility, to honour. ibid. iv. 39:—to speak rashly, or do any thing slovenly, to dishonour. ibid.:—to believe or trust to another, to honour. ibid.:—to disbelieve or distrust, to dishonour. ibid..—to hearken to a man's counsel or discourse, to honour. ibid.:—to sleep or talk the while, to dishonour. ibid.:—to do what another takes for signs of honour, to honour. ibid.:—to refuse them, to dishonour. ibid.:—to agree with in opinion, to honour. iii. 78:—to dissent from, to dishonour. ibid.:—to imitate, to honour. ibid.:—to honour those one honours, to honour. ibid.:—to employ in counsel or in actions of difficulty, to honour. ibid.
the sovereign honours a subject by whatsoever he will have taken for a sign of his will to honour him. iii. 78.
of civil honour, the fountain is the commonwealth. iii. 79:—is therefore temporary. ibid.
whatsoever is an argument and sign of power, is honourable. iii. 79. iv. 38, 295.
consisteth only in the opinion of power. iii. 80, 348, 647. ii. 119, 210. iv. 67, 257.
vain-glorious men will rather hazard their honour, which may be salved with an excuse, than their life, for which no salve is sufficient. iii. 89.
the laws of honour observed by men in a state of nature, what. iii. 154.
cities and kingdoms remembered in after ages with honour, for what. iii. 154.
laws of honour and a public rate of worth, why necessary in a commonwealth. iii. 167.
the sovereign the fountain of honour. iii. 169.
of things honourable, some are so by nature, some made so by the commonwealth. iii. 302.
the honour of great persons is to be valued for the aid given by them to inferior men. iii. 333.
from internal honour arise three passions, *love*, *hope*, and *fear*. iii. 349:—and three parts of external worship, *praise*, *magnifying*, and *blessing*. ibid.
natural signs of, what. iii. 349:—by institution or custom, what. ibid.
love and fear are the root of honour. iii. 351.
is in its own nature secret and internal in the heart. iii. 647.
he that has least power, has always least honour. ii. 119.
is an opinion of power joined with *goodness*. ii. 210:—to honour a man the same thing as to *highly esteem* him. ibid.:—honour is not in the party honoured, but in the honourer. ibid.:—the passions which follow honour, *love* and *hope* or *fear*. ibid.
is the same with *worship*. ii. 210.
to honour inwardly, is what. iv. 38, 67:—signs for which one man acknowledgeth power in another, are honourable. iv. 38:—general reputation amongst those of the other sex, is honourable, why. ibid.:—*honourable* and *dishonourable*, are what things. iv. 38-9.
signs of honour from an inferior to a superior, are what. iv. 39:—from a superior to an inferior, what. iv. 39-40.
men whose ends are sensual, must be less sensible to honour and glory, why. iv. 55.
the signs of honour and dishonour are the same towards God as towards men. iv. 67.
HOPE—and fear, how named from alternate appetite and aversion. i. 409:—arise from internal honour. iii. 349.
without fear, called desire. i. 409.
is appetite with an opinion of attaining. iii. 43:—is honourable, why. iii. 79.
disposes to sedition, why. ii. 160-61. iv. 208:—to the hope of success, what four things necessary. ii. 161.
is expectation of *good*. iv. 44.:—alternates with fear, how. ibid.:—the *whole* passion is either hope or fear according to what. ib.
ὁρμὴ and ἀφορμὴ—appetite and aversion. iii. 39.
HOROSCOPY—the foretelling of future events by the stars. iii. 102:—esteemed by the Gentiles part of judiciary astrology. ibid.
HORROR—is what passion, and how signified in Greek. vii. 126.
HORTATIVE—in pleadings and hortatives judgment or fancy is most required, according to what. iii. 58.
HOSEAH—the prophet. iii. 373.

HOTHAM—Sir John, holds Hull for the parliament. vi. 291, 313:—put to death. vi. 327.

ὅτι and διότι—the science of, what. i. 66.

HUGENIUS—and Eustachio, the trial which is the more skilful in *optics*. iv. 436.

HULDA—the prophetess, consulted by Josias concerning the *Volume of the Law*. iii. 471, 474.

HULL—holds out for the parliament. vi. 291, 313.

HUMILITY—the *ninth* law of nature. ii. 39: —the *tenth*. iii. 141.
the contrary passion to vain-glory. iv. 42:—according as it is well or ill grounded, operates how. ibid.

ὑπακούειν—its signification. iii. 565.

HURT—to have done another more hurt than one can or is willing to expiate, inclines to hate the sufferer. iii. 88.

HUSBAND—is what. iv. 157.

HYDRA—the contest of Hercules with the Hydra. iii. 338. vi. 254.

HYDROPHOBIA—the venom in hydrophobia resembles the venom of the Greek and Roman authors. iii. 315:—the disease like the estate of those that are bitten with a fear of monarchy. ibid.

HYPERBOLE—and parabola, have one definition in geometry, another in rhetoric. i. 85:—the focus of, where. vii. 317.

HYPERBOLUS—ostracised by the Athenians. iii. 200.

HYPERLOGISM—and Hypologism, what. i. 147, 154:—their transmutations. i. 154-5.

HYPOCRISY—has the great prerogative above sin, that it cannot be accused. vi. 224.

ὑποκείμενον—the *subject*, or the concrete name. i. 32. iv. 394.

ὑπόστασις—its signification. iv. 308:—always opposed by the Greek Fathers to apparition or phantasm. ibid.:—used by them to signify *person* of the Trinity. iv. 311.:—the *hypostatical union*, used by divines in what sense. ibid.:—no less canting than *eternal now*. iv. 318:—the disputes about the word *hypostasis* after the Council of Nice. iv. 400:—the heresy of the *two hypostases* in Christ. ibid.:—no mention of *hypostasis* or *hypostatical union* in the Nicene Creed. iv. 401:—such points not necessary to salvation, but set abroach with what design. ibid.:—is contained in the creed of Athanasius. iv. 402:—was never received by the Church of Rome. ibid.

HYPOTHESIS—every hypothesis of the cause of any apparent effect, must consist of some supposed possible motion. i. 425.
hypothesis of the world, what it consists of. i. 426:—of the order of the planets, and of the fixed stars. i. 426-7:—of the simple circular motion of the sun and planets. i. 427:—of the non-fluid imperceptible bodies interspersed with the air. ibid.:—of the proportion between the sun and the earth, the earth and the moon, and the radius of the earth. ibid.:—of the orbits of the planets, and the times in which they are described. ibid.
the hypothesis of motive power in the sun, supposes motion in the sun also, why. i. 430.

JACOB—his vision of the angels on the ladder of heaven. iii. 390, 416, 658:—the covenant between God and Abraham, was renewed with Jacob. iii. 463. ii. 232: —his imposition of hands on the two sons of Joseph. iii. 542:—his seeing God at the top of the ladder, was a vision. iii. 658.

JAIRUS—besought our Saviour to lay his hands on his sick daughter. iii. 544.

JAMES—I, his policy in endeavouring the union of England and Scotland. iii. 184. vi. 205:—the things pretended to be done by some divines in his reign. iv. 327:—used to sit with his council to hear causes. vi. 48:—endeavours to compose the controversy about *free-will*. vi. 241.

JANISSARIES—slay Osman in his palace at Constantinople. vi. 237.

JAPAN—iii. 700.

ICE—how formed by the action of the sun upon the air. i. 472. vii. 38-9:—is compacted of little hard bodies. i. 473:—contains air. ibid.:—how formed artificially. i. 473. vii. 39, 125-6:—why lighter than water. i. 474.
laid up in a place not sensibly cold, but where the motion of the air cannot reach it, will not change. 478.
is the smallest imaginable particles of air and water mixed. vii. 122:—formed by the motion of the air, how. ibid.:—how dissolved. vii. 124.

IDEA—every idea is one, and of one thing. i. 60:—in what they are deceived, who call ideas *universal*. i. 60:—that one idea should be answerable to a name, another to a proposition, how men are deceived in thinking this. i. 61.
in sense, the idea is greater in proportion to the solid angle made by the endeavour outwards. i. 405.
in the mind no idea of God, answerable to his nature. iii. 92.

IDENTITY—in what sense it may be conceived that a body is at one time the same, at another not the same it was

formerly. i. 135-7:—in a man grown from an infant to an old man, that identity which cannot be attributed to the matter, ought perhaps to be attributed to the form. i. 136.
in enquiring concerning *identity*, the name must be considered by which the thing is called. i. 137:—it is one question whether Socrates be the same man, another whether he be the same body. ibid.:—he may be the same man, though his body be not the same body. ibid.
how by the *name* it is to be decided, whether the thing be individually the same or not. i. 137-8.
Idol—of the brain, representing bodies to us where they are not, as in a looking-glass, dream &c. iii. 642.
idols are, according to the apostle, *nothing*. iii. 642. 645.
idolatry committed by the Romish priests in the Lord's Supper. iii. 611.
in what sense idols are said to be *nothing*. iii. 645:—it is the worship of them with divine honour, that in the Scripture is called idolatry, and rebellion against God. ib.
in the idolatry of the Gentiles, the material idol had little similitude to the idol of the fancy, yet was called an *image* of it. iii. 650:—its signification, how extended in the Scripture. ibid.
civil worship becomes divine, and idolatry, when. iii. 651:—divine worship paid to a king under fear of death, is not idolatry, why. ibid.
worship given to God with the face turned towards an image, is not idolatry. why. iii. 652. 656:—the worship by the Jews with the face towards Jerusalem, not idolatry. ibid. ibid.:—nor in Moses putting off his shoes before the flaming bush. ibid.:—nor the worship of Christians in churches dedicated to God for that purpose. ibid.
finite gods are but idols of the brain. iii. 652.
to worship God as *inhabiting* an image or place, is idolatry. iii. 652:—to worship God not as inhabiting an image, but to the image to be put in mind of him, if it be instituted by authority not that of the sovereign, is idolatry. iii. 653:—the making of the golden calf, was idolatry. why. ibid.:—the worship of the Gentiles was idolatry, why. ibid.:—to worship our Saviour as man and God, is not idolatry. why. ibid.:—to worship the Eucharist is or is not idolatry, according to what. iii. 653-4:—to worship a man inspired by the Holy Ghost, is idolatry. iii. 654.
idolatry, is the worship by signs of an internal and real honour. iii. 655:—a worship of images which is scandalous and a sin, but not idolatry. ibid.
the worship of the calf by the Israelites, was idolatry, why. iii. 658.
to paint an image of God, is to make an idol. iii. 658:—of angels or of men dead, is or is not idolatry, when. iii. 659.
in the kingdom of God, idolatry is a renunciation of allegiance. iii. 709. ii. 313:—the process against it what. ibid.
idolatry easily fastened on the greatest part of men, why. ii. 227.
Jealousy—the passion of love, with fear that it is not mutual. iii. 44.
Jedho—the prophet. iii. 371.
Jehoiada's—his slaying of Athalia was either by authority of king Joash, or was a great crime. iii. 583.
Jehosophat—reproved by the prophet Jehu for aiding the king of Israel against the Syrians. iii. 474.
Jehu—the prophet that anointed him, called a madman. iii. 67.
Jephtha—caused his daughter to be sacrificed. iii. 200. v. 357:—both innocent. ibid.:—his vow accepted of God. ii. 266.
Jeremiah—prophesied in the time of Josiah. iii. 373:—his warning to Josiah. iii. 412:—bid the people not to obey the prophets. iii. 424-5:—his testimony, that the kingdom of God by the new covenant is not of this world. ii. 257.
Jeroboam—the prophet sent to prophesy against the altar set up by him, how deceived. iii. 362:—the revolt to him of ten tribes from Rehoboam. iii. 474:—the miraculous withering of his hand. iv. 331.
Jerome—St., what books of Scripture he has acknowledged, and what declared *Apocryphal*. iii. 367:—his remark upon the ending of the sacerdotal kingdom of the Jews. ii. 245.
Jerusalem—the rebuilding of the walls and houses of Jerusalem after the return from the *Captivity*. iii. 371:—the *New Jerusalem* to come down to God's people from heaven. iii. 439.
in it God shall reign at the coming again of Christ. iii. 453:—from it shall proceed the salvation of the Gentiles. iii. 453-4, 455.
the Temple of, was *God's house*. iii. 458.
the sack of. iii. 516.
Jesus—put to death as an enemy to Cæsar for claiming a kingdom on earth. iii. 492:—his title on the Cross. ibid.:—crowned with a crown of thorns. ibid.:—to believe *in Jesus*, and to believe that *Jesus is Christ*, one and the same thing. iii. 593. See Christ.
Jews—held madmen to be prophets. iii.

66, 639:—or, as they thought the spirit good or bad, demoniacs. ibid. 389, 639:—some called both prophets and demoniacs, madmen. ibid.:—or the same man both demoniac and madman. ibid.
how they fell into the opinion of *possession*. iii. 67.
placed felicity in the acquisition of the gross pleasures of sense. iii. 67:—thought any one that behaved himself in an extraordinary manner to be possessed with a good or an evil spirit. ibid.
their religion forbidden at Rome. iii. 104:—were the peculiar kingdom of God. ibid. 605:—would own subjection to no mortal state. ibid.
exterminated the inhabitants of the land they got possession of by war. iii. 234.
were stirred up to reject God, and call for a king after the manner of the nations, by what. iii. 314, 400, 419, 441, 449, 470, 479, 552, 606.
supposed *epilepsy* to be a kind of possession by spirits. iii. 317.
the law was read and expounded to the Jews on their Sabbath. iii. 328, 668.
reedified the Temple, building with one hand and holding the sword with the other. iii. 333. ii. 159.
were governed in the prophetic kingdom of God, how. iii. 345.
made God their king by pact at Mount Sinai. iii. 363.
daily expected the Messiah for their king, but rejected him when he came. iii. 363:—expected him to reestablish the kingdom of God. iii. 552.
very few learned Jews that were not perfect in the Greek tongue, when. iii. 376.
called apparitions *spirits* and *angels*, good or bad. iii. 387:—what they understood by *spirit*. iii. 388:—their opinion concerning the *angels* of God. iii. 389:—of demoniacs. ibid.
were a *holy nation*, why. iii. 404.
their quality of *looking for a sign*, after they had bound themselves to submission. iii. 469, 472.
their civil law was the law of Moses. iii. 471. iv. 171.
their civil troubles, divisions, and calamities from their disobedience to their sovereigns. iii. 472:—understood not that the right to supreme power both in policy and religion was in the high-priests, and after them the kings. ibid.:—after the death of Eleazar and Joshua, did every man that which was right in his own eyes. iii. 473:—consulted such as they guessed to be prophets. ibid.:—their *practice* no argument against the right of supremacy in religion being in their kings. iii. 474.
during the *Captivity* had no commonwealth. iii. 474, 517:—on their return, renewed the covenant with God. ibid. ibid. ii. 248:—soon after became subject to the Greeks. iii. 474.
their religion much corrupted by the Greek demonology and the doctrine of the *Cabalists*. iii. 475:—whoever had the sovereignty of their commonwealth, had the supreme authority in God's external worship. iii. 475.
all, both rulers and subjects, were expecting the Messiah and the kingdom of God. iii. 480.
their rite of baptism. iii. 483.
some of them believed Paul preaching at Thessalonica, and some believed not, why. iii. 509–10:—had no interpreter of their Scripture by whose interpretation they were bound to stand. iii. 510.
were bound expressly to receive the determination of all hard questions from the priests and judges of Israel for the time being. iii. 510.
from the loss of the *Volume of the law*, till its finding again in the time of Josias, had no written law of God, but ruled according to their own discretion or the direction of their prophets. iii. 516.
were originally shepherds. iii. 526.
their public person till the Captivity, the king. iii. 534.
their expectation of a Messiah, how it made them obnoxious to the impostures of prophets and workers of miracles. iii. 552.
are forbidden to choose a stranger for their king. iii. 579.
how it is that Jews and Gentiles are tolerated in the Roman Church, wheresoever the pope's ecclesiastical power is received. iii. 609.
their courts of justice the *judges*, and the *council*. iii. 635:—thought they had fulfilled the law, how. ibid.:—drew the distinction between sin and sin from the difference of their courts of justice. ibid.
whence they derived the contagion of the Greek *demonology*. iii. 639:—attributed all good to the *spirit of* God, all evil to an evil demon. ibid.:—said of a person unclean in a notorious degree, that he had an *unclean spirit*. ibid.
said of Christ, that *he had a devil*, why. iii. 639–40.
when out of their country, turned their faces, in praying to God, towards Jerusalem. iii. 652, 656:—their worship of the calf was idolatry, why. iii. 658.

their *synagogues* differed in name only from public schools. iii. 668:—were held in every Gentile city where the Jews inhabited. ibid.:—were originally schools of the law of Moses. iii. 668, 669:—but corrupted the text with false commentaries and vain traditions. iii. 670:—turned the doctrine of their law into a fantastical kind of philosophy concerning the incomprehensible nature of God and of spirits. ibid.:—compounded their philosophy with the philosophy and theology of the Grecians. ibid.
did not rightly interpret the law of Moses. ii. 62.
marriage was, by their law, dissoluble. ii. 88, n.
were bound, in the kingdom of God, to obey their princes in all things not being treason against divine majesty. ii. 249.
expected Christ their king to be sent from God, to redeem them and bear rule over all nations. ii. 252.
the seditious Jews in Jerusalem could agree against their enemies, and fight amongst themselves. iv. 127.
their law, civil and divine, was the same. iv. 171:—the interpreters the priests, who were subordinate to the king. ibid.:—amongst them, the power spiritual and temporal always in the same hand. iv. 191.
the notion the common sort of Jews had of God. v. 140.
their priesthood, and judicature. vi. 279.
IGNOMINY—what. iii. 302.
IGNORANCE—is midway between true science and erroneous doctrine. iii. 25:—does not set men so far out of the way, as relying on false rules. iii. 36.
without malice makes men able to believe and tell lies, and sometimes to invent them. iii. 92.
to enjoin a belief in contradictories, an argument of ignorance. iii. 106.
is defect of understanding. iii. 279.
IMAGE—the statuary does not make, but find the image. i. ep. to Reader.
what it was the Latins called *species* and *imago*. i. 404:—what, *imagines* and *umbræ*. iii. 96.
the magnitude of the images, of sight, depends on the solid angle made by the endeavour outwards. i. 405.
after the object removed, an image of the thing seen still retained. iii. 4:—but more obscure. ibid.
the worship of images, of Gentile invention. iii. 101, 645:—to what end. ibid.:—was absurd. iii. 353.
images were made gods not by the carvers, but by the people that prayed to them. iii. 353.
the worship of, not instituted by Moses, nor by Christ. iii. 645:—not brought in by the Gentiles, but left amongst them after they had given their names to Christ. ibid.:—was forbidden to the Jews, why. iii. 646:—the texts of Scripture set up for the worship of images. iii. 646.
an image is strictly, what. iii. 648:—phantasms are in what sense, *images*. ib.
images most properly called *ideas, idols*, are which. iii. 649:—are also called *phantasms*. ibid.
no image of a thing *invisible*. iii. 649:—nor of a thing *infinite*. ibid.:—none of God or of the soul of man. ibid.
image, in its larger sense, what. iii. 650.
the purpose for which images set up, was by the name to represent the person mentioned in the history. iii. 650.
in the largest sense, what. iii. 650:—to worship an image, what. iii. 651, 656:—the worship of, from fear of death, is a sin in case it be by men whose actions are looked on as a light to guide others. iii. 655, 656.
the worship of, by the Roman Church, is not allowed by the word of God. iii. 656-8:—was partly left in at the conversion of the Gentiles, partly augmented by the bishops of Rome. iii. 657, 659.
the *second* commandment distinguishes between images commanded by God to be set up, and those set up by ourselves. iii. 657.
Christian sovereigns ought to break down images, why. iii. 657.
the worship of images by ignorant people, and their belief concerning them at the present day. iii. 657-8.
the painting of images of angels or of men dead, is idolatry or not idolatry, when. iii. 659.
the worship of images originated in the great value set on the workmanship of statues. iii. 659-60:—the worship of the images of Christ and his apostles, how it grew more and more idolatrous. iii. 660:—was opposed by divers emperors and councils, but too late or too weakly. iii. 660.
their carrying about in *procession*, a relic of Gentilism. iii. 662.
the sovereign commanding to worship God in an image before those that consider it honourable, is to be obeyed. ii. 223:—but not in the kingdom of God, where idolatry is forbidden. ii. 223, n. 231, n.

images or conceptions of things without us, what. iv. 2:—are not destroyed by the absence or destruction of the things imagined. iv. 3:—how called. ibid.:—the image of *colour* and *figure*, the only knowledge we have of objects by sight. ibid.
there is nothing really without us, which we call an *image* or *colour*. iv. 4:—image or colour, is but an apparition of the motion worked by the object in the brain. ibid.:—the image reflected is not in the water or mirror, a proof that images are really nothing without us. iv. 5:—the image remains, though the sense be past. iv. 9:—is more obscure to waking men, why. ibid.
images in *sleep*, are strong and clear as in sense itself. iv. 9.
images are *compounded*, how. iv. 11.

IMAGINATION—and sense, the causes of the motions of the mind. i. 72-3, 74:—the subject of physical contemplation. i. 73.
the Latin word *imaginatio* does not perfectly answer to the word *fancy*, why. i. 396.
is sense decaying. i. 396. iii. 4. iv. 9:—weakened by the absence of the object. i. 396. iv. 9.
what it is the Latins call *imaginatio*. iii. 4:—applied improperly to all the other senses. ibid.
is found in men and other animals, as well sleeping as waking. iii. 4-5.
the imagination of the past obscured by objects more present succeeding, as the voice of a man in the noise of the day. iii. 5:—the longer the time since the sense of the object, the weaker the imagination. ibid.
signifies the sense itself decayed. iii. 5:—imagination and memory but one thing, which for divers considerations has divers names. iii. 6, 637.
imagination *simple* and *compound*. iii. 6.
imaginations arising from the great impressions made in sense. iii. 6:—have no particular name, why. ibid.
imaginations of them that sleep, are dreams. i. 396, 399. iii. 6, 637. iv. 10:—have, as all other imaginations, been before either totally or by parcels in the sense. iii. 7. i. 399:—no imagination in sleep, but what proceeds from the agitation of the inward parts of the body. iii. 7:—imaginations formerly made, why in sleep they appear as if a man were waking. ibid.
the doctrine of the Schools, concerning sense and imagination. iii. 10.
no transition from imagination to imagination, whereof we have not had the like in sense. iii. 11:—why. ibid.:—in course of time there is no longer any certainty, what on imagining one thing we shall imagine next, why. iii. 12.
is the first beginning of all voluntary motion. iii. 39.
whatsoever is pleasure in the sense, is pleasure also in the imagination. iii. 87.
men stand in awe of their own imaginations. iii. 93.
the pleasure of the imagination of possessing the goods of another man, is no breach of the law, *thou shalt not covet*. iii. 277:—or of the death of one's enemy, any sin. ibid.
the imagination called *sight*, what. iii. 2, 637.
one of the faculties of the mind whence called the *imagination*. iii. 649.
definition of *imagination*. iv. 9, 12.
imagination begets motion in the vital parts, and motion in those parts begets imagination. iv. 10.
all imaginations after sense are either *delight*, *pain*, *appetite*, or *fear*. iv. 32:—but weaker than in sense. ibid.:—consideration, understanding, reason, and all the passions of the mind, are imaginations. v. 358-9, 401.

IMPEDIMENT—taking away impediment no cause of motion. i. 213, 344.
nothing subject to, that is not subject to motion. iii. 197.

IMPETUS—what it is. i. 207, 218-19.
if a point at rest, do not move to the least possible impetus, it will yield to none. i. 212:—a point moved with the least possible impetus, impinging upon a body at rest, how hard soever it be, will make it yield. ibid.

IMPOSTURE—if wrought by confederacy, nothing howsoever impossible to be done, that is impossible to be believed. iii. 435:—many men conspiring, one to seem lame, another to cure him, and all the rest to bear witness, will deceive many men. ibid.

IMPRISONMENT—deprivation of liberty by public authority. iii. 303:—is for safe custody, and for punishment. ibid.:—comprehends all restraint of motion by an external obstacle. ibid.

IMPUDENCE—the contempt of good reputation. iii. 47:—its effect in democratical assemblies. vi. 250:—is the goddess of rhetoric. ibid.

INCANTATION—texts of Scripture concerning the wonders worked by the Egyptian enchanters. iii. 432:—no place in Scripture telleth us what enchantment is. iii. 433:—is but imposture and delusion, wrought by ordinary means. ibid.:—needs no study but of ordinary ignorance, stupidity, and superstition of mankind. ibid.:—if a miracle seemingly done by incantation be not to the edification of God's people, nothing is enchanted but the spectator. iii. 433-4.

the turning of consecration into incantation, an abuse of the Scripture. iii. 610:—practised by the priest on the bread and wine in the sacrament of the Lord's supper. iii. 610-11:—in the ceremony of baptism. iii. 612-13:—in the rites of marriage, extreme unction, consecrating churches and churchyards. iii. 613.

INCIDENCE—see REFLECTION.

INCORPOREAL—terrible phantasms raised in the minds of men sleeping and waking, and received for real things under the name of *ghosts* and incorporeal substances. i. 402.

incorporeal body, incorporeal substance, names contradictory and inconsistent. iii. 27. iv. 62:—the opinion of spirits being incorporeal could never enter the mind of man by nature, why. iii. 96.

substance incorporeal, words which destroy each other. iii. 381, 393:—unless *corporeal* be taken in the vulgar manner for such substances as are perceptible to our external senses. iii. 388, 393.

how incorporeal substances can be capable of pain. iii. 676:—are not capable of place. ibid.

the word *incorporeal*, not to be found in the Bible. iv. 61, 305, 383, 426.

to say that God is an incorporeal substance, is to say there is no God at all. iv. 305, 383.

INCUBI and SUCCUBÆ—gods of the Gentiles. iii. 100.

the disease of an *incubus*. ii. 159.

INDEPENDENTS—their party. vi. 167, 407:—one of the brood hatched by the presbyterians. vi. 333:—their acts on the army getting possession of the city. vi. 341:—the killing of God's anointed, done by their hands. vi. 357.

INDIA—one of the most ancient of kingdoms. iii. 666:—the Indies. iii. 700:—her philosophers. vi. 279-80.

INDIGNATION—anger for great hurt done to another, when we conceive it to be done by injury. iii. 43:—the language of, is optative. iii. 50.

is grief for the success of the unworthy. iv. 45:—it and pity, of all passions the most raised by eloquence. iv. 45.

INDIVIDUATION—the beginning of, controversy about amongst philosophers. i. 135:—individuity, wherein placed by different writers. ibid.:—the beginning of, not to be always taken either from the matter alone, or from the form alone. i. 137.

INDULGENCE—the doctrine of indulgences, whence. iii. 616:—enriches the clergy. iii. 693. ii. 318:—indulgences, the money in which they make payment. iii. 699.

INDUSTRY—none, in the war of every man against every man. iii. 113.

INFALLIBILITY—in mysteries of faith, was promised by Christ to his apostles till the day of judgment. ii. 297:—is equivalent to all dominion, *spiritual* and *temporal*. ii. 317:—the pretension of the pope, that *in his public capacity* he cannot err. iii. 691.

the pastors of a Christian Church, how far infallible. iv. 345:—their infallibility consists in what. v. 269.

INFANT—new-born, has few appetites and aversions, for want of experience and memory. i. 407:—nor so great a variety of animal motion as in those more grown. ibid.:—approaches and retires from the same thing, as doubt prompts. i. 408:—comes to know what things to be pursued and avoided, how. ibid.:—acquires the use of nerves and organs, how. ibid.

INFERNUS—the place where all men remain till the resurrection. iii. 444.

INFIDEL—the wrath of God *remaineth*, not *shall come*, upon them. iii. 521.

INFINITE—to be divided into infinite parts, what. i. 63-4:—in what sense true, that a line may be infinitely divided. i. 64.

finite and *infinite*, what. i. 98:—infinite number, to be understood as indefinite. i. 99:—finite and infinite *potentially*, what. ibid.:—in infinite space, whatsoever point we take, the distance from us is finite. ibid.

of that which is infinite, it cannot be said to be a *whole* or *one*. i. 99-100. ii. 215.

whether the world be infinite, meaning of the question. i. 100.

infinite divisibility of space and time, what. i. 100.

the knowledge of, never to be attained by a finite inquirer. i. 411:—no phantasm of. i. 411-12. ii. 214-15:—the nature of infinite and eternal known to God only. i. 412:—to whom he has committed the judgment of. ibid.

that there is a mean between *infinite* and the greatest of things seen or imagined, not easily acknowledged. i. 447.

no idea or conception of infinite. iii. 17:—the name is used to signify our inability to conceive the ends or bounds of the thing named. ibid.

INFORMERS—their numbers cannot be too great. vi. 44:—if it is, the fault is in the law. ibid.

INGRATITUDE—the breach of the *fourth* law of nature. iii. 138:—has what relation to grace. ibid.:—of the *third* law of nature. ii. 35:—is not usually termed an *injury*, why. ibid. iv. 99.

INJURY—what. iii. 119. ii. 30. iv. 95, 140:—so called as being *sine jure*. ibid. ii. 31. iv. 96:—why injury and injustice are like what the scholars call an *absurdity*. ibid. ibid. ibid.
is sometimes done to one, the damage to another. iii. 136. ii. 32. iv. 96.
no injury, where no obligation. iii. 136:—where no contract. ii. 31-2, 34, 101.
volenti non fit injuria. iii. 137. ii. 35, 112. iv. 140:—to do injury to oneself, impossible. iii. 163.
injuries and violences, aggravated by the greatness of the persons doing them. iii. 333.
no repugnance between abstaining from injury, and pardoning it in others. iii. 702.
in the state of nature, injury or injustice, none. ii. 9, 12.
injury and *unjust* action or omission, the same thing. ii. 31:—both the same with breach of faith. ibid.
injury, relates to some person as well as some law, ii. 31, n.:—is released at the will of the person injured. ii. 32, n.
all damage, in the state of nature, done not for self-conservation, is an injury to God. ii. 46, n.
the difference between *injury* and *damage*, is unknown to brute animals. ii. 67.
injury consists not in inequality of things exchanged, but in the inequality assumed to themselves by men above their fellows. iv. 98:—how little soever, is always grievous, why. iv. 165.

INJUSTICE—cruelty, profaneness &c., why called *scandalous* in the authors of religion. iii. 106:—are an argument of disbelief in power invisible. ibid.
injustice, what. iii. 119, 231, 680:—whether it can stand with reason. iii. 132.
of manners, is the disposition to do injury. iii. 136:—of an action, supposes a person injured. ibid.
it is injustice for a man to do anything for which he may be punished by his own authority. iii. 160.
to hire friends in the sovereign assembly, where a man's own cause is to be debated, no injustice. iii. 223.
in supposed injury, to complain before consulting with the law, is injustice. iii. 261.
the intention to do an unjust action, though by accident hindered, is injustice. iii. 330.
indignation carries men not only against the authors and actors of injustice, but against all power likely to protect them. iii. 337.
is naturally punished with violence of enemies, why. iii. 357.
to forgive sin, is not injustice. iii. 457.
in the state of nature, none. ii. 9, n.
injustice, relates to some law, *injury* to some person as well as law. ii. 31, n.:—injustice may be against the magistrate only, or against God only. ibid.
no injustice to one man in giving to another more than he merits. ii. 34, 49. iv. 110.
to define the sin of *injustice* belongs to the sovereign power. ii. 265-7.
injustice and *iniquity*, their difference. vi. 25.

INNOCENT—III, pope. iii. 571, 607, 612.

INNOCENT—is who. iii. 264:—to punish the innocent, contrary to the law of nature. ibid.

INQUISITION—punishes men notwithstanding the conformity of their speeches and actions to the law. iii. 684:—extends the power of the law to the thoughts and conscience. ibid.:—is against the law of nature. ibid.

INSANE—see MADNESS.

INSPIRATION—knowledge from inspiration or revelation, not the subject of philosophy. i. 11.
the arrogating of inspiration, sufficient argument of madness. iii. 63. iv. 327.
the opinion of inspiration often begins from some lucky finding of an error generally held by others. iii. 64.
the pretence of inspiration tends to the dissolution of all civil government. iii. 312.
to say one speaks by natural inspiration, is to say one has an ardent desire to speak, or some strong opinion of oneself for which one can give no sufficient reason. iii. 362.
no sign now left whereby to acknowledge the pretended inspiration of any man. iii. 365.
taken properly, is the blowing into a man of a thin and subtle wind. iii. 394:—or if spirits be incorporeal, the blowing in of a phantasm. ibid.
is used in the Scriptures only metaphorically. iii. 394. iv. 328, 335:—does not signify good spirits entering into men to

make them prophesy, or evil spirits to make them phrenetic. iii. 396:—but the power of God working by causes unknown to us. ibid. iv. 328.

the speaking of a prophet by *inspiration*, not a manner of God's speaking different from vision. iii. 418.

implies a gift supernatural, and the immediate hand of God. iii. 590:—he that pretends to, pretends to be a prophet, and is subject to the examination of the Church. ibid.

the dangerous dilemma of those that pretend divine inspiration to be a supernatural entering of the Holy Ghost into a man, and not an acquisition of God's graces. iii. 654.

he whose nonsense seems to be a divine speech, must necessarily seem to be inspired from above. ii. 157.

is a species of folly. iv. 58:—all knowledge of, must proceed from Scripture. iv. 63:—its signs are *miracles*. ibid.:—is to be proved not by miracles, but by conformity of doctrine to the article *Jesus is Christ*. iv. 64.

a foolish custom, for men that can from the principles of nature speak wisely, to love to be thought to speak by inspiration, like a bagpipe. iv. 448.

Instant—is an undivided, not an indivisible time. i. 206.

Instrument—of government, sworn to by Cromwell. vi. 392-3.

Intemperance—is naturally punished with disease, why. iii. 357.

Intention—is the last appetite in deliberation. iv. 70.

intentions and *inclinations*, the appetites that come upon a man before the last act of deliberation, called the *will*. iv. 273. v. 362.

as to the law of God, where the intention is right the action is so also. vi. 148.

Interrogation — denotes the desire of knowledge. i. 29. iii. 40.

Intersidereal—bodies, what. i. 445.

Inutile—evil in the means. iii. 42.

Invention—the faculty of, by the Latins called *sagacitas* and *solertia*. iii. 14:—also *reminiscentia*. ibid.

Joab—was drawn from the horns of the altar, a proof for drawing traitors on a hurdle. vi. 126.

Job—his expostulation with God for his many afflictions notwithstanding his righteousness. iii. 347. ii. 208:—is answered by God by arguments drawn from his power. ibid. ibid. iv. 249. v. 116.

is not a feigned person. iii. 372:—the book of, seems to be not a history, but a treatise. ibid.:—what part of it in prose, and what in verse. ibid.:—has no mark of the time wherein written. iii. 371.

his complaint of the mortality of this nature. iii. 443:—his saying, that immortality beginneth not till the resurrection. ibid.

Joel—the prophet. iii. 373:—his description of the day of judgment. iii. 455.

John—king, the barons maintained in their rebellion against him by the French. iii. 310, 574.

the *Baptist*, called an angel. iii. 392.

Saint John, the words *no man hath ascended into heaven but he that came down* &c., are the words of St. John himself, not of our Saviour. iii. 441-2.

Saint John, the apostle beloved of our Lord. iii. 526.

the *Baptist*, began his preaching with *the kingdom of God is at hand*. iii. 549:—proclaimed Jesus, king of the Jews. iii. 591:—preached only the approach of the kingdom of Christ. iv. 178.

Saint John, why reported that he should not die. iii. 619:—the report neither confirmed nor refuted. ibid.

the *Baptist*, did not exorcise the water of Jordan. iii. 621:—was said by the Jews, to have *a devil*, why. iii. 639.

the heresies suppressed by the publishing of St. John's Gospel. iv. 391.

Jonas—the prophet. iii. 373:—his prophecy in what words contained. ibid.:—is not the author of the book called by his name, why. ibid.

Joseph—his wisdom called by Pharaoh, *the spirit of God*. iii. 384:—God spake to him in a dream. iii. 423.

Josephus—a learned Jew that wrote in the time of Domitian. iii. 367:—reckons 22 canonical books of Scripture. ibid.:—wrote eloquently in Greek. iii. 376. ii. 233.

Josias—caused the *Volume of the Law*, when found again, to be read to the people. iii. 369, 516:—renewed the covenant between God and them. ibid.:—slain for not hearkening to the words of Pharaoh-Necho the idolater. iii. 412. ii. 247:—on the finding of the *Book of the Law* in the Temple, sent the high priest to consult the prophetess Hulda. iii. 471, 474. ii. 246.

Joshua—iii. 107:—the book of, written long after his time. iii. 370:—desired Moses to forbid the seventy elders from prophesying. iii. 386, 421, 468. ii. 240:—was ordained by Moses to prosecute the bringing of God's people into the promised land. ibid.:—but prevented by death. ibid.

from his death till the time of Saul, *every man did that which was right in his own eyes*, that is, there was no sovereign power in Israel. iii. 469.
imposition of hands on, by Moses. iii.486.
in his time Eleazar the high priest was the sovereign, not Joshua. ii. 241-2.
had God's command to dispossess the Canaanites. vi. 148.

JOY—pleasures of the mind arising from expectation proceeding from foresight of the consequences of things. iii. 43:—joy, delight of mind. iv. 34.

JOYCE—carries off the king to the army. vi. 335.

IRELAND—the Irish rebellion. vi. 262:—the scale of payments for adventurers in Irish lands. vi. 287:—the rebels again grown terrible. vi. 365:—the *Confederate* party, and the *Nuntio's*. vi. 367:—is completely subdued by Cromwell. ibid.

IRETON—Cromwell's son-in-law. vi. 334:—his capacity. ibid.:—left by Cromwell to complete the subduing of Ireland, dies there of the plague. vi. 368.

IRON—all iron, by lying in the plane of the meridian, acquires polarity. i. 529:—caused by the endeavour acquired by the diurnal motion of the earth. ibid.:—being rubbed by the loadstone, acquires polarity, and that the like poles of each will avoid each other. ibid.:—possible cause of. ibid. 530.

ISAAC—his vision of God. iii. 416:—the covenant renewed with him. iii. 463. ii. 232.

ISAIAH—the prophet. iii. 373:—his description of the state of salvation. iii. 452-3:—his reproof of Hezekiah. iii. 474:—he and the rest of the prophets foretold only events to happen in or after the Captivity. ii. 238:—could not be held for prophets at the time. ibid.:—contains little more than a description of the coming and the works of Christ. ii. 252.

ISRAELITES—revolted from God during Moses' absence of 40 days. iii. 107:—set up a golden calf for their God. ibid.:—after the death of Moses, Aaron &c., served Baal. ibid.:—refused to have God for their king, when. iii. 108, 400.
were a commonwealth in the wilderness. iii. 234:—had no property in land, till they came into the land of promise. ibid.
chose God for their king by covenant, upon promise of possession of the land of Canaan. iii. 397.
God, the *Holy One* of Israel. iii. 404.
were a people *holy* to God. iii. 405.
their promise of obedience to Moses. iii. 464, 514.
their judicial law. iii. 514.
sometimes fastened to their labour of making bricks, at other times ranging abroad to gather straw. iii. 702.
capital punishment executed amongst them, how. iii. 707. ii. 243.
the freest people, and the greatest enemy to human subjection, why. ii. 232:—renewed the covenant of Abraham with God at Mount Sinai. ibid.:—were a people greedy of prophets. ii. 243:—by what right they dispossessed the Canaanites. vi. 148.—See JEWS.

JUCUNDA—good in effect, as the end desired. iii. 41:—so called *a juvando*. iii. 42. iv. 31.

JUDÆA—governed by the Roman people, was not a democracy, nor an aristocracy, but a monarchy. iii. 179-80:—was the *Holy Land*. iii. 405:—was under the dominion of Alexander and his Greek successors. iii. 484.

JUDAS—Iscariot, the election of an apostle in his place. iii. 423, 524:—his apostleship called his *bishopric*. iii. 526:—carried the purse. iii. 534:—possessed with a resolution to betray Christ. iii. 554:—*Satan* entered into him, what it means. iii. 642:—hanged himself, and his bowels gushed out, a proof for embowelling traitors. vi. 127.

JUDAS—Galilæus. ii. 233.

JUDGE—a learned and uncorrupt judge, much worth in time of peace. iii. 76.
in a state of nature, every man is judge. iii. 128.
in their seats of justice the judges represent the person of the sovereign. iii. 228:—the sovereign is a judge agreed on by all parties. iii. 229:—the judge is otherwise agreed on by the parties, in what way. ibid.
in all controversies, the judges were men of the country where the matter in controversy lay. iii. 230:—liable to exception. ibid.
may be compared to the organs of voice in the body natural. iii. 230.
he that giveth a just sentence for a reward, is not a just judge. iii. 244.
the wisdom of subordinate judges makes not the law. iii. 256:—in all courts, the sovereign is he that judgeth. iii. 257:—the sentence of the subordinate judge is the sovereign's sentence. ibid.
the judge must regard the reason which moved the sovereign to make the law. iii. 257, 258.
his interpretation of the law is authentic, because given by the authority of the sovereign. iii. 263.

must give sentence contrary to that already given by him in the like case, if not consonant to equity. iii. 263-4:—the sentences of all the judges that ever have been, cannot make a law contrary to the laws of nature. iii. 264.
all judges, sovereign and subordinate, that refuse to hear proof, though the sentence be just, are unjust judges. iii. 266:—the sentence of the judge is law to the parties pleading, but not to any succeeding judge. ibid.
his duty, if the letter of the law do not authorize a reasonable sentence, to supply it with the law of nature. iii. 267:—if the civil law be silent, item. iv. 227.
the abilities of a good judge, are not the study of the law. iii. 268. vi. 66:—gets the facts from the witnesses and the law from the advocates. ibid. ibid.
in England the jury are the judges, both of the fact and of the right. iii. 269.
a good judge made, by a right understanding of equity. iii. 269:—by a good natural reason. ibid. vi. 86:—by incorruptibility, impartiality, patience, attention, and memory, ibid.
the chief justices in England resemble the prætors and ediles of Rome. iii. 270:—the judges in England are properly but *juris-consulti*. iii. 271.
two inconveniences consequent upon the benefit of the judges arising from the multitude of causes, nourishing of suits, and contention about jurisdiction. iii.306.
nothing more common than the scoffs and insults of judges to defendants. ii. 38. iv. 101.
corrupt judges, the consequences of. ii. 180-81. iv. 217:—the duty of sovereigns to hearken to the complaints laid against corrupt judges. ii. 181. iv. 217.
to *judge*, is by *interpretation* to apply the law to a particular case. ii. 193, 221, 245.
judges seek for their judgments not in their own breasts, but in the precedents of former judges. vi. 45:—the consequence hereof, what. vi. 86.

JUDGES—the time of the *Judges* in Israel. iii. 469-70. ii. 145, 242:—no sovereign power in Israel. iii. 469:—were chosen by God extraordinarily to save his rebellious subjects from the enemy. iii. 470:—the *right* to the sovereignty remaining still in the high priest. ibid. ii. 242:—were obeyed out of reverence to their favour with God. ibid.

JUDGMENT—to discern the means conducing to an end, gotten by experience. i. 398:—good judgment, finds out differences in things like one another. i. 399. iii. 57. iv. 55:—is not distinct from sense properly so called. i. 399:—is memory of the differences of particular phantasms remaining for some time. ib.
in enquiry of the truth of past and future, the last opinion is the *judgment*. iii. 52:—is commended for itself, without the help of fancy. iii. 57:—without fancy, is wit. iii. 60:—fancy without judgment, not. ibid.
without the passion of desire of power, no great fancy or much judgment. iii. 61.
he that is partial in judgment, is the cause of war. iii. 142.
every particular judgment is a law to him whose case is adjudged. iii. 272.
as a man's judgment, so also his conscience may be erroneous. iii. 311.
false judgment by corruption of judges or witnesses, the evil consequences of to be showed to the people. iii. 330.
the day of, described by Joel. iii. 455:—is called the *last day*, why. iii. 478:—the authority of earthly sovereigns not to be put down till then. iii. 498:—is the day of the restoration of the kingdom of God. iii. 596:—described by Peter. iii. 597.
severity of the faculty of judgment, its effect. iii. 701:—judgment and fancy may have place in the same man by turns. iii. 702.
is the virtue of the mind whereby men attain to exact and perfect knowledge. iv. 56.

JUDICATURE—the right of, what. iii. 165:—belongs to the sovereign power. ibid., 186, 228, 568. ii. 76, 144, 221:—the right to it and to the militia, power as absolute as man can transfer to man. iii. 192.
an act of judicature, what it is. iii. 263.
salaries uncertain and casual, proceeding from the execution of the office, in judicature, are hurtful to the commonwealth. iii. 306.

JUPITER—nothing so celebrated in him as his adulteries. iii. 81:—swearing by. iii. 129. ii. 27. iv. 93:—deposed his father Saturn. iii. 132:—believed to be the avenger of injustice. iii. 132:—represented as armed with a thunderbolt to subdue the giants. iii. 509.
Jupiter and other Gentile gods were perhaps men that living had done great and glorious acts. iii. 653:—an image of Jupiter, how it came to be called an image of Barnabas &c. iii. 660.

JURISDICTION—contention about jurisdiction follows from the judge deriving benefit from the multitude of causes. iii. 306-7.

is the power to hear and determine causes between man and man. iii. 567:—belongs to none but him that has power to make laws, the civil sovereign. iii. 568.

JURY—in England, whence chosen. iii. 230:—are judges of both fact and law. iii.269:—are not liable to any penalty but for a wrong judgment against conscience. ibid.:—their province to decide on facts. vi. 95.

JUS and LEX—*jus naturale, lex naturalis*, what. iii. 116:—*jus*, is right or liberty to do, *lex* obligation to do or forbear. iii. 117, 276:—*jus*, that which is not against reason. iv. 83:—the difference between *jus* and *lex*. iv. 222. vi. 30.

JUST—the justice or injustice of an action, how to be determined by the synthetical method. i. 74.
- so an action be great and difficult, the justice or injustice affecteth not the honour of it. iii. 80.
- *unjust*, taken to be that which it hath been the custom to punish, *just* that of the impunity whereof may be produced an example, from what cause. iii. 91.
- in the war of every man against every man, nothing unjust. iii. 115:—justice and injustice, none of the faculties of body or mind. ibid.:—relate to men in society, not in solitude. ibid.
- the original of justice, is in the law of nature commanding the performance of covenants. iii. 130, 134:—to break a covenant, is unjust. iii. 190.
- whatsoever not unjust, is just. iii. 131.
- before the names of *just* and *unjust* can have place, there must be coercive power. iii. 131. ii. 151. vi. 29.
- how defined by the Schools. iii. 131.
- what is not against reason, is not against justice. iii. 132. ii. 8, 15.
- justice is a rule of reason, forbidding us to do anything destructive of our life. iii. 134:—and a law of nature. ibid.
- *just* and *unjust*, attributed to men, signify conformity of manners to reason. iii. 135. iv. 97:—attributed to actions, conformity of particular actions. ibid. ibid.
- a just and unjust man, what. iii. 135, 599. ii. 33. iv. 97. vi. 29:—what nobleness and gallantness of courage it is, that gives to a man's actions the relish of justice. iii. 136.
- justice of actions, denominates a man *guiltless*. iii. 136. ii. 33. iv. 97:—the injustice, *guilty*. ibid. ibid. ibid.
- justice *commutative* and *distributive*. iii. 137. ii. 33. iv. 98:—consisteth in proportion arithmetical, and proportion geometrical. ibid. ibid. ibid.:—this distinction not good, wherein. ibid. ii. 34. iv. 98:—justice commutative, is the performance of covenants. ibid.:—distributive, is the defining of what is just. iii. 138:—called more properly *equity*. ibid. iv. 104:—justice depends on antecedent covenant. iii. 138.
- he that fulfilleth the law, is just. ii. 47. iii. 146.
- he that attempts to depose his sovereign, is unjust, on what grounds. iii. 160.
- justice sometimes not to be had without money. ii. 223.
- justice why defined to be *distributing* to every man his own. iii. 234.
- the rules of *just* and *unjust*, are laws. iii. 251:—nothing unjust, not contrary to some law. ibid.
- justice, a dictate of the law of nature. iii. 255.
- in all doubt, whether an action be just or unjust, the doing of it is unlawful. iii. 261.
- unjust actions have in all times and places been authorised by force and victory. iii. 281:—*that justice is a vain word*, from what arguments taken as a principle by some men. iii. 282:—justice said by some, to be but a word. iii. 132, 324.
- justice consists in taking from no man what is his. iii. 329:—in the steady will of giving every man his own. ii. ded.
- natural justice the only science necessary for sovereigns. iii. 357.
- the maintenance of justice depends on the power of life and death in the sovereign. iii. 437:—faction and civil war between the *sword of justice* and the *shield of faith*, whence. iii. 461.
- *faith* and *justice*, all that is necessary to life eternal. iii. 599.
- how a man's justice *justifies* him. iii. 599:—and renders him capable of living by his faith. ibid.
- *justice* and *charity*, the twin sisters of *peace*. ii. dedic.
- that private men are judges of *just* and *unjust*, a doctrine the cause of how many rebellions. ii. pref.:—in their desire to prostitute *justice* to their own judgment and apprehensions beget hermaphrodite opinions of moral philosophy like the Centaurs, the progeny of Ixion and a cloud. ibid.
- the words *just* and *unjust*, equivocal. ii. 32:—signify one thing, attributed to *persons*, another to *actions*. ibid.:—a just *action* is one done with *right*, an *unjust* with *injury*. ibid.
- in the state of nature, *just* and *unjust* are measured by the conscience of each man. ii. 46, n.

he that does his best endeavour to fulfil the laws of nature, is *just*. ii. 47:—he that does all he is obliged to do, item. ib.
the *sword of justice*, what. ii. 75.
justice, of all things most necessary to salvation. ii. 155.
its nature, that every man has his own given to him. ii. 267.
is the will to live righteously. ii. 306, n.
all writers on justice and policy, invade each other with contradictions, why. iv. ep. ded.:—the doctrine of, is to be reduced to infallible rules, how. ibid.
sentences are not therefore *just*, because they have been delivered in many like cases before. iv. 18-19.
there is an *oderunt peccare* in the unjust as well as in the just, but from different causes. iv. 97.
is the *habit* of standing to covenants. iv. 110.
justice taken for the endeavour and constant will to do that which is just, is that for which a man is called *righteous*. iv. 184:—is called *repentance*. ibid.:—sometimes *works*. ibid.
just and *unjust* in God is not to be measured by the justice of man. iv. 249.
Justices Itinerant, of *Oyer and Terminer* &c. vi. 40.
the multitude can never be taught the science of *just* and *unjust*, why. vi. 212-13.

JUSTIFICATION—the question by which we are justified, *faith* or *obedience*, why impertinent. iii. 599:—when we are said to be justified by *works*, it is to be understood that God accepts the will for the deed. ibid.:—how a man's *justice* justifies him. ibid. 600.
a man is justified, when his plea though insufficient is accepted. iii. 600:—*faith* and *obedience*, each is said to justify in several senses. ibid.:—justification by external works, the doctrine of, how it enriches the clergy. iii. 693.
the questions about, are philosophical. ii. 318.
faith and *justice*, how they justify. iv. 184:—their parts in justification distinguished. iv. 186.
dead works justify not. iv. 185:—no man is justified by works, but by faith only, in what sense. ibid.

JUSTINIAN—his institutes, make seven sorts of civil law. iii. 270.

IXION—the fable of. ii. pref.:—explained. ibid.

κακοδαίμων—a devil. iii. 639.

KATHARINE—her divorce from Henry. vi. 121.

KEPLER—astronomy and natural philosophy extraordinarily advanced by Kepler, Gassendi, and Mersenne. i. ep. ded.
his hypothesis of the proportion between the distance of the earth from the sun, of the moon from the earth, and the radius of the earth. i. 427:—of the daily revolution of the earth about its own axis, of its annual revolution about the sun according to the order of the signs, and of its annual revolution about its own centre contrary to the order of the signs. i. 427-8.
attributes the eccentricity of the earth to the difference of its parts. i. 434:—and to magnetic virtue wrought by immaterial species. ibid.:—and the mutual attraction of bodies to their similitude. ibid.
his mode of bisecting the eccentricity of the earth's orbit. i. 442:—the reason thereof. ibid.:—what cause he assigns for the eccentricity of the earth's orbit. i. 443:—makes the earth's motion to be the efficient cause of the moon's motion about the earth. vii. 101:—his method of finding what part of a circle is subtended by the sun's diameter in the ecliptic. vii. 107:—his opinion of the date of the Creation. vii. 165.

KINDNESS—love of persons for society. iii. 44.

KING—why kings never sit down contented with the power they already have, but are ever striving for more. iii. 86.
that a king had no authority from Christ, unless crowned by a bishop, one of the points of the Church of Rome declared necessary to salvation. iii. 109:—that if a priest, he could not marry. iii. 109:—that the subjects of a king declared a heretic, might be freed from their allegiance. ibid.:—that a king might be deposed by the pope for no cause. ibid.:—that the clergy should be exempt from the jurisdiction of their king in criminal cases. ibid.
kings always in the state and posture of gladiators, their weapons pointed and eyes fixed on each other. iii. 115.
no king rich, glorious, or secure, whose subjects are poor, contemptible, or too weak to maintain a war against their enemies. iii. 174.
elective kings, not sovereigns, but ministers of the sovereign. iii. 178:—limited kings, also. ibid. ii. 94:—an elective king with power to name his successor, is not elective but hereditary. iii. 178:—if none

have the power expressly, then is he, by the law of nature, obliged to name him, to preserve the commonwealth. iii. 179:—and therefore is absolute sovereign. ib.
in the case of limited kings, the sovereignty is in the assembly that had the power to limit him. iii. 179:—elective kings have not the sovereignty in propriety, but in use only. iii. 181.
the controller of the laws, not the parliament, but *rex in parliamento*. iii. 255.
kings resign powers, many times out of hope to recover them again at their pleasure. iii. 309.
the killing of kings made lawful and laudable by the Greek and Latin writers, provided they be first called *tyrants*. iii. 315.
kings in the Scriptures called *gods*. iii 327.
no inequality between kings and their subjects in the presence of the King of kings. iii. 333.
miracles tending to stir up revolt against the king, how to be considered. iii. 363.
the fear of light given to Christian kings to see their right of ecclesiastical government, has corrupted the interpretation of the words, *the kingdom of God*. iii. 402.
the king is a public person, and representative of all his subjects. iii. 404.
the *kings* succeeded to the *judges* of Israel. iii. 470, 482:—the sovereign authority, civil and religious, before in the high priest, was now in the king. ibid.:—had the whole authority in peace and war. iii. 471:—in which included the ordering of religion. ibid.
to reward every man according to his works, is the office of a king. iii. 478.
the right of heathen kings to be the pastors of their people, not taken from them by their conversion to the faith of Christ. iii. 538:—Christian kings are fathers of families. iii. 540:—may receive schoolmasters from the recommendation, but not from the command of a stranger. ibid.:—stand charged with the public good so long as they retain any other essential right of sovereignty. ibid.
any king may read lectures in the sciences, by the same authority by which he authorises the reading of them in the Universities. iii. 541:—may also hear and determine all manner of causes. ib.:—kings baptize not, why. iii. 542.
the name in Hebrew signifies *bountiful*. iii. 555.
Christian kings have their civil power from God immediately. iii. 567.
few kings consider it unjust or inconvenient that the pope should depose princes. iii. 574:—ought either to take the reins of government into their own hands, or to resign them entirely to the pope. iii. 574, 583.
to depose a king already chosen, in no case just. iii. 580:—in their baptism kings submit their sceptres to Christ. iii. 581:—if the words, *beware of false prophets* &c., confer a power of chasing away kings, it was given to men not Christians. iii. 582:—to submit to another king, is to depose the present king. iii. 646.
the name, how it became odious at Rome. iii. 683.
all kings to be reckoned amongst ravening beasts, the opinion pronounced by Cato the Censor. ii. ded.:—what bloodshed caused by the doctrine, that kings may for certain causes be deposed, that they are the administrators, not the superiors of the multitude. ii. pref.:—before this and other questions in moral philosophy moved, kings *exercised* supreme power. ibid.:—kept their power whole not by arguments, but by the sword. ibid.:—the lawfulness of taking arms against kings first taught after the expulsion of Saturn. ibid.
are severe only against those that control their wills. ii. 133:—are the cause that the excessive power of one subject over others becomes harmless. ibid.
woe to the land whose king is a child, how to be understood. ii. 141:—a king cannot give his general greater authority over his army, than he can exercise himself over his people. ibid. iv. 136-7.
that *a king is he that does righteously*, that *he is not to be obeyed unless he command what is just*, wicked sayings. ii. 151.
in monarchies, the king is *the people*. ii. 158:—for the commonwealth to rebel against the king, a thing impossible. ib.
want of learning no objection to kings being the interpreters of God's word. ii. 247:—kings have exercised all offices civil and ecclesiastical, save that of sacrificing. ii. 247-8.
the inconvenience to kings from the incapacity of priests to marry, what. iii. 692. ii. 318:—kings take not upon themselves the ministerial priesthood, but are not so merely laic as to have no ecclesiastical jurisdiction. iv. 199.
our laws though made in parliament, are the king's laws. iv. 370:—he has granted in divers cases not to make a law without the advice and assent of the lords and commons. ibid.

few kings deposed by their subjects have lived long afterwards. iv. 419.

the authority of the king of England as head of the Church. iv. 433:—his right to levy soldiers and money, as he in his conscience thinks it necessary for the defence of his people. vi. 18:—no king of England ever pretended such a necessity against his conscience. iv. 20:—is bound to the assent of the lords and commons, how far. vi. 22:—is sole legislator and sole supreme judge. vi. 23:—his proclamation under the Great Seal, is a law. vi. 26:—his only bridle is the fear of God. vi. 32:—his right to receive appeals. vi. 52.

Christian kings began to put into their titles the words *Dei gratia*, when. vi. 179:—cannot for their greatness descend into the obscure and narrow mines of an ambitious clergy. vi. 180:—*episcopus*, a name common to all heathen kings. ibid.:—every Christian king is a Christian bishop. vi. 181:—kings, so long as they have money, shall always have a more considerable part on their side than the pope on his. vi. 186.

kings obliged to buy with preferment the obedience of their subjects, are or soon will be in a weak condition. vi. 254.

KINGDOM—the laws of the kingdom of God derived to us from Abraham, Moses, and our Saviour. iii. 99. ii. 227.

the kingdom of God gotten by violence. iii. 132.

whether it be against reason, for the heir to a kingdom to kill his father in possession. iii. 133.

cities and kingdoms, are but great families. iii. 154:—are at all times in a state of war with each other. iii. 154.

a kingdom divided in itself, cannot stand, what is the division here spoken of. iii. 168, 316.

no kingdom ever long free from sedition and civil war. iii. 195.

to obtain a kingdom, a man will be content with less power than to the peace of the commonwealth is required. iii. 309.

the kingdom of fairies, that walketh in the dark. iii. 316.

the kingdom divided into *temporal* and *ghostly*, cannot stand. iii. 316.

kingdom, as signifying the *power* of God, is a metaphorical use of the word. iii. 344:—in the natural kingdom of God, nothing can be known but by natural reason. iii. 354:—*it is better to obey God than man*, has place in the kingdom of God by pact, not by nature. iii. 356.

a kingdom of priests, in the English translation in the reign of James I, meant of the succession of one priest after another. iii. 400:—*thy kingdom come*, means the restoration of the kingdom of God interrupted by the revolt of the Israelites. iii. 402, 403.

a *kingdom of priests*, why some so translate instead of *a sacerdotal kingdom*. iii. 402:—the *kingdom of grace*, what, and why so called. 403:—*of glory*, what. ibid.

an estate ordained by men for their perpetual security against enemies and want. iii. 452.

the kingdom of God is come nigh unto you, is the kingdom of glory, not of grace. iii. 497.

the kingdom of God was first *institutive* at Mount Sinai, by the consent of each man there had. ii. 233:—took its beginning from this time. ibid.

the kingdom is divided against itself, wherein every man's actions shall be ruled by his private conscience. iv. 173.

a kingdom suffered to become an old debt, will hardly ever be recovered. iv. 371.

KINGS—the books of, written after the *Captivity*. iii. 371.

κληρονομία—that which is given by lot. iii. 142. ii. 41. iv. 105:—*κλῆρος*, an inheritance. iii. 533.

NOWLEDGE—its end, power. i. 7.

the first beginnings of are the phantasms of sense and imagination. i. 66:—in knowledge by sense, the whole object better known than any part of it. ibid.:—in knowledge of the *ὅτι* and of the *διότι*, where the search begins. i. 67:—the universal knowledge of things, how to be attained. i. 69.

to reason without examining the significations of names, is not to know anything, but only to believe. iii. 32.

no discourse can end in absolute knowledge of fact, past or future. iii. 52:—knowledge of fact, originally sense, and ever after memory. ibid. 71:—of consequence, is not absolute but conditional. ibid. ibid.:—is the knowledge required in a philosopher. iii. 71.

knowledge, riches, honour, but several sorts of power. iii. 61.

is two-fold, of *fact*, and of *the consequences of affirmations*. iii. 71:—the former absolute knowledge. ibid.

desire of knowledge and the arts of peace, disposes men to obey a common power iii. 87.

new knowledge produced daily by time and industry. iii. 324.

ascribed to God, how to be understood. iii. 352.

in the beginning no sowing or planting of knowledge by itself, apart from the weeds and common plants of error and conjecture. iii. 665.

is derived from the registers and records of things. ii. ded.:—is only from *definitions*. ii. 305.

assent is called *knowledge*, when. ii. 303: —knowledge is *memory*. ii. 304.

knowledge slowly admits a proposition after it has been broken into pieces and chewed, *faith* swallows it whole and entire. ii. 305.

true knowledge begetteth not controversy, but knowledge. iv. 1.

of knowledge two kinds, *original* or from sense, and *science*. iv. 27:—both sorts are but experience. ibid.

knowledge is but remembrance. iv. 27: —implies *truth* and *evidence*. ibid.:—the *first* principle of knowledge, is what. iv. 28:—the *second*, *third*, and *fourth*. ibid.

of the two kinds of knowledge, one is *experience of fact*, the other *evidence of truth*. iv. 29:—one *prudence*, the other *wisdom*. ibid.:—is remembrance called *experience* and *prudence*. iv. 210:—and remembrance called *science*. ibid.

a sign of knowing *well*, is what. iv. 453: —of knowing *much*, what. ibid.

no knowledge but of truth. vii. 71.

κυριακὴ—the *Lord's house* so called by the Greek fathers, why. iii. 458.

κύριος—he so called in speaking of possessions, in speaking of actions is called *author*. iii. 148.

LABAN—his images called his *gods*. iii. 658.

LABOUR—is an exchangeable commodity. iii. 233.

man must both labour, and fight for securing his labour. iii. 333.

bestowed on anything to make benefit of it, is called *culture*, when. iii. 348:—*worship*, when. iii. 349.

labour and honour, how inseparable. iv. 34.

LACEDÆMON—the law of, that what young men could steal undiscovered, should go unpunished. ii. 86, 191.

LALOVERA—the Jesuit, his opinion that since the fall of Adam the proportion between a straight and a curved line cannot without divine grace be found. vii. 320:—thought he had found it. ibid.

LAMBARD—his Saxon laws. vi. 81, 83, 157, 160.

LAMBETH—the court at Lambeth, whether the king's court or the pope's. vi. 114.

LAMBERT—a great favorite of the army. vi. 398:—tries to save Naylor, and meditates succeeding to Cromwell. ibid.:—the succession promised to him. vi. 400: —the Protector puts him out of all employment. vi. 402:—restores the Rump. vi. 407:—intrigues to be made general. vi. 409-11:—is deserted by the army. vi. 414.

LANGUAGE—the diversity of, that now is, whence proceeding. iii. 19:—as men abound in copiousness of language, so they become more wise or more mad than ordinary. iii. 25.

imperative, is command, prayer, or counsel, when. iii. 50.

LARES—the household gods of the Gentiles. iii. 100.

LARVÆ—and *Lemures*. iii. 100.

LATIN—nothing ever so dearly bought, as the learning of the Latin and Greek tongues by these western parts. iii. 203: —the Latin used by the Church of Rome, but the ghost of the old Roman language. iii. 698:—no great need of Latin now, why. vi. 276.

λατρεία—and δουλεία, their distinction. iii. 647-8. ii. 225.

LAUD—supposed to have advised the imposing on the Scots the book of Common Prayer. vi. 198:—is for Arminius. vi. 241:—forbids preaching of predestination. ibid.:—said that he was to have a cardinal's hat. ibid.:—his impeachment and execution. vi. 254:—his character. vi. 255.

LAUGHTER—sudden glory. iii. 46. iv. 46: —caused by what. iii. 46. iv. 455:—most incident to those that are conscious of the fewest abilities. iii. 46:—they that are intent on great designs, have not leisure to laugh. iv. 455.

much laughter at the defects of others, a sign of pusillanimity. iii. 46. iv. 47.

is the sign of a passion that has no *name*, but is always *joy*. iv. 45.

LAW—the notion of, resolved into what. i. 74.

the passions, and the actions proceeding from them, no sin till there be a law that forbids them. iii. 114:—no law, till a person agreed upon to make it. ibid.:—where no common power, no law, where no law, no injustice. iii. 115.

a law of nature, what. iii. 116-17, 271, 343. 513. ii. 16. iv. 87:—the fundamental law of nature, to *seek peace*. iii. 117, 138, 139. ii. 13, 16, 30, 52. iv. 86, 87.

the *second* law of nature, to lay down the right to all things. iii. 118:—the *first special* law of nature the same. ii. 17, 30. iv. 87.

the law of the Gospel, *whatsoever you require that others do to you, that do you to them.* iii. 118, 494.
the law of all men, *quod tibi fieri non vis, alteri ne feceris.* iii. 118.
performance of covenants, the *third* law of nature. iii. 130:—the *second.* ii. 29-30. iv. 95.
gratitude, the *fourth* law of nature. iii. 138, 304:—the *third.* ii. 35. iv. 99.
complaisance, the *fifth* law of nature. iii. 138:—the *fourth.* ii. 36. iv. 99.
facility to pardon, the *sixth* law of nature. iii. 139:—the *fifth.* ii. 37. iv. 100.
that revenge respect only the future time, the *seventh* law of nature. iii. 140, 304:—the *sixth.* ii. 37. iv. 100.
against contumely, the *eighth* law of nature. iii. 140:—the *seventh.* ii. 38. iv. 101.
against pride, the *ninth* law of nature. iii. 140:—the *eighth.* ii. 38. iv. 103.
against arrogance, the *tenth* law. iii. 141:—the *ninth.* ii. 39. iv. 104.
equity, the *eleventh* law. iii. 142:—the *tenth.* ii. 40.
of the use of things in common, the *twelfth* law. iii. 142:—the *eleventh.* ii. 40. iv. 104.
of lot, the *thirteenth* law. iii. 142:—the *twelfth.* ii. 41. iv. 105.
of primogeniture, and right of occupation, the *fourteenth* law. iii. 142:—the *thirteenth.* ii. 41. iv. 105.
of the safe conduct of mediators of peace, the *fifteenth* law. iii. 143:—the *fourteenth.* ii. 41. iv. 102.
of arbitration, the *sixteenth* law. iii. 143:—the *fifteenth.* ii. 41. iv. 105.
that no man be judge in his own cause, the *seventeenth* law. iii. 143:—the *sixteenth,* ii. 42.
of impartial arbitration, the *eighteenth* law. iii. 143:—the *seventeenth.* ii. 42. iv. 106.
of witnesses, the *nineteenth* law. iii. 144:—the *eighteenth.* ii. 43.
against bribes in distributing justice, the *nineteenth* law. ii. 43:—against intemperance, the *twentieth.* ii. 44.
the laws of nature, improperly called *laws.* iii. 147, 253. ii. 49. iv. 109, 285.
a law, properly speaking, is the word of him that by right hath command over others. iii. 147. ii. 49:—is a command. iv. 109, 205. vi. 26.
the laws of nature, if considered as the word of God, are properly called *laws.* iii. 147, 343. ii. 50. iv. 109, 284.
the civil laws, the laws of each commonwealth in particular. iii. 165:—the name why now confined to the laws of Rome. ibid. 250.
civil laws, how they are artificial chains. iii. 198.
to set down laws for regulating all the actions and words of men, a thing impossible. iii. 199:—in all things by the law prætermitted, men at liberty to do as they will. ibid.:—have no power to protect without the sword to put them in execution. ibid.:—the silence of the law, what liberty it gives the subject. iii. 206.
why by the ancients called νόμος. iii. 234.
ignorance of the law is no excuse. iii. 242, 280.
civil laws in general, those common to every commonwealth. iii. 250.
law in general, is not counsel, but command. iii. 251, 257, 561. ii. 183:—of him that addresseth it to one formerly obliged to obey him. ibid ii. 183:—*civil,* addeth only the name of the person commanding. ibid.
civil law, definition of. iii. 251, 518. ii. 77, 183. iv. 131. vi. 26.
laws are the rules of *just* and *unjust.* iii. 251. ii. pref.
none can make laws but the commonwealth. iii. 251, 518:—but he that hath the sword. iv. 131.
long use becomes law, not by length of time, but by the tacit will of the sovereign. iii. 252.
the law of nature, and the civil law, contain each other, and are of equal extent. iii. 253, 600:—the civil law is written, the natural unwritten. iii. 254.
law brought into the world only to limit the natural liberty of particular men. iii. 254.
the laws of a people subdued and governed by their former laws, are the laws of the victor, not of the vanquished commonwealth. iii. 254.
an unwritten law obtaining in all the provinces of a dominion, is a law of nature. iii. 255, 257:—equally obliges all mankind. ibid.
opinions found in the books of lawyers of eminence, making the legislative power depend on private men or subordinate judges. iii. 255.
the law never can be against reason. iii. 256. vi. 64:—not the letter, but the intention of the legislature, is the law. ibid. ibid. ii. 285:—this intention to be gathered from the cause. vi. 64:—the law is made by the reason, not of subordinate judges, but of the artificial man, the commonwealth. iii. 256.
contradiction in the laws, how removed. iii. 256.

the command of the commonwealth is law to those only that have means to take notice of it. iii. 257. ii. 44, 191:—no law over natural fools, children, or madmen. iii. 257. ii. pref.:—the law no law to him from whom accident has taken away the means to take notice of it. iii. 257.

every law obliging all subjects in general, unwritten and unpublished, is a law of nature. iii. 258:—a law obliging some condition of men, or some particular man, not written or published, is a law of nature. ibid.:—every law not written or published, is a law of nature. iii. 258. ii. 194.

all laws but the laws of nature require promulgation. iii. 259, 344. ii. 192, 205.

before letters were in common use, the laws put into verse in aid of the memory. iii. 259:—and sung. ii. 194.

must be known by sufficient signs to proceed from the will of the sovereign. iii. 259. ii. 191:—the authority by which laws are sufficiently verified, how to be known. iii. 260. ii. 191-2:—laws written how to be known. iii. 260.

every man bound to do his best to inform himself of all written laws. iii. 261.

the nature of the law consists, not in the letter, but in the authentic interpretation. iii. 262. ii. 285:—the interpretation of the law depends on the sovereign. ibid. 380. ii. 193, 221:—all law, written and unwritten, needs interpretation. iii. 262.

the law of nature easy, but become of all laws the most obscure and has most need of interpretation. iii. 262:—the written easily misinterpreted, why. ibid.

a wrong sentence given by the sovereign, in laws mutable, is a constitution of a new law. iii. 264:—in the laws of nature, is no law to the judge for ever after. iii. 264.

of the law of nature no one tittle shall ever pass. iii. 264.

the doctrine of Coke, that a man accused of felony and flying for fear, shall for the forfeiture of his goods and chattels be presumed guilty, is contrary to the law of nature. iii. 265:—is no law of England ibid.:—that no proof shall be admitted against a presumption of law, is against law. iii. 266.

of the written law, the interpreters are not the writers of commentaries. iii. 266:—the interpreters are the same as of the unwritten law. ibid.

the law is the general sentence of the sovereign. iii. 266, 272.

the letter and the sentence of the law, well distinguished, how. iii. 267:—in what sense is all one. ibid.:—the literal sense is that intended by the legislator to be signified by the letter. ibid.

if the letter of the law do not authorise a reasonable sentence, it is to be supplied by the law of nature, how. iii. 267:—no inconvenience can authorise a sentence against the law. iii. 268.

the division of law, is subservient to the scope of the writer. iii. 269-70.

the seven sorts of civil laws, in the institutes of Justinian. iii. 270.

all laws are the laws of him that has authority to repeal them. iii. 270, 254.

laws *natural* and *positive*. iii. 271:—laws positive, are not from eternity, but made by the will of the sovereign. ibid.

laws *human* and *divine*. iii. 271. ii. 186:—positive human laws, *penal* and *distributive*. iii. 271:—distributive, what. iii. 272:—penal, what. ibid.

laws penal are addressed, not to the delinquent, but to the minister of execution. iii. 272.

divine positive laws, are not eternal nor addressed to all men, but to a certain people or certain persons. iii. 272.

it is of the essence of law, to be assured of the authority of him that declares it. iii. 272.

faith of supernatural law, is not a fulfilling, but only an assenting to the same. iii. 273.

anything not against the law of nature may be made law by the sovereign power. iii. 275.

laws *fundamental* and *not fundamental*. iii. 275:—fundamental, what. ibid.

law and *charter*, how distinguished. iii. 276.

the purpose to break the law, is a contempt of him to whom belongs the execution. iii. 277:—breach of the law lies, not in any pleasure of the imagination, but in the resolution to put in execution. ibid.

ignorance of the civil law in a strange country, shall excuse a man till it be declared to him. iii. 280:—ignorance of the civil law of a man's own country excuseth, if it be not sufficiently declared. iii. 280, 287, 345.

a law without a penalty, is not a law. iii. 280:—the law, if the penalty is not great enough to deter, or if the penalty imposed be greater than that declared, tempts men to commit crime. iii. 281.

three ways in which men are prone to violate the laws from defect of reasoning, presumption of false principles, false teachers, and erroneous inferences from true principles. iii. 281-2.

the laws are as cobwebs, broken through by potent men. iii. 281.

to break the law upon his own or another's dream or pretended vision, or fancy of the power of spirits invisible, a crime. iii. 286.

the law which a man has not means to [illegible] ii. 44.

the obligation of the law ceaseth to a man in the power of the enemy. iii. 288.

[illegible] preservation. iii. 288.

[illegible] or otherwise to preserve life, totally excused. ibid.

of facts done against the law by authority, both author and actor are criminal. iii. 289.

the command of the sovereign to do [illegible] of the law. iii. 289:—whatsoever is taught by the commonwealth, has a semblance [illegible]

[illegible]

[illegible]

[illegible]

[illegible] 295.

the law is the public conscience, in a commonwealth. iii. 311:—he that is subject to no civil law, sins in all he does [illegible] his country, not his own inspiration, must be the rule of a man's actions. ib.

to set the laws above the sovereign, is to [illegible] sovereign. iii. 312-13.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

the people and the authority that makes [illegible]

[illegible] offences against the commonwealth. iii. 332:—some also against private persons. ibid.:—the former may be pardoned, the latter not without the assent or satisfaction of the party injured. iii. 333.

no law can be unjust. iii. 335

[illegible]—the laws of the commonwealth resemble the laws of gamesters, wherein. ibid.:—resemble hedges set about the highways, wherein. ibid.:—a law for the benefit of the sovereign, but not for the good of the people, not good. iii. 335-6:—laws unnecessary are traps for money. iii. 336.

the perspicuity of a law, consists not in the words, but in the declaration of the reasons of it. iii. 336:—if the meaning of the legislator be known, the law is more easily understood by few than many words. ibid.:—many words imply that whoever evades the words is without the compass of the law. ibid.

contention between the penners and the pleaders of the law. iii. 336:—the pleaders victorious. ibid.

the law of *nations* and the law of *nature*, the same thing. iii. 342. ii. 186-7. iv. 228.

the knowledge of all law depends on the knowledge of the sovereign power. iii. 343-4.

promulgation of the laws of man is but of one kind, by the voice of man. iii. 345:—the laws of God declared in what three ways. ibid.

no universal laws ever given by sense [illegible]

[illegible]

the *Volume of the Law*, written by Moses. [illegible]—was lost and long after found again. ibid. 471, 516.

the written laws of God, are laws to him only to whom he has sufficiently published them. iii. 379.

the law of Moses was the civil law of [illegible]

to interpret the law, is part of the administration of a present kingdom. iii. 511.

no written law of God before the ten commandments. iii. [illegible]

[illegible] iii. 514.

the judicial and Levitical law of the Israelites, made law by Moses. iii. 515.

the laws of the commonwealth, and of nature, must be observed to gain admission at the last day into the kingdom of Christ. iii. 519.
the acts of their council no more laws to the then Christians, than the other precepts, *repent* &c. iii. 520.
the makers of civil laws not only the declarers, but also the makers of the justice and injustice of actions. iii. 559.
law and counsel, how distinguished. iii. 561. ii. 183:—not the imperative manner of speaking, but the subjection to a person, maketh his precepts laws. iii. 563.
the laws of nature, and of the Church, are the only laws divine. iii. 600.
the distinction of *civil* and *canon* laws, from the error of the present Church being the kingdom of God. iii. 609.
men and arms, not words and promises, make the force and power of the laws. iii. 683:—that not men should govern, but the laws, a pernicious error. ibid.
is the rule of actions only, not of thoughts or consciences. iii. 684.
for whatsoever act a dispensation is due for the necessity, for the same there needs no dispensation when no law forbids it. iii. 685.
they that against the laws teach true philosophy, may lawfully be punished. iii. 688.
the law of nature, that a man is bound to protect in war the authority by which he is protected in peace. iii. 703:—the times require that it be inculcated and remembered. ibid.
of *right* and *wrong*, *good* and *evil*, *just* and *unjust*, no judge but the laws in each commonwealth. ii. pref.
the law of nature, the definition of disputed. ii. 14. iv. 87:—according to some, the general agreement of the most wise and learned nations. ii. 15. iv. 87:—according to others, the general consent of all mankind. ibid. ibid.
whole people do contrary to what by writers unanimously admitted to be the law of nature, why. ii. 15.
every breach of the law of nature, consists in false reasoning in what conduces to self-conservation. ii. 16, n.:—all the laws of nature are derived from the first or fundamental law of *self-conservation*, as directing to peace or self-defence. ii. 17.
acts done against the law, are released at the will of the magistrate only. ii. 32, n.
the question, which of two men is the better, belongs to the civil, not the natural law. ii. 38. iii. 140.
to the obligation of the law of nature, nothing can be added by covenant. ii. 43.
the passions, so long as they prevail, prevent men from knowing the laws of nature. ii. 44.
actions may be so diversified by the *civil* law, as that what is equity at one time may be iniquity at another. ii. 46.
the precepts of the law of nature are the laws of the kingdom of God delivered by our Saviour and his apostles. ii. 51:—that the laws of God are seated in right reason, confirmed from Scripture. ib.
the fundamental law of nature, to seek peace, is the sum of the divine law. ii. 52:—the same confirmed from Scripture. ib.
laws are made for voluntary actions only. ii. 62.
the laws are silent in time of war. ii. 64:—is true of the law of nature as well as of the civil law, provided they be referred to the *actions*, not to the mind. ib.
theft, *murder*, and all injuries, are forbidden by the law of nature, what they are is determined by the civil law. ii. 85.
that coercive power, the interpretation of the laws &c., should be left to the laws themselves, is a shallow opinion of the nature of government. ii. 154.
the ambition of lawyers makes the laws seem to depend, not on the sovereign authority, but on their own prudence. ii. 155. iii. 313.
laws were invented not to take away, but to direct men's actions. ii. 178:—when over-many, are gins laid to entrap harmless liberty. ii. 179.
contracts oblige us, laws tie us fast, being already obliged. ii. 185. iv. 222.
law and *covenant*, how they differ. ii. 183-5. iv. 221:—*law* and *right*, how they differ. ii. 185-6. iv. 222:—that which is prohibited or commanded by the law of God, cannot be permitted or prohibited by the law civil. ii. 185. iv. 223:—that which is permitted by divine right, may be forbidden by the law civil. ii. 186. iv. 223.
the *divine civil* laws, what. ii. 186.
all human law, is *civil*. ii. 187:—*secular*, and *sacred*. ibid.:—the *sacred* also called *ecclesiastical*. ibid.
law *distributive* and *penal*. ii. 188:—are not two several species, but two parts of the same law. ibid.:—the law gives rights in vain, unless it prohibits the hindrance of the enjoyment of them. ibid.:—and prohibits in vain, unless it punishes the *injury*. ii. 189.
every law has a penalty attached, *express* or *implied*. ii. 189.

certain of the *ten commandments*, are civil laws. ii.189:—also impliedly commanded by the natural law. ibid.
the obligation to observe the civil laws, more ancient than their promulgation. ii. 190.
no civil law can possibly be against the law of nature. ii. 190-91:—no act commanded by the civil law can be *theft*, *murder* &c. ii. 191.
in the promulgation of a law must appear the authority to make it, and the sense of the law. ii. 192:—in monarchies and aristocracies, how promulged. ii. 193.
laws *written* and *unwritten*. ii. 194:—a *written* law, what. ibid.
all kinds of law are of the same age with mankind, both in nature and time. ii.194.
the *natural* is to be distinguished from the *civil* law as commanding the *will*. ii. 194:—so far as it commands *actions*, is civil. ibid.:—the *civil* punishes those that wilfully transgress the law of nature. ib.
the laws of nature not made written laws by being found in the writings of philosophers. ii. 195.
laws are made law by *custom*, how. ii.195.
to renounce the covenant of obedience, is to renounce all laws at once. ii. 199.
a law *thou shalt not rebel*, would be nugatory, why. ii. 201:—by breaking the civil, we break the natural law also. ibid.
the opinion of those that think that violations of the law are expiated by suffering the punishment. ii. 201.
every law has *two* parts, a *prohibition*, and a *penalty*. ii. 201-2:—may be understood as a *condition*, that he that sins against it shall pay the penalty. ii. 202:—to do that which a man doubts whether it be sin or not, is a contempt of the law, and against the law of nature. ii. 202.
in the *kingdom of heaven* there will be no laws. ii. 263:—laws were given by God to conduct us, not *in*, but *unto* heaven. ibid.
all laws of divine worship contained in the words, *thou shalt love God*, all laws natural and civil in the words *thou shalt love thy neighbour as thyself*. ii. 264:—both together the sum of all laws. ibid.
not the words of the law, but the sentence of the legislator is the rule of action. ii. 285. iii. 256, 262. vi. 64.
the opinions of law and policy delivered in HUMAN NATURE and DE CORPORE POLITICO, would, if generally held, incomparably benefit commonwealth.iv.ep.ded.
the true explication of the laws of nature and policy depends on what. iv. 1:—the writings of men thereon from antiquity downwards, have increased doubts and controversies. ibid.
the force of a law of nature, is but the force of the reasons conducing thereto. iv. 95.
indifference of commerce, a law of nature. iv. 101.
all the laws of nature are to be understood without any other covenant antecedent. iv. 104:—the laws of nature may be broken by an action conformable to them, if believed to be contrary. iv. 109. ii. 46:—no law of natural reason can be against the divine law. iv. 116.
the proverb, *inter arma silent leges*. iv.118.
the change of laws is then bad, when it arises from the change of *mind*, not of *occasion*. iv. 168.
no law is intended to bind the conscience, unless it break out into action. iv. 172:—such law would be of no effect. ibid.
the laws of the kingdom of heaven are addressed to the conscience only. iv.195.
every law is a declaration of the mind concerning some future action. iv. 220.
a law obliges only by virtue of some covenant made by him that is subject thereto. iv. 221.
the command of him whose command is a law in one thing, is law in everything. iv. 222.
the civil law cannot make that to be done *jure*, which is done against the law *divine* or *natural*. iv. 223:—the laws of God and of nature allow greater liberty than the law civil, why. ibid.:—the essence of a law is to bind. ibid.:—the distinction between things done *lege divina* and *lege civili*. ibid.
laws *divine*, *natural*, and *civil*, a division from the difference of the authors. iv. 223-4:—*written* and *unwritten*, from the difference of promulgation. iv. 224:—*laws* simply so called, and *laws penal*. ibid.:—these last are addressed only to the magistrate. ibid.
the law *of God* and the *moral* law, are the same. iv. 224:—the same taught by Christ. ibid.
upon the occasion of any monstrous birth, whether it be man, and whether or not lawful to kill it, shall be decided by the civil law, not by Aristotle. ii. 269. iv. 226.
law *martial*, is a part of the civil law. iv. 226.
written laws are the laws of the commonwealth expressed. iv. 227:—*unwritten* laws are the laws of nature. ibid.
the necessity of an action makes not the law that prohibits it unjust. iv. 252:—the law regards the *will*, and no other

precedent cause of action. ibid.:—its intent is not to grieve, but make just, and regardeth not the evil past, but the good to come. iv. 253.

nothing is opposite to law, but sin. iv. 374.

the law of nature, is the assent that all men give to the means of their own preservation. v. 180.

the meaning and sense of the law, how to be found out. vi. 7.

no record of a judgment is a law, save only to the party pleading. vi. 54.

the word *common-law*, in any statute, may always be well interpreted for any of the temporal laws of England. vi. 63.

government and laws far more ancient than history or writing. vi. 147.

a law is a command to *do*, or to *forbear*, neither of which is fulfilled by suffering. vi. 226.

the laws the ground and measure of all true morality. vii. 75-6.

LAWYERS—add together laws and facts to find what is right and wrong in men's actions. iii. 30:—their barbarous phrase, *a precedent*. iii. 91:—use only that false measure of justice. ibid. vi. 45:—their covetousness not so great in ancient times as since in times of peace. vi. 45.

the lawyers, how disposed at the beginning of the Civil War. vi. 311-12.

their ambition makes the laws seem to depend not on the sovereign authority, but on their own prudence. ii. 155. iii. 313.

LAZARUS—the history of Dives and Lazarus makes not against the mortality of the soul till the resurrection, if taken for a parable. iii. 624:—lay dead for four days. iii. 631. iv. 353.

LEAGUE—is a connexion of men by covenants. iii. 223:—is valid, how long. ibid.:—of commonwealths, are profitable, why. ibid.:—of subjects, if the design be evil or unknown to the state, are unlawful. ibid.

the *solemn League and Covenant*. vi. 318.

LEARNING—*mathematical* and *dogmatical*, proceed from reason and passion. iv. ep. ded. iv. 73-4:—unheedy learning a hindrance to the knowledge of truth, and changeth into elves those that were beginning to be men. vii. 222.

LEGAT—Bartholomew, burnt for Arianism in the time of James I. vi. 106:—by what law. vi. 108:—by virtue of the writ *de hæretico comburendo*. vi. 128.

LEGISLATOR—in every commonwealth, is the sovereign only. iii. 252, 336, 366. ii. 76. iv. 131.

is he, not by whose authority the laws were made, but by whose authority they continue to be laws. iii. 254.

the intention of the legislator, and not the letter, is the law. iii. 256. ii. 285. vi. 64:—always supposed to be equity. iii. 267:—in him is the final cause of all laws. iii. 262:—to him no knot insoluble. ibid.

contempt of the legislator, is a breach of all his laws at once. iii. 277. ii. 199.

the want of an absolute and arbitrary legislative power, one cause of the dissolution of commonwealths. iii. 705-6.

the power of legislation is what. ii. 76:—is itself absolute sovereignty. iv. 137.

LEISURE—commonwealth the mother of *peace* and *leisure*, leisure the mother of philosophy. iii. 666.

LEMURES—Larvæ &c. iii. 100.

LENGTH—the space passed through by a body considered as without magnitude. i. 111:—whether *distance* is length. vii. 215.

LENTHALL—William, speaker of the Long Parliament. vi. 407.

LEO—Pope. iii. 571, 572, 583.

LEPROUS—the treatment of, by the law of Moses. iii. 483, 502. ii. 288:—the probable origin of baptism. iii. 483. ii. 288.

ληστρικὴ—the mode of life anciently so called. ii. 64:—the custom of abstaining from instruments of husbandry, and beasts of the plough. ibid.

LETHARGY—of ease, what disease in a commonwealth. iii. 321.

LETTERS—in reading, one letter only seen at one time. i. 395.

the invention of printing no great matter compared with that of letters. iii. 18:—the inventor of letters, unknown. ibid.:—the invention profitable, and difficult. ibid.:—how made. ibid.

without letters, a man cannot become excellently wise or excellently foolish. iii. 25.

no letters, in the war of every man against every man. iii. 113.

LEVELLERS—who so called, and why. vi. 365:—the levellers in the army refuse to go to Ireland, and are fallen upon and reduced by Cromwell. vi. 366.

LEVI—the tribe of, had no lot in the land of promise. iii. 234, 533, 608:—but a tenth of the whole fruits. ibid. ibid.:—the part God had reserved to himself. iii. 533, 608.

were a *holy* tribe amongst the Israelites. iii. 405.

the Jews if they had an idol in their chapel, but a Levite for chaplain, made account that they worshipped the God of Israel. iii. 473.

the *Levitical law*, delivered to the people by Moses. iii. 515. iv. 193:—made law by him. ibid.

they only capable of the priesthood. iii. 532. vi. 279:—the priests had a tenth of the tenth assigned to the tribe. iii. 533:—called *clergy*, why. ibid.

their consecration by imposition of hands. iii. 543:—slew 3000 of them that worshipped the *Golden Calf.* iii. 708.

LEVIATHAN—beset with those that contend on one side for too great liberty, and on the other for too great authority. iii. dedic.:—an artificial imitation of *man.* iii. introd.:—its soul, sovereignty. ibid.:—its joints, nerves &c., what. ibid.:—its matter and artificer, man. ibid.

the great LEVIATHAN, his generation. iii. 158:—a mortal god. ibid.:—his power, how great. ibid.:—in him is the essence of the commonwealth. ibid.

is the king of the proud. iii. 307:—mortal and subject to decay. ibid.:—there is that in heaven, though not on earth, that he should stand in fear of. ibid.

the principles set forth in the LEVIATHAN, such as would render a commonwealth, except by external violence, everlasting. iii. 325:—are all warranted by Scripture. ib.:—their difference from the practice of the greatest part of the world. iii. 357:—of the western parts especially. ibid.:—should by the exercise of entire sovereignty be publicly taught and converted into practice. iii. 358:—the principles true and proper, and the ratiocination solid. iii. 710:—the part treating of a *Christian commonwealth* contains some new doctrines, which it were unlawful to divulge if the contrary were already determined. iii. 711:—but tend manifestly to peace and loyalty. ibid.:—and are offered to the consideration of those that are yet in deliberation. ibid.:—the matters in question are not of *fact*, but of *right.* iii. 712:—nothing in the LEVIATHAN contrary to the word of God, or good manners, or to the public tranquillity. iii. 713:—may profitably be taught in the Universities. ibid. iv. 438:—its only design is to set before men's eyes the mutual relation between protection and obedience. iii. 713:—not born under a good constellation, as having an angry aspect from the dissolvers of an old government, and seeing but the backs of them that erect the new. iii. 714:—will not be condemned by the public judge of doctrine. ibid.

converted into Latin, and printed beyond seas. iv. 317:—with what alterations. ib. was written in the time of the *Rump*, and with what intent. iv. 407:—accused in parliament of heresy by both bishops and presbyterians. ibid.:—came forth in 1650. iv. 420:—the words in the *Review*, *when it is that a man has liberty to submit* &c., were put in for what purpose. iv. 423-4.

was written under what circumstances, and with what feelings and design. vii. 5:—the *Apology* for it. vii. 4–6.

in the passage, *philosophy hath no otherwise place there, than as a hand-maid to the Roman religion* (p. 670), the word *hath* put by mistake for *had.* vii. 347.

LEVITY—mobility of spirits, but in excess. iv. 56:—its effects. ibid.:—proceeds from curiosity, but with too much indifference. ibid.

LEX and JUS—see JUS.

LIBERALITY—magnanimity in the use of riches. iii. 44:—why honourable. iii. 79:—the cause, and not the quantity of the gift, makes liberality. iii. 147. ii. 49.

LIBERI—signifies *children.* iv. 158:—also *freemen*, why. ibid.

LIBERIUS—bishop of Rome. iv. 402.

LIBERTY—free from necessity, not to be found in the will of either man or beast. i. 409:—the power of doing what is willed, belongs equally to man and beast. ibid.

in its proper signification, the absence of external impediments. iii. 116. iv. 275. v. 352:—the absence of external impediments of motion. iii. 196. ii. 120. iv. 273:—may be applied to creatures irrational and inanimate. iii. 196. v. 48, 403:—the difference between the want of *liberty*, and the want of *power.* iii. 196. iv. 274.

is consistent with *fear*, how. iii. 197:—with *necessity*, how. ibid.:—the liberty of man without the necessity of his will, would be a contradiction to the omnipotence and liberty of God. iii. 198.

the liberty men clamour for, is a liberty whereby all other men would be masters of their lives. iii. 199. ii. 135.

the liberty so honourably mentioned in the Greek and Roman histories, is not the liberty of particular men, but of the commonwealth. iii. 201:—men mistake that liberty for their private inheritance and birth-right, which is the right of the public only. iii. 202.

the true liberty of a subject, wherein it lies. iii. 203. ii. 178, 180, iv. 158, 215.

no man has liberty to resist the sword of the commonwealth in defence of another, guilty or innocent. iii. 205.

many men together, that have committed a capital crime, have liberty to unite and defend themselves against the sovereign power. iii. 206.

private men have liberty to believe or not, in his heart, any act to be a miracle. iii. 436:—but not to confess the same publicly. iii. 437.
is commonly esteemed to be the doing of all things according to our own fancies, with impunity. ii. 120.
water enclosed in a vessel, is not at liberty. ii. 120:—the vessel being broken, is made free. ibid.:—a man has more liberty in a large, than in a small room. ibid.:—all subjects and servants are free, that are not fettered. ibid.
all liberty other than that of a subject, is exemption from the laws, and proper to the sovereign. ii. 121.
liberty written on the gates of any city whatsoever, means liberty of the city, not of the subjects. ii. 134:—the liberty demanded by private men, is not liberty, but *dominion*. ii. 135. iv. 202.
a great part of harmless liberty, that there be no punishments not foreseen and looked for. ii. 179.
blameless liberty, that which is not against reason. iv. 83.
the loss of liberty in a subject, consists in what. iv. 163:—is no inconvenience. ibid.:—liberty appears in the likeness of rule and government over others. iv. 164.
in a commonwealth is nothing but government and rule. iv. 202,
wealth and liberty, the commodities of life. iv. 215.
the dependence of the actions on the will, is that which is properly and truly called *liberty*. v. 102.
by taking away liberty, is not taken away the nature and formal reason of sin. v. 228.

LIFE—the original of, is in the heart. i. 406.
is but a motion of limbs. iii. introd.:—the beginning in some principal part within. ibid.
is but motion. iii. 51:—cannot be without desire and fear, any more than without sense. ibid.
God *blew into man the breath of life*, how to be understood. iii. 394.
eternal life, a greater reward than the life *present*. iii. 437:—was lost by Adam's forfeiture, to be recovered again by him that should cancel that forfeiture. iii. 438, 499, 622:—the place wherein men shall enjoy eternal life, seems to be on earth. iii. 439.
the comparison between the eternal life lost by Adam and that recovered by our Saviour, wherein it holdeth. iii. 440-41:—reckons from the absolution, not the resurrection of the elect in Christ. iii. 441:—is bestowed upon the faithful by the mere grace of God. iii. 442, 615.
the names of the Patriarchs and other men written in the *Book of Life*. iii. 442.
the soul and life, in Scripture, signify the same thing. iii. 443.
eternal life nowhere promised to the reprobate. iii. 450:—error from misinterpreting the words *eternal life, everlasting death*. iii. 613.
eternal life not essential to human nature, but consequent to the virtue of the tree of life. iii. 614:—is restored by Christ's passion to the faithful, and to them only. ibid.
the lives of all sorts of men valued in money, and the value set down in the written laws, when. vi. 83.

LIGHT—placed by some in the predicament of qualities, by others in that of bodies. i. 28.
the phantasms of, have deceived many. i. 75:—aggregate of accidents that make up the cause of light. i. 77–9.
light nothing but alteration of vital motion, made by the impression upon it of motion continued from the object. i. 79. vii. 27.
is the proper phantasm of sight. i. 404:—is the phantasm of a lucid body. ibid., 448. vii. 27:—light and colour are phantasms of the sentient, not accidents of the object. i. 404:—this whence manifest. ib.
the cause of heat in light. i. 448–50:—a phantasm of lucid and hot generated by vehement simple motion. i. 452.
distinction of, into *first*, *second* &c. i. 459:—*first* light, how it makes redness. i.461:—how yellowness. ibid.:—*second* light, how it makes greenness. ibid.:—how purple. i. 462.
different bodies reflect more or fewer beams of light to the eye according to the position of the particles of their superficies. i. 465.
sound and light, the difference in their generation. i. 497:—the generation of light removes no parts of the medium from their places. ibid.:—light is not encreased or diminished by a favourable or contrary wind. ibid.:—the pressure of the medium is perpetual. ibid.
is sense, as to the eye. iii. 2:– pressing the eye, produceth the fancy of light. ib.
the *children of light*, who. iii. 603.
men deprived from their nativity of the light of the bodily eye, have no idea of light. iii. 604:—can conceive no greater light than that at some time perceived by sense. ibid.
the *image* of light, how to be produced by

motion derived from *lucid* bodies. iv. 6:—is the rebound of the motion in the brain. iv. 7:—and supposed not to be within the brain, why. ibid.:—where no light, no sight. ibid.

is the most glorious of all colours. iv. 36:—is made by equal operation of the object. ibid.

problems of heat and light. vii. 25–32:—is not the effect of heat. vii. 26:—all shining bodies have in their parts simple circular motion. vii. 28:—the light of the sun, how it burns by refraction or reflection. vii. 30–31.

how it is refracted. vii. 54-6.

LIGHTNING—why it happens in the hottest time of the year. i. 456:—in very clear evenings. vii. 50.

the cause of, air pent in ascending and descending clouds. i. 480. vii. 49–50:—of particles of earth left in the clouds. vii. 127:—kills men with cold. ibid.:—its extraordinary swiftness consists in what. ibid.

LIKE—are bodies differing in magnitude only. i. 133, 201.

like figures, what. i. 202;—whether any figure be or be not like to any proposed figure, how to be known. ibid.

likeness or unlikeness, or what they serve for and how, all that is to be observed in the things thought on, in the succession of men's thoughts. iii. 57.

LILLY—the prophet in the time of the Long Parliament. vi. 398.

LINE—what it is. i. 70:—how made. i. 70, 71:—is the way of a body, considered to be without magnitude. i. 111. vii. 213.

lines, superficies, and solids, are exposed by motion. i. 140:—by apposition. ibid.:—lines and superficies by section. ibid.

a *straight* line, its definition and properties. i. 176-9:—the shortest line between two points, what. i. 176:—the magnitude of a line, how computed. i. 176-7.

a crooked line, the definition of. i. 177:—of a straight and curved line having the same extreme points, the curved is longer than the straight line. i. 177:—of curved lines having the same extreme points, the outermost of the two is the longest line. i. 178:—a straight and a curved line cannot coincide. ibid.:—between two given points, there can be but one straight line. ibid.:—two straight lines cannot include a superficies. ibid.

a straight line is all of it in the same plane. i. 179, 182.

of curved lines many kinds. i. 180:—congruous and incongruous. ibid.

no curved line so small, but there may be a less straight line. i. 186.

lines *perpendicular*, what. i. 187.

how a straight line is bent into a circle. i. 195.

of any two lines whatsoever it may be said, either that they are parallel, or that they meet, or that they touch one another, or that they are *asymptotes*. i. 199.

no man has hitherto compared any curve with a straight line, though attempted by the geometricians of all ages. i. 272:—the probable cause why. ibid.

congruity of no use as a mark of equality, in comparing straight with curved lines. i. 272:—disputed by the ancients, whether there could be any equality between a straight and a curved line. i. 273:—the opinion of a late writer, that since the fall of Adam without divine grace it is not to be found. ibid. vii. 320:—that writer, who. vii. 320.

the doctrine of lines and figures not disputed, as a thing that crosses no man's ambition, profit, or lust. iii. 91.

a curved line that has parts not curved, is that line which with a straight line makes a rectilineal triangle. vii. 251.

LIPSIUS—his definition of *Fate*. v. 245:—was cautelous, why. ibid.

LITTLETON—his book of *Tenures*. vi. 3.

LIVY—those that believe not that the gods once made a cow speak, distrust not the gods, but Livy. iii. 55.

LOADSTONE—see MAGNET.

LOGARITHMS—upon what foundation built. i. 175.

LOGIC—the writers of logic, how they have endeavoured to digest the names of all kinds of things into certain scales or degrees. i. 25:—called *predicaments* and *categories*. ibid.

whence it is that logicians say, the premises are the *cause* of the conclusion. i. 43.

true logic sooner learnt by the study of mathematics, than by reading the rules of logicians. i. 54-5.

adds and subtracts names, syllogisms, and propositions. iii. 30.

few men but have so much logic as thereby to discern whether a conclusion is well or ill concluded. iv. 24.

an induction, with a numeration of all the particulars, not sufficient to infer a universal conclusion. vii. 308.

LOGISTICA—the art of, what. i. 89-90:—not to be practised or understood, but by those well versed in geometry. i. 90:—is not distinct from geometry. ibid.:—

its parts three. ibid.:—comprehends both analysis and synthesis. i. 310.

λογίζεσθαι—to put into account, or *consider*. i. 5.

λογομαχία—the controversy of logicians about the fourth figure of the syllogism. i. 53.

λόγος—the Greek word for both speech and reason. iii. 25, 407:—λόγος θεοῦ and *theologia*, all one. iii. 407.

God, ast he author of the laws of nature, called by St. John λόγος. iv. 112.

LOLLARDS—the first law in England against heretics, made against the Lollards. iv. 403. vi. 104:—the statute declaring that it was their intent to subvert the Christian faith. iv. 404.

LONDON—the city of, and other great towns, why inclined to change in the Civil War. vi. 168:—petitions the king for a guard to the parliament, and to put the Tower into trusty hands. vi. 284.

has a great belly, but no palate, nor taste of right and wrong. vi. 292.

the London apprentices, afraid of swords, but not of bullets. vi. 306:—rise against the parliament, but are quelled. vi. 348:—the mayor put out of his office, fined, and imprisoned for refusing to proclaim the abolition of royalty. vi. 364:—the city refuses all supplies to the Rump. vi. 415:—Monk's entry. ibid.

LONGITUDE—the book called *The Longitude Found*. vii. 159-68.

LORD—*the burthen of the Lord*, was not possession, but command. iii. 67.

the House of Lords. iii. 230:—have for judges in all capital crimes none but lords. ibid.:—were judges. iii. 268:—the privileges of the House of Lords inconsistent with the rights of sovereignty. iii. 340:—retained only by favour of the sovereign. ibid.:—the lords *spiritual* and *temporal*. vi. 159-60:—its origin. vi. 160:—the origin of their right to be of the king's great council. vi. 259-60:—to be of the highest court of justice. vi. 260:—join with the Commons in the petition for the militia, but through fear. vi. 286:—are treated by the Commons as a cypher. ibid.:—refuse to consent to the vote of the Commons, that it is treason in the king to levy war against the parliament. vi. 353.

LOT—the determining the right to certain things by lot, one of the laws of nature. iii. 142. ii. 41. iv. 105:—two sorts of, *arbitrary* and *natural*. ibid. ibid. ibid.:—*natural*, is primogeniture and first seizure. ibid. ibid. ii. 124. iv. 105.

the manner of God speaking by lots. iii. 422.

in monarchy, the succession shall be by lot, in what case. ii. 124.

LOT—the angels that appeared to him. iii. 390, 416.

LOVE—men are said to love what they desire. iii. 40:—love and desire, how they differ. ibid.

the passion of love, love of one singularly with desire to be singularly beloved. iii. 44. iv. 48:—excessive love, with jealousy, becomes rage. iii. 62:—the madness of. iv. 58.

the reputation of love in the authors of religion, taken away by being detected in private ends. iii. 106.

is what. iv. 31:—the difference between love of sex, and love limited to some one person. iv. 48:—of this latter the cause is not always beauty, or any quality in the beloved. ibid.:—the greater often fall in love with the meaner, but not the contrary. ibid.:—they generally fare better that trust to their person, than they that trust to their expressions and service. iv. 49:—and they that care *less* than they that care *more*. ibid.

Platonic love, what. iv. 49.

to *love* a thing, and to think it *good*, is all one. iv. 276.

LOVE—a presbyterian minister, beheaded by the Rump for corresponding with the king. vi. 382:—his preaching during the treaty at Uxbridge, what. ibid.

LUCAN—is a historian, rather than a poet. iv. 445.

LUCCA—on the turrets of the city written at this day the word LIBERTAS. iii. 201:—no particular man more free there than in Constantinople. ibid.

LUCIAN—derider of the ancient philosophers. i. ep. ded.

LUCRETIUS—his exposition of the arguments of Epicurus concerning a vacuum. i. 416:—his first argument, that without a vacuum there could be no motion, what to be concluded from it. i. 417:—his second and third arguments. i. 418:—his fourth more repugnant to the opinion of Epicurus than of those that deny vacuum. i. 419.

is a natural philosopher rather than a poet. iv. 445.

LUST—natural lust, love of persons for pleasing the sense only. iii. 44:—is a delight of the mind as well as a sensual pleasure, how. iv. 47.

engenders crime, how. iv. 47.

is a name used where the passion is condemned. iv. 48:—is a passion as natural as hunger. ibid.

LUTHER—and Calvin, cast out the doctrine of *free-will*. v. 1-2:—his censures of school theology. v. 64:—his doctrine, how received by men of the greatest judgment at the time of the Reformation. vi. 186:—how in the reign of Edward VI. vi. 188.

LUXURY—love of persons for pleasing the sense only, acquired from rumination. iii. 44:—imagination of pleasure past. ib.

LYCEUM—the walk of the temple of Pan, wherein Aristotle taught. iii. 666.

MACEDONIUS—his heresy, that the Holy Ghost was created. vi. 176.

MADNESS—to have passions for anything more strong and vehement than ordinary. iii. 62. iv. 57:—almost as many kinds of, as of the passions themselves. ibid.:—the passion that maketh madness, either vain-glory, or great dejection of mind. ibid. iv. 57.
the general name for all passions that produce strange and unusual behaviour. iii. 63:—of the several kinds of madness, might be enrolled a legion. ibid.
in the folly of the opinion of being inspired, though not visible in any one man, yet when many conspire the madness of the multitude is visible enough. iii. 63:—the madness of the multitude in destroying their protectors. ibid.
to call himself God the Father, argument enough of a man's madness. iii. 63-4.
that madness is but too much appearing passion, may be gathered from the effects of wine. iii. 64.
the opinions concerning the cause of madness, two, the *passions*, and *demons*. iii. 64.
the madness of the Grecian maidens, causing them to hang themselves. iii. 65:—how cured. ibid.
madness ascribed by the Grecians to the operation of the gods. iii. 65:—the opinion of the Romans the same as that of the Grecians. iii. 66:—and of the Jews also. ibid.
amongst the sorts of, to be reckoned insignificant speech. iii. 69.
madmen supposed by the Gentiles to be possessed with a divine spirit. iii. 102, 383.
over madmen no law. iii. 257:—incapable of just and unjust. ibid.
the madman that preached from a cart in Cheapside, that he was Christ. iv. 57.
the madness of learned men. iv. 58:—madness from vain fear, as of those that have fancied themselves brittle as glass &c. ibid.:—that of melancholy persons. iv. 59.
all foretellers of future contingencies, are madmen. vi. 398.

MAGI—came to worship Jesus, as king of the Jews. iii. 591. vi. 277:—of Persia, amongst the most ancient of philosophers. iii. 666. vi. 277.

MAGISTRATES—the joints of the great Leviathan. iii. introd.:—the divers customs of divers cities in the election of magistrates. iii. 528:—exercise their charges *de jure divino mediato*. iii. 567:—the choice of, belongs to the sovereign. ii. 77-8:—the name signifies not the sovereign, but his officers. iv. 428.

MAGNA CHARTA—made in the time of Henry III. vi. 81:—to be understood only by considering the customs of the Saxons and the law of nature. vi. 147:—the article that no man be distrained otherwise than by the law of the land, means what. vi. 210.

MAGNANIMITY—contempt of little helps and hindrances. iii. 44:—a contempt of unjust or dishonest helps. iii. 60:—is honourable, why. iii. 79:—is a sign of power. iii. 80:—is *glory*, but well grounded. iv. 52.

MAGNET—magnetic virtue a thing altogether unknown. i. 430:—whenever known, will be found to be a motion of a body. ibid.
called *Lapis Herculeus*, why. i. 526:—its properties of attraction arise from some internal principle of motion peculiar to itself. ibid.:—invisible, and of the smallest particles. i. 527:—the possible cause, reciprocal motion in a straight or in an elliptical line. i. 528.
its property of polarity. i. 528. vii. 57:—possible cause of, that the reciprocal motion of its parts has been in a line parallel to the axis of the earth ever since the generation of the stone. ibid.:—gets thereby a habit of being moved in a line perpendicular to the line of its reciprocal motion. ibid.
differs from iron no otherwise than as ore from metal. i. 528. vii. 57.
if rubbed against iron from pole to pole, the like poles of each will avoid each other. i. 529:—possible cause of. i. 529-30.
its virtue, how propagated through bodies of any degree of hardness. i. 530.
if broken, both parts retain their virtue. vii. 49:—the axis of its motion is parallel to the axis of the ecliptic. vii. 57:—the axis of the like motion in the earth. ibid.:—the opinion of Dr. Gilbert, that the

earth is a great magnet. ibid.:—derives its virtue, whence. vii. 58, 156:—some of its properties. ibid., 152:—imparts its virtue to iron, how. vii. 157:—the variation of, proceedeth from what accidents. vii. 158:—called *a terella*, why. vii. 169.

Magnificence—of houses, apparel, is honourable, why. iv. 39.

Magnifying—the form of speech whereby men signify the power and greatness of anything. iii. 51.
its subject, power. iii. 349:—its effect, felicity. ibid.
is signified by words and actions, how. iii. 349.

Magnitude—the extension of body. i. 105:—by some called real space. ibid.
magnitude not dependent upon our cogitation. i. 105:—the cause, not the effect of our imagination. ibid.:—an accident of body, not of mind. ibid.:—the magnitude of the same body, always the same. ibid.
is true extension. i. 105:—is taken by philosophers for absolute extension. i. 113.
the magnitude for which we give anything the name of body, can never be generated nor destroyed. i. 116.
motion and magnitude, the most common accidents of all body. i. 203:—are common both to sight and touch. i. 404.
if as much could be done by the hands as by the understanding, from any given magnitude a part might be taken less than any that can be assigned. i. 446.
that which has magnitude is called by all the learned a *body*. iv. 393.

Mahomet—pretended to have conference with the Holy Ghost. iii. 103.
whether a Mahomedan subject of a Christian commonwealth, is bound on pain of death to refuse to be present at divine service in a Christian Church. iii. 494.

Majesty—*crimina læsæ majestatis*, how understood by the Latins. iii. 294:—naturally cleave to certain seditious opinions. ii. 158.

μακαρισμὸς—by the Greeks used to signify their opinion of a man's felicity. iii. 51:—no name for it in our tongue. ibid.
signifies a public proclaiming of a man's happiness. ii. 211.

Malachi—the prophet. iii. 373.

Male—amongst children, the males succeed to monarchy before the females, being for the most part fitter for the administration of great affairs. ii. 124.

Malice—like manufactures, increases by being vendible. iii. 338:—is the same with defect of reason. ii. pref.:—is a degree of rage. iv. 58.

Malum—the distinction of *malum culpæ* and *pœnæ*, what and whence. iv. 110.

Man—all men have one kind of soul. i. 8:—and the same faculties of mind. ibid.:—the difference between them, caused by philosophy. ibid.
the appetites and passions of men such, that without coercive power they will always war on each other. i. 74.
how imitated by art in creating the great leviathan. iii. introd.:—is both the matter, and the artificer, thereof. ibid.
the characters of his heart are blotted with dissembling, lying &c. iii. introd.:—legible only to the searcher of hearts. ibid.:—his designs discovered by his actions, sometimes. ibid.:—to read mankind, harder than to learn any science. ibid.
man measures, not only other men, but all other things, by himself. iii. 4:—thinks everything grows weary of motion, why. ibid.:—the motions made in him when he sees, dreams &c., do not cease on the removal of the movent. ib.
prudence does not distinguish man from beast. iii. 16.
his mind has no other motion than sense, and thoughts, and trains of thoughts. iii. 16:—the faculties proper to man only, proceed from the invention of words and speech. ibid.:—so improved by the help of speech, as to distinguish him from all other living creatures. ibid. v. 186-7.
for his rebellion, stricken by the hand of God with an oblivion of his former language. iii. 19.
excels all other animals in this, that he inquires after the consequences or effects of things. iii. 33, 13:—and in reducing by words such consequences to general rules, called *theorems*. iii. 33:—can reason in all things that can be added or subtracted. ibid.
no animal but man subject to absurdity. iii. 33.
all men reason alike, and well, when they have good principles. iii. 35.
most men govern themselves in common life specially according to good or evil fortune, and the errors of one another. iii. 36:—know not what science is. ibid.:—they that have not made a beginning in science, are like children, wherein. ib.
the constitution of his body, is continual mutation. iii. 40.
is distinguished from other animals by curiosity as well as reason. iii. 44:—admiration is proper to man, why. iii. 45.
men differ not so much in prudence, as in fancy and judgment. iii. 60.

the common sort of, seldom speak insignificantly, and therefore by the schoolmen accounted idiots. iii. 69.
his true value, that at which he is esteemed by others. iii. 76.
the voluntary actions and inclinations of all men, tend not to the procuring only, but also to the assuring of a contented life. iii. 85:—a general inclination of all mankind is a perpetual and restless desire of power after power, that ceases only in death. iii. 85-6. ii. 160:—the cause of which, that he cannot assure the power and means he has of living well, without the acquisition of more. iii. 86.
men contend with the living, not with the dead. iii. 86:—ascribe to these more than due, that they may obscure the glory of the living. ibid. 712.
peculiar to his nature to inquire into the causes of events, more or less. iii. 94:—particularly of his own good and evil fortune. ibid.:—to think, on sight of anything that had a beginning, that it had a cause that determined its beginning. ibid.
observes how one event produced another. iii. 94:—supposes causes of things, when he cannot assure himself of the true ones. ibid.
all men, those especially that are over provident, in a state like to that of Prometheus. iii. 95.
from like things past expect the like things to come. iii. 97:—without seeing between the antecedent and subsequent event any connexion at all. ibid.
the seeds of religion never to be abolished out of his nature. iii. 105.
how far by nature equal. iii. 110, 140. ii. 6. iv. 81:—one man of stronger body and quicker mind than another. iii. 110:—but can claim no benefit therefrom, to which another may not pretend. ibid.:—is more equal in the faculties of the mind, than in strength of body. ibid.:—this equality rendered incredible, by what. ibid.
all men think they have more wisdom than the vulgar. iii. 110:—his nature to acknowledge others to be more eloquent or learned, but none so wise as himself. iii. 111. ii. pref.:—sees his own wit at hand, other men's at a distance. ibid.
from desiring the same thing, men become enemies. iii. 111:—in the way to it, will endeavour to destroy or subdue each other. iii. 111:—when left alone to his own single power, may expect to be invaded by others. ibid.:—from diffidence of others, may reasonably secure himself from invasion by anticipation. ibid.:—pursues conquest further than his own security requires. iii. 112:—cannot subsist by standing on self-defence alone. ibid.
looks to be valued by others at the same rate at which he values himself. iii. 112.
three principal causes of quarrel amongst men, *competition, diffidence, glory*. iii. 112, 156-7. iv. 82.
without a common power, men are in the condition of war of every man against every man. iii. 113. ii. pref. ii. 64. iv. 84:—in it, his life solitary, poor, nasty, brutish, and short. ibid. ii. 12, 127.
taking a journey, rides armed, when he sleeps locks his doors, and in his house his chests. iii. 114. ii. pref. ii. 6, n.
the possibility of coming out of his natural condition, consists partly in his passions, partly in his reason. iii. 116.
in the condition of nature, is governed only by his own reason. iii. 117:—has a right to everything. ibid. 298, 346. ii. 9, 11. iv. 84:—to one another's body. ibid. ibid. ibid. ibid.:—has no security of living out the time allotted him by nature. ibid.
men, so long as they retain the right to all things, are in the condition of war. iii. 118:—not bound to lay down the right to all things, unless others do the same. ibid.
of man's estate after death, no natural knowledge. iii. 135.
men, in their aptness for society, like stones brought together for building. iii. 139. ii. 36:—men that for the asperity of their nature and harshness of disposition cannot be corrected, to be cast out of society as cumbersome thereto. ib. ib.
the inequality of men that now is, introduced by the civil laws. iii. 140. ii. 7, 38:—that men are made by nature, some to command, some to serve, against both reason and experience. ibid. ibid.
men that think themselves equal, though unequal, will not enter upon conditions of peace but upon equal terms. iii. 141. ii. 39.
most men too busy in getting food, and the rest too negligent to understand the laws of nature. iii. 144.
men differ not only as to what is pleasant or unpleasant to the senses, but as to what is conformable or not conformable to reason. iii. 146.
where no common power, every man will, and lawfully may, notwithstanding the laws of nature, rely on his own

strength and art for caution against other men. iii. 154. ii. ded. ii. 63-4. iv. 117-18.
men cannot live sociably like bees and ants, why. iii. 156-7. ii. 66-7. iv. 120.
his joy consists in comparing himself with other men. iii. 156. ii. 66:—can relish nothing but what is eminent. ibid. ii. 67:—is most troublesome when most at ease, why. iii. 157. ii. 67:—his agreement by covenant only, and artificial. ibid. ibid.
the real unity of all men in one person, how made. iii. 158. ii. 68-9.
the condition of men so remissly governed, that they dare take up arms to defend an opinion, is not peace but war. iii. 164-5:—live in the precincts of battle continually. iii. 165.
men naturally set great value upon themselves, and very little upon others. iii. 167.
the state of man can never be without some incommodity or other. iii. 170, 195. ii. pref. ii. 81, n. vi. 21:—the greatest in any form of government not comparable with those of the condition of masterless men. iii. 170, 195.
men by nature provided of notable multiplying glasses, through which every little payment appears a great grievance, but are destitute of prospective glasses to see afar off the miseries that hang over them, and cannot without such payments be avoided. iii. 170.
his passions commonly more potent than his reason. iii. 173.
every man by nature seeks his own good. iii. 176. ii. 8, 12.
the difference in strength or prudence between man and woman, not so great as that a right can be determined without war. iii. 187. ii. 116.
of a number of men too weak to defend themselves united, every one may save his own life as he shall think best. iii. 191.
poor men have not the leisure, nor men of leisure the curiosity, to find out the rules of making and maintaining commonwealths. iii. 196.
all men by nature equally free. iii. 203.
men, where they cannot themselves participate in the government, inclined to monarchical rather than popular government. iii. 216:—this evident in the management of private estates. ibid.
where no protection can be had from the law, may protect himself by his own power. iii. 279:—in instituting sovereign power, cannot be supposed to give up the right of protecting his own body. ib.
taking pleasure in the fiction of that which would please if real, a passion so inherent in man, that to make it a sin, were to make it a sin to be a man. iii. 278.
is subject to the infirmities of hate, lust, ambition, covetousness, to what degree. iii. 284.
it is his duty to do not what princes do, but what they say. iii. 293:—that duty will be performed, when. ibid.
weak men look not so much to the way they go in, as upon the light that other men carry before them. iii. 293, 653. vi. 231.
is compelled by his pride and other passions to submit himself to government. iii. 307.
the fault of the dissolution of commonwealths, lies in men, not as they are the *matter*, but as they are the *makers*. iii. 308:—men become weary of jostling and hewing one another, and desire heartily to conform themselves into one firm and lasting edifice. ibid.:—want the art of making fit laws to square their actions by. ibid.
by the constitution of his nature, is subject to desire novelty. iii. 314:—loves the first beginnings, but is grieved with the continuance of disorder. ibid.:—men fond of novelty are like hot bloods that, having gotten the itch, tear themselves with their nails till they can endure the smart no longer. ibid.
a man with another man growing out of his side, resembles the disease of mixed monarchy in the commonwealth. iii. 319.
potent men digest nothing that sets up a power to bridle their affections. iii. 325:—learned men, nothing that discovers their errors. ibid.
of things held in propriety, the most dear to men are life and limb. iii. 329:—next, the objects of conjugal affection. iii. 330:—next, riches. ibid.
the greatest part of mankind either intent on their trade or labour, or on their sensual pleasures. iii. 331.
men must either fight, or hire others to fight for them. iii. 333.
the greatest and most active part of mankind never hitherto well contented with the present. iii. 342.
do what he will, must ever remain subject to the divine power. iii. 344.
the question, *why evil men often prosper and good men suffer adversity*, much disputed by the ancients. iii. 346. ii. 207:—has shaken the faith of philosophers and saints concerning divine providence. ib. ib.
every action of man, is the beginning of

a chain of consequences longer than any man can see the end of. iii. 50, 536.
out of pride, takes his own dreams for testimonies of God's spirit. iii. 379:—or out of ambition, pretends to them contrary to his conscience. ibid.
mankind is God's nation in propriety. iii. 404.
men are disposed by God to the virtues moral and intellectual by several occasions natural and ordinary. iii. 420.
rare works produced by the art of man, why not counted for miracles. iii. 429.
to deceive a man no miracle, but a very easy matter. iii. 434:—the ignorance and aptitude to error of all men such, as by innumerable and easy tricks to be deceived. ibid.
that man is immortal otherwise than by the resurrection, is a doctrine not apparent in Scripture. iii. 443:—is immortal not by his own essence and nature, but by the will of God. iii. 442:—fell from a condition immortal by the sin of Adam. iii. 451.
men's actions governed by the opinions they have of the good and evil to redound from those actions to themselves. iii. 537.
has no means to acknowledge his *darkness*, but by reasoning from the mischances that befall him in the way. iii. 604.
was made by God of the dust of the earth, and he breathed in his face the breath of life. iii. 615.
such men as study nothing but their food and ease, are content to believe any absurdity rather than be at the trouble to examine it. iii. 658.
men in ancient times lived on acorns and drank water. iii. 665. i. 1:—till the erection of great commonwealths, has no leisure from procuring the necessities of life, and defending themselves against their neighbours. iii. 665-6.
how a man ignorant of the ceremonies of court, coming into the presence of a greater person than he is used to speak to, falls from one disorder into another and discovers his astonishment and rusticity. iii. 678.
men judge the goodness and wickedness of actions, both their own and others, and of the commonwealth itself, by their own passions. iii. 681:—call *good* and *evil* that which is so in their own eyes, without regard to the public law. ibid.
the best men naturally least suspicious of fraudulent purpose. iii. 687.
as man's inventions are woven, so are they ravelled out. iii. 695.
the argument of the impossibility of any one man being sufficiently disposed to all sorts of civil duty. iii. 701:—by the contrariety of his opinions and manners is rendered incapable of maintaining a constant civil amity with his fellows. iii. 702.
man is to man either a god or a wolf. ii. dedic.:—behold each other's actions as in a mirror, wherein left is made right and right left. ibid.:—his duties contain the elements of the law of nature and nations, the origin of justice, and the essence of Christianity. ii. pref.:—without some coercive power, lives in constant fear of his fellow. ibid.
that all men are wicked, clearly declared by the Scriptures. ii. pref.:—that they are so by nature, not to be granted without impiety. ibid.:—are by nature, merely sensible creatures. ibid.:—have it from nature, to do what is most pleasing, and what necessary for their conservation. ibid.:—not therefore to be accounted wicked. ibid.
were the wicked less numerous than the righteous, still as they cannot be distinguished, men must by nature fear and invade each other. ii. pref.
a wicked man the same thing with a child grown strong. ii. pref.
receives not his education and use of reason from nature. ii. pref.
the faculties of his nature reduced to four kinds, *strength*, *experience*, *reason*, *passion*. ii. 1.
by all that have written upon *commonwealth*, it is taken for granted that a man is *born fit for society*. ii. 2:—man is by nature an enemy to solitude. ii. 2, n.:—has need of his fellow man to help him to live well. ibid.:—has naturally a desire to consort with man. ibid.
all men are born unapt for society. ii. 2, n.:—are made fit for it not by nature, but education. ibid.
is called by the Greeks ζῶον πολιτικὸν. ii. 3.
men come together, not because it could not by nature be otherwise, but by accident. ii. 3:—do not naturally love one another. ibid.:—seeks society not for its own sake, but for honour or profit. ibid.:—what men do when they meet together in society. ii. 3-4:—is pleased with the comparison of another man's defects and infirmities. ii. 4:—delights in his own vain-glory. ibid.:—to wound the absent. ibid.:—his reason not ill, that was wont to go out last. ibid.
all voluntary society of men, arises either

from mutual poverty or from vain-glory. ii. 5.
the frame of man fragile, and his faculties perishable. ii. 6:—easy for the weakest to kill the strongest. ibid.
the will of one man to hurt, arises from vain-glory, and a false esteem of his own strength. ii. 7, 11:—of another from the necessity of self-defence. ibid.
his proneness to exhibit scorn or contempt. ii. 8:—his will to hurt from appetite to the same thing. ibid.
seeks *good* and shuns *evil*, by an instinct of nature. ii. 8, 12:—above all, *death*. ii. 8.
every man is judge of what conduces to his own conservation. ii. 9.
has no benefit from the right of all to all. ii. 11:—to hold that this state is best, is a contradiction. ii. 12.
no man esteems a war of all against all to be good for him. ibid.:—is driven by *fear* to desire to quit the state of nature, and get allies. ibid.
condemns in others what he approves in himself. ii. 15:—publicly commends what he privately condemns. ibid.
every man presumed to seek his own good naturally, what is just only for peace and accidentally. ii. 42.
is rendered unapt by the desire of present profit to observe the laws of nature. ii. 45:—praises at one time what he dispraises at another. ii. 47:—is in a state of war so long as he metes *good* and *evil* by divers measures. ii. 47-8.
prefers, by an irrational appetite, the present good to the future. ii. 48.
retains the right to all things, the right of war and of self-defence, so long as he has no caution of invasion from others. ii. 63-4:—without security had, no man supposed to have submitted himself to government, or to have given up his right to all things. ii. 74-5.
his tongue, a trumpet of war and sedition. ii. 67.
contends not for public dignities, till he has gotten the better of hunger and cold. ii. 67.
must, for securing peace, subject his will to one man or council of men, in what way. ii. 68:—to form a *union*, men submit their wills to one man or council of men, in what way. ibid.
the pravity of mankind, manifest to all. ii. 75.
discord and war spring not from false principles, but from the disposition of men, desiring to appear wise to others as they think themselves. ii. 79, n.:—if men could govern themselves, that is, live according to the laws of nature, commonwealth would be unnecessary. ii. 81. n.
he that can dispose of the *person* of a man, can dispose of all that person could dispose of. ii. 111. iv. 151.
in the state of nature, every man is an enemy to that man whom he neither obeys nor commands. ii. 116.
amongst men no less than amongst other creatures, *partus sequitur ventrem*. ii. 117.
his mind afflicted by nothing so much as poverty. ii. 159:—considers himself injured in being forced to employ the least part of his goods for the public good. ii. 170-71.
they are good men that observe the decrees, laws, and rights of their fathers. ii. 175.
men are governed in their actions more by natural reason than by a knowledge of the laws. ii. 179:—they that sin through infirmity, may be good men even when they sin, those whose minds are against the law are wicked men even when they sin not. ii. 197.
had a right by nature of ruling over all as old as nature itself. ii. 206.
his obligation of obedience to God, lies in his weakness. ii. 209:—from fear or consciousness of his weakness. ibid.:—has, from sense of his own weakness and from admiration of natural events, that he believes in and fears God. ii. 227:—but cannot, for want of right reason, rightly worship him. ibid.
unmarried men, have less coherence with civil society. ii. 318.
their nature, disputing about what concerns their power, profit, or pre-eminence of wit, to slander and curse each other. ii. 318.
as often as reason is against a man, so often will a man be against reason. iv. ep. ded.
his nature, is what. iv. 2:—his natural powers contained under the definition of man, *animal* and *rational*. ibid.:—his faculties twofold, of *body* and *mind*. ibid.:—his powers of body, *nutritive*, *motive*, *generative*. ibid.
the difference between man and man in *wisdom*, is not the taking of signs by *experience*. iv. 17.
first begins to rank himself above brutes by the invention of *marks*. iv. 20:—by the help of words exceeds brute beasts in *knowledge*, from the same cause exceeds them also in *error*. iv. 25:—he alone is capable of knowledge, that is, *evidence of truth*. iv. 29:—called also *wisdom*. ibid.

his appetite groweth as he attains to more power, riches &c. iv. 33:—of those that have attained the highest degree of honour and riches, some have affected mastery in some art. iv. 33:—complain justly of a great grief, *that they know not what to do.* ibid.

men think unworthy all those whom they hate, not only of good fortune, but also of their own virtues. iv. 45.

if the minds of all men were of white paper, they would be all equally disposed to acknowledge what is by right method and ratiocination delivered to them, iv. 57.

his affections *Godward*, how they differ from his ordinary passions. iv. 66.

reason is no less of his nature, than passion. iv. 87. ii. 16:—is the same in all men. iv. 87.

every man's passion weighs heavy in his own scale, and not in the scale of his neighbour. iv. 107.

God has given reason to men to be a light to them. iv. 116:—will require a strict account thereof at the day of judgment. ibid.

why men cannot maintain union, like certain animals called *political*, without compulsion. iv. 120. ii. 66-7.

men in tumult may agree in one mischief, but are in the whole in a state of hostility, not of peace. iv. 126.

the passions of many men assembled are more violent than those of one man. iv. 166. iii. 248.

the mighty men of the world in Scripture called *hunters* of men. iv. 195-6.

in dispute, where their learning or power is debated, think not of the laws, but cry out *crucifige.* iv. 407.

the character and temper of those that dwell in populous cities. iv. 444:—of rural people. ibid.

no time since the creation in which mankind was totally without society. v. 183.

the advantages in which he excels other animals, consist especially in two things, the use of speech, and the use of his hands. v. 186-7:—is exceeded by other beasts in the five senses. v. 186:—is, by mistaking the use of words, as much reduced below brute beasts, as error is more vile than ignorance. ibid.:—his dominion over beasts, consists in what. v. 187.

would from his very birth have all the world, if he could, to fear and obey him. vii. 73:—many once engaged in the maintenance of an error, will join together for saving their authority to decry the truth. ibid.:—that is in every man intolerable, which he cannot tolerate in another. vii. 213.

Manes—appeared about thirty years after the reign of Constantine. iv. 399:—his heresy condemned by what words in the Nicene creed. ibid. vi. 103:—but seems to remain still in the doctrine of the Church of Rome, wherein. ibid.

Manners—those qualities of mankind, that concern their living together in peace and unity. iii. 85.

it is the justice of manners, that makes justice be called virtue, or injustice a vice. iii. 136.

supreme judicature in controversies of manners, and civil sovereignty, the same thing. iii. 558-9:—nothing makes manners righteous or unrighteous, but conformity to the law of the sovereign. iii. 559.

the law of, *without* civil government, is the law of nature. iii. 669:—*in* it, is the law civil. ibid.

modesty, equity, good faith &c., are good manners, why. ii. 48.

Manslaughter—in self-defence, rightly done. ii. 86:—in a question of manslaughter, the question *what is a man* shall be decided by the commonwealth. ii. 269:—is what. vi. 85.

Manumission—is what, ii. 112.

Marcellinus—Ammianus. iii. 530, 535.

Marius—what he makes a crime, by Sylla made meritorious. iii. 282:—their wars, what occasioned by. iii. 310:—under him, the people usurped upon the senate. vi. 151.

Mark—the passage of St. Mark, Christ *could* do no miracles in his own country, explained. iii. 431-2.

Marks—see Moniments.

Marquis—Counts that governed the marches. iii. 83:—the title came into the empire about the time of Constantine the Great. ibid.:—from the German militia. ibid.

Marseilles—a Greek colony. vi. 81.

Marston Moor—battle of. vi. 324.

Martin—St., his life by Sulpitius. iv. 327.

Martyr—some have received a calling to profess the kingdom of Christ openly, others not. iii. 494:—the former only, true martyrs. iii. 495, 496.

a *martyr*, is a witness of the resurrection of Jesus the Messiah. iii. 495, 523:—must have been one of his original disciples. ibid.:—others were but martyrs of his martyrs. ibid.

he that to maintain doctrine believed on his own or the authority of a private man, opposes the authority of the civil

state, is neither martyr, nor martyr of a martyr. iii. 495.
Jesus is Christ, the only article to die for which deserves the name of *martyr*. iii. 496.
not the death, but his testimony makes the martyr. iii. 496.
the name signifies what. iii. 496.
he that is not sent to preach the fundamental article, is not obliged to suffer martyrdom. iii. 496:—they only martyrs that were sent to convert the infidels. ib.
he that is not glad of the occasion of martyrdom, has not the faith he professes. iii. 601-2.
the power of declaring who are martyrs, how it serves the power of the pope. iii. 692.
martyrdom, the proper refuge of Christians commanded by their sovereigns to do contrary to the will of God. ii. 316.

Mary—revived and put in execution the statute of Henry viii against heresy. iv. 405:—debate as to proceeding against her sister Elizabeth. ibid.

Mass—the fees of private masses, their influence on the religion of the Roman Church. iii. 109:—masses, the money of the Roman clergy. iii. 699.

Master—and servant, are introduced by consent of men, not by difference of wit. iii. 140-1. ii. 38. iv. 103.
no man can obey two masters. iii. 186, 574. ii. 78, 115. iv. 148:—declared by Christ to be impossible. iii. 562.
the dominion of master over servant, is *despotical*. iii. 189. ii. 111. iv. 149:—is acquired how. ibid. ii. 110. iv. 149.
the master of the servant is master of all that he hath. iii. 190. ii. 111. iv. 151:—of the master is master of the servant. ii. 112, 113. iv. 151.
in any science, may abandon his scholar, but cannot accuse him of injustice, because not bound to obey him. iii. 508.
the reverence of disciples for their first masters in all manner of doctrine, is generally not small. iii. 517.
he more a master, whom we believe we must obey for fear of damnation, than he whom we obey for fear of temporal death. ii. 78.
may alienate or bequeath his servant. ii. 111. iv. 151:—cannot be *injurious* to him. ii. 111.
the absolute power of master over servant in civil government, is a remnant of the right of nature, not constituted but passed over by the civil law. ii. 112:—its restriction is by law civil, not by the law of nature. iv. 151.
is bound in equity to protect the servant. ii. 113.
acquisition of servants becomes a kingdom despotical, when. iv. 150.
no covenant is understood between the master and servant, where the latter is kept in bonds. iv. 150.

Mathematics—the true mother of the arts. iii. 75:—proceed from reason. iv. ep. ded.:—are free from dispute, why. ibid.:—the cause of all the excellencies whereby we differ from the savages of America. iv. 72:—in them no controversy ever heard of. ibid.:—their method of proceeding. ibid.

Matrimony—incantations practised by the Romish priest in the ceremony of marriage. iii. 613.
made a sin. iii. 681:—that the work of marriage is repugnant to chastity, or a moral vice, is vain philosophy. ibid.:—if marriage be unclean, other necessary and daily works of men still more so. iii. 681-2:—the true ground of the prohibition of marriage to the priests. iii. 682, 692.
is made a sacrament, why. iii. 692:—whether a sacrament or not, its legitimacy depends on the civil laws. ii. 88, n.:—is dissoluble or indissoluble, according to the civil laws. ibid.
is a contract between man and woman according to the civil law. ii. 118.
the heathen copulations according to their laws, were lawful matrimony, ii. 191.
questions about the power to judge of lawful matrimony, are questions about human sovereignty. ii. 318.
marriages within certain degrees of affinity, are to be forbidden, why. iv. 215.

Matter—what things are universal to all matter. i. 69:—cannot be made or destroyed, encreased or diminished, or moved out of its place. i. 76:—matter in general, into what parts to be divided. ibid.
body, in respect of its form, is called the matter. i. 117:—*matter* and *body*. iv. 309.
in all generation or mutation of body, the name of *matter* still remains. i. 118.
materia prima, is a mere name. i. 118. iii. 415:—but not of vain use. ibid.:—signifies the conception of body without other form or accident than extension, and aptness to receive accidents. ibid.:—or body in general. ibid.
has in it some particles hard, others ethereal or watery. i. 455.

Matthew—the sum of his Gospel, what. iii. 591. ii. 308.

Matthias—chosen by lot in the place of Judas. iii. 423, 524. ii. 281. iv. 192:—by the Church of Jerusalem. iii. 525-6, 527. ii. 281.

May-pole—our dancing about, whence. iii. 663.

Mean—and extreme, what. i. 98.

Measure—the definition of. vii. 196.

Mede—a worthy divine, his opinion of *demoniacs* and *madmen*. iv. 327.

Medea—her counsel to the daughters of Pelias for making of him a new man. iii. 327. ii. 164. iv. 212:—her saying, *video meliora proboque* &c. iv. 269.

Mediterranean—has tides, proportionable to the quantity of water. vii. 14.

Medium—the difference of, the cause of refraction. i. 374:—the *thinner*, and the *thicker* medium, what. i. 375, 509.
homogeneous and *heterogeneous*, what, i. 376.

μεγαλύνειν—signifies, a *public declaration of present power*, or *magnifying*. ii. 211.

Melancholy—the madness of causeless fears arising from dejection. iii. 62:—apparent in what manners. ibid.

Melancthon—his opinion of School-theology. vi. 64.

Memory—sense and memory of things are common to all living creatures. i. 3:—are knowledge, but not philosophy, and why. ibid.:—requires the help of sensible marks. i. 13:—names useful to a man though alone in the world, as a help to memory. i. 15.
to perceive that one has perceived, is to remember. i. 389.
no memory without organs fit for retaining such motion as is made in them. i. 393.
in memory, the phantasms are as if worn out with time. i. 398. iii. 6:—resembles looking upon things at a great distance. i. 398-9. iv. 13. iii. 5.
takes notice of rough and smooth, as well as touch. i. 508.
without memory, no sense of time. i. 508.
signifies the decay of sense. iii. 6.
knowledge is memory. ii. 304.
the mother of the *Muses*. iv. 449:—the world as in a looking-glass. ibid.

Merchant—few merchants that with their own merchandize can freight a ship. iii. 218:—incorporate themselves to make their gains the greater. ibid.
merchants mortal enemies to taxes. vi. 320:—their only glory to grow excessively rich by the wisdom of buying and selling. ibid.:—set the poor on work, from what motives. vi. 321:—are the first encouragers of rebellion. ibid.

Mercury—in nothing so celebrated as in his frauds and thefts. iii. 81:—his praise in the hymn of Homer. ibid,:—the cause of subtlety and craft attributed to him. iii. 100.

Merit—differs from worthiness, how. iii. 84:—presupposeth a right, and that the thing is due by promise. ibid.
he that performs first in contract, is said to merit. iii. 123:—hath performance as due. ibid.
two sorts of merit. iii. 123:—their difference. ibid.:—meritum *congrui* and *condigni*. iii. 124. iv. 380.
is not due by justice, but rewarded by grace only. iii. 137.

Mersenne—i. epis. ded.:—his *Cogitata Physico-Mathematica*. vii. 175, 334, 341-3:—maintains against Clavius, that the proportion of inequality is quantity, of equality is not quantity. vii. 235, 244.

Meroe—the priests of. vi. 281.

Messiah—Christ acknowledged by his disciples for the Messiah. iii. 363:—his death, why a sufficient price for the sins of all mankind. iii. 476:—he was the Messiah. iii. 478:—that is, the King promised by the prophets. iii. 479.

Metaphor—professes the transferring of names from one thing to another. i. 62-3. iii. 29. iv. 23.
metaphors and tropes no true grounds of any ratiocination. iii. 29:—but less dangerous, as professing their inconstancy. ibid.:—the use of, one cause of absurdity in ratiocination. iii. 34:—are like *ignes fatui*. iii. 37:—their end, contention, sedition, or contempt. ibid.:—in demonstration and all rigorous search of truth, are utterly excluded. iii. 59:—openly profess deceit. ibid.
of all metaphors there is some real ground that may be expressed in proper words. iii. 448.

Metaphysics—believed by some to be some egregious learning. i. 19:—make men think they understand not, when they do. ibid.
the errors of writers of metaphysics proceed from considering that accidents may exist without body. i. 34.
insignificant speech used by writers of metaphysics almost as frequently as speech significative. i. 30.
metaphysical subtleties lead men out of the way like an *ignis fatuus*. i. 109.
the writers of, how many causes they reckon. i. 131.
of Aristotle. iii. 669, 671:—signify books placed *after* his natural philosophy, or *supernatural* philosophy. iii. 671:—are repugnant to natural reason. iii. 669, 671.

Method—of study, the way to philosophy. i. 64.

definition of method. i. 66:—analytical and synthetical, what. ibid.:—to proceed from known to unknown, common to all sorts of method. ibid.:—analytical and synthetical, to be used according to what. ibid.:—for the discovery of principles, the analytical. ibid.
of the method of invention. i. 68-79:—method of enquiry *compositive*, what. i.71.
the method of philosophy to such as seek science simply, partly analytical, partly synthetical. i. 74-5.
method of enquiring whether any accident be in this or that subject. i. 76:—partly analytical, and partly synthetical. i. 77.
method of searching for the cause of any effect. i. 77:—in the method of invention, the use of words is what. i. 79:—the method of demonstration, synthetical. i. 80:—method of demonstration to be observed in all sorts of philosophy, what. i. 87:—why. i. 87-8.
of the true method in philosophy, no other example to be given than the treatise DE CORPORE. i. 88.
Metius Suffetius—his punishment by Tullus Hostilius. vi. 126.
Metonyme—a common thing in Scripture. iv. 395.
Meum and Tuum—none, in the natural condition of mankind. iii. 115:—the rules of, are the civil laws. iii. 165:—proceeds from *consent*. ii. ded.:—the law of, proved from Scripture. ii. 53:—no place for in a multitude. ii. 73.
Meybomius—understands not what proportion is. vii. 382.
Micah—the prophet. iii. 373.
Micaiah—out of 400 prophets, the only true one. iii. 362, 385, 424, 425.
Michael—the angel, means *Christ*, not as an angel, but as a prince. iii. 392.
Microscope—of what power at the present day. i. 446:—how far capable of augmentation. ibid.
Militia—the command of, belongs to the sovereign. iii. 166, 167, 539:—without it, the power of judicature is in vain. iii. 167:—without the power of levying money, the militia is in vain. ibid.:—the right to the militia and judicature, power as absolute as man can transfer to man. iii. 192. vi. 290.
anciently reckoned an art under the notion of *taking prey*. ii. 177:—is like a die, whereby many lose estates, but few gain them. ii. 177.
Milton—his book in answer to that of Salmasius against the murder of the king. vi. 368:—an Independent. ibid.
Mind—of man, no less impatient of empty time, than nature of empty place, i. ep. to Reader.
its conceptions how compounded. i. 4.
its motions, what. i. 72:—have their causes in what. i. 72-3, 74:—are known, how. i. 73:—the knowledge of, constitute the principles of politics. i. 74.
in questions concerning faculties of the mind, in what manner things are brought into account. i. 92.
the light of human minds is perspicuous words, by exact definitions snuffed and purged from ambiguity. iii. 36.
of great minds one of the proper works is to help and free others from scorn. iii. 46:—to compare themselves only with the most able. ibid.
perpetual tranquillity of, not attainable in this life. iii. 51.
all steadiness of the mind's motion, and quickness of the same, proceeds from its desires. iii. 61-2.
men more equal in the faculties of the mind, than in bodily strength. iii. 110.
the first motions of the mind, though checked by the fear of God, held by some to be sins. iii. 278.
the minds of the common people like clean paper, fit to receive any doctrine from public authority. iii. 325:—of young men, are as white paper. iv. 219.
the contrariety of its natural faculties, and their reference to conversation. iii. 701.
the powers of, are twofold, *cognitive* and *motive*. iv. 2:—*cognitive*, what. iv. 3:—the power motive of the *mind* and of the *body*, what. iv. 30.
all declarations of the mind are either *covenant*, *counsel*, or *command*. iv. 221.
Minister—a public minister, one employed by the sovereign, with authority to represent his person. iii. 226:—the business must be *public*. ibid.:—the charge is of an administration *general* or *special*. iii. 226-7:—of the whole dominion, as protector or regent. iii. 226:—or of a part only, as viceroy &c. iii. 227:—how far entitled to obedience from the subjects. ibid.:—resemble the nerves and tendons in the body natural. ibid.
of special administration, concerning the public economy, the militia, public instruction, and judicature. iii. 227-8:—also for execution. iii. 230.
ministers for execution answer to the hands in the body natural. iii. 230.
ministers abroad, represent the person of the sovereign in foreign states. iii. 230:—those sent by authority of some pri-

vate party in a troubled state, are not ministers, either public or private, of the commonwealth. iii. 231.
those appointed to receive petitions &c., are public ministers. iii. 231:—resemble the ear of the body natural. ibid.
all ministers of the sovereign, public or private, in matters not contained in their instructions, bound by the dictates of reason. iii. 258:—comprehended under the name of *fidelity*. ibid.
the authority of public ministers is sufficiently verified, how. iii. 261.
a *minister* in the Church, signifies what. iii. 530:—differs from *servant*, how. ibid.:—the ministry of a deacon, called *serving of tables*. ibid.
a learned minister, who is. iv. 285.

MINUTIUS—made dictator along with Fabius. ii. 104.

MIRACLE—the operation of miracles, one of the only testimonies a man can give of divine calling. iii. 107:—are required to win assent to all things supernatural. ibid.:—miracles failing, faith also failed amongst the Israelites. ibid.
miracles, one sign of God's extraordinary favour. iii. 273:—what is a miracle to one man, may be none to another. ibid., 429.
God procureth credit by the operation of miracles for him by whose voice he declares his laws. iii. 345.
the doing of miracles, one of the marks of a true prophet. iii. 362.
miracles alone, not a sufficient proof. iii. 363, 365, 425, 435, 595. iv. 64.
are sometimes an experiment of the constancy of our adherence to God. iii. 363:—their danger pointed out to his disciples by Christ. ibid. iv. 63.
the miracle to confirm a prophet, must be immediate. iii. 365.
by miracles are signified the admirable works of God. iii. 427:—are done for what purpose. ibid.:—are called *signs*, why. ibid.
must be strange, the like of which hath never or very rarely been produced, and such as can be imagined to have been done only by the immediate hand of God. iii. 428:—the first rainbow, was a miracle, why. ibid.
rare works produced by the art of man, why not counted for miracles. iii. 429.
one by confederacy getting knowledge of the private actions of an ignorant unwary man, thereby telling him of his past actions, passes for the worker of a miracle. iii. 429.
belongs to its nature, that it be done for procuring credit for God's prophets. iii. 429, 434:—the creation and destruction of the world, why not miracles. iii. 429–30.
the admiration of, consists not in its being done, but being done at the prayer or word of man. iii. 430.
the works of God in Egypt by the hand of Moses, were miracles, because done to procure credit to Moses. iii. 430.
all miracles wrought by Moses and the prophets, and by Christ and his apostles, were to the end to beget belief that they were sent of God. iii. 430–1:—to beget belief not universally in all men, but in the elect only. iii. 431:—to add men to the Church. ibid.
definition of a miracle. iii. 432.
is not the effect of any virtue in the prophet. iii. 432:—no devil, angel, or other created spirit can do a miracle. ibid.
texts of Scripture that attribute the power of working miracles to magic and incantation. iii. 432:—all the miracle of enchantment consists in this, that the enchanter has deceived a man. iii. 434.
before the science of astronomy, an opinion of miraculous power might have been gained by foretelling the time of an eclipse. iii. 432.
caution against the too great aptitude in men to believe miracles. iii. 435:—the sovereign at all times to be consulted, before credit given to a miracle or a prophet. ibid.:—after the sovereign consulted, what next to be done before believing the miracle. ibid.:—herein also recourse to be had to God's lieutenant. ibid.
hearing of, and not *seeing* miracles, chiefly the case of men now-a-days. iii. 436:—no wondrous work done in these times, that a man endued with mediocrity of reason would think supernatural. ibid.
as to the report of a miracle, whether it be true or false, we are to make the reason of God's lieutenant the judge. iii. 436.
miracles have for end to procure faith, not to keep men from violating it when given. iii. 469.
are the signs of inspiration. iv. 63.

MIRIAM—called a prophetess, why. iii. 413:—her mutiny with Aaron against Moses. iii. 466. ii. 241. iv. 190:—she was punished, Aaron forgiven upon repentance. iv. 190.

MISERABLENESS—pusillanimity in the use of riches, if it is disliked. iii. 44.

MODESTY—what. iii. 141. ii. 7, 40.

MŒSTLIN—his observation of an eclipse of the moon, the sun being above the horizon. i. 483:—to be accounted for by a frozen cloud. ibid.

Molestum—evil in the means. iii. 42:—so called from hindering and troubling the vital motion. ibid.:—is the appearance or sense of evil. ibid.

Momentum—the excess of motion in the movent above the motion of the resisting body. i. 214:—the power of the *ponderant* to move the beam. i. 351:—the momenta of ponderants of equal magnitude, and of the same matter, at equal distances from the centre of the beam, are equal. i. 352:—both in pressing, and in endeavouring. ibid.

the momenta of equiponderants applied to different points of the beam, are as their distances from the centre of the scale. i. 353:—the momenta of unequal ponderants applied to several points of the beam, are to each other in the ratio compounded of the ratios of their distances from the centre and of their weights. i. 354.

the magnitudes and distances from the centre of ponderants of the same species, and whose momenta are equal, are reciprocally proportional. i. 357:—if the parts of a ponderant press the beam everywhere equally, all parts cut off, reckoned from the centre of the scale, will have their momenta in the same proportion with the parts of a triangle cut off from the vertex by straight lines parallel to the base. ibid.

Monarch—the subjects of a monarch cannot, without his leave, cast off monarchy. iii. 160:—the opinion that a monarch receives his power by covenant or on condition, proceeds whence. iii. 162.

they that live under a monarch, think their misery the fault of monarchy. iii. 169.

monarchy, is when the representative is one man. iii. 171, 548. ii. 93. iv. 128.

men may subject themselves to a monarch as absolutely as to any other representative. iii. 172.

if a monarch invite the people to send their deputies to make known their advice, no less absurd to hold such deputies for an absolute representative than it would be so to do in a popular government. iii. 172, 221.

the private interest of the monarch the same with that of the public. iii. 174:—can receive counsel of whom, when, and with as much secrecy as he will. ibid.:—his resolutions subject to no inconstancy other than that of human nature. ibid.:—cannot disagree with himself out of envy or interest. iii. 175.

may deprive a subject of all he possesses to enrich a favourite. iii. 175. ii. 131. iv. 167:—but his favourites less numerous than those of an assembly. ib. ib. ib.

may descend upon an infant, or one unable to discern between good and evil. iii. 176:—the danger whereof arises from the contention of the competitors for the office of curator. ibid.

the tuition of a monarch, infant or non-compos, is in whom. iii. 176.

a province subject to the democracy or aristocracy of another commonwealth, is monarchically governed. iii. 178.

kingdoms limited, are not monarchy, but democracy or aristocracy. iii. 179. ii. 94.

a people governed by an assembly chosen by another people, is a monarchy of one people over another people. iii. 180.

not always manifest in a monarchy, who is to appoint the successor, nor whom he hath appointed. iii. 181.

in the institution of, the appointing the successor, always left to the present possessor, why. iii. 182. ii. 122;—the question, whom he has appointed, determined by express words or tacit signs sufficient. iii. 182. ii. 123:—by express words, how. ibid. ibid.:—other tacit signs are custom, presumption of natural affection. iii. 182–3. ii. 123–4. iv. 160:—is presumed to approve of the government remaining monarchical after his death. iii. 183. ii. 123. iv. 160:—may sell or give his right of governing to a stranger. iii. 183. ii. 123. iv. 159:—the inconvenience whereof proceeds whence. iii. 184:—is no injury to the people. ibid.:—its lawfulness apparent from the right of marrying with a stranger. ibid.

a monarch, sovereign of divers nations, one by institution, another by conquest, should not demand of the nation by conquest more than of the other, why. iii. 190.

one of the most frequent causes of rebellion against monarchy, the reading of the books of policy and histories of the Greeks and Romans. iii. 314:—that the subjects in a monarchy are all slaves, but that in a populous commonwealth they enjoy liberty, an opinion gotten by those that live under a monarchy from the same books. iii. 315.

that called *mixed monarchy*, is not government, but the division of the commonwealth into three factions. iii. 318. ii. 96.

the choice of counsellors, proper to monarchy. iii. 339.

is monarch of his own Church. iii. 569.

that *monarchy* is the best form of govern-

ment, is not demonstrated, but only probably stated. ii. pref.
monarchy is no less a commonwealth, than democracy. ii. 80, n.
is constituted by the *people*. ii.100.iv.142:—in what manner. ibid. ibid.:—is bound by no obligation. ibid.:—differs from aristocracy and democracy, wherein. ii. 101.
may be constituted with or without limit of time. ii. 102. iv. 143:—if *without*, receives a right not of *possession* only, but of *succession* also. ibid.:—may make another monarch. ibid.:—if *with*, then is absolute, unless the people have appointed time and place for reassembling on or before the time limited being expired. ii. 102-3. iv. 143-44:—if such time and place be appointed after the time limited, the use and exercise only of sovereign power is in the monarch. ii. 104. iv. 143:—if they appoint time and place for meeting *during* the time limited, he is no monarch, but the prime officer only of the people. ii. 104, 122. iv. 143:—if the people cannot assemble but at his command, he is an absolute monarch. ibid.:—and is bound by no promise to assemble them at any certain times. ibid.
is bound by no promise of any thing inconsistent with the exercise of his power. ii. 106.
arguments in favour of *monarchy* from examples and testimonies. ii. 129.
all government has been framed by man out of the ruins of monarchy, after its dissolution by sedition. ii. 129. iv. 166.
men displeased with monarchy, as being the government of *one* man, would, if they could, withdraw themselves from the dominion of *one* God. ii. 130:—the objection is taken out of envy only. ibid.:—the inconvenience attends the *person*, not the *unity*. ibid.
that a monarch may slay innocent subjects, is a grievance more common in a democracy than in a monarchy. ii. 132-3:—none but those that are conspicuous are in danger, in a monarchy. ibid.
the necessity for monarchs to take care that the commonweal receives no damage from the excess of private power. ii. 133.
what is done by a *monarch*, is said to be done out of envy to virtue, which if done by the *people*, would be accounted policy. ii. 134.
whether in a monarchy it is a grievance to the subjects to be excluded from the road to praise and honour. ii. 136.
the superiority of *monarchy* as a form of government proved by the absolute power given to one general. ii. 141. iv. 169:—by the words of JUDGES, *in those days there was no king in Israel*, &c. ii. 145.
the *people* commands in all monarchies, how. ii. 158.
monarchy may be with an aristocratical council, or democratical, chosen with the monarch's permission, by all the particular men of the commonwealth. iv. 135.
monarchy *conditional* or *constitutional*, is absolute or subordinate according to the same rules as a monarchy limited in time. iv. 144-5:—both the conditional monarch, and the monarch for a time limited, may if subordinate be called to account and deprived before the time expired by the sovereign people. iv. 143, 145. ii. 104.
is the most ancient form of all governments. iv. 165-6.
inconvenience in a monarchy, of the power of dispensing with the execution of justice. iv. 167:—but greater in an aristocracy. ibid.:—in a monarchy laws less mutable. iv. 168:—is least of all government subject to dissolution from civil war. ibid.
the liberty claimed by men under a monarchy, means either dominion or a democracy. iv. 202:—or to have preferment. ibid.
the durability of monarchy. iv. 206.
the beginning of monarchies. vi. 147-50:—their growth. ibid.

MONEY—of whatever matter coined by the sovereign, is a sufficient measure of value between the subjects of that commonwealth. iii. 238:—the benefits arising from it. ibid.
base money is unable to endure change of air. iii. 239:—is also subject to change of laws. ibid.
the conduits by which it is conveyed to the public use. iii. 239.
resembles the blood in the body natural. iii. 239.
it is easier for men to procure money, than money men. ii. 142.
is the sinews of war and peace. ii. 256:—the power of raising money, is the sovereign power. ibid.:—it is his duty to require it, for sending out spies, maintaining soldiers, building forts. ii. 171.

MONIMENTS—or marks, their necessity for the help of memory. i. 13. iv. 20:—what they are. i. 14. iv. 20:—necessity of them for acquiring philosophy. i. 14.
signs and *marks*, their difference. i. 15.

MONK—General, subdues Scotland. vi. 378:—defeats the Dutch at sea. vi. 393:—

signifies to the Rump his dislike of the proceedings of Lambert and the officers of Wallingford house. vi. 411:—complied both with Richard and the Rump. ibid.:—intends to restore the king. vi. 412:—secures the Anabaptists of his army. ibid.:—sends to treat at London. vi. 413:—marches up to London. vi. 415:—at the order of the Rump breaks down the city gates. ibid.:—declares for a free parliament, and restores the secluded members. vi. 416:—his bringing up his army to London, the greatest stratagem extant in history. vi. 418.

Monk—friars and monks, why in every Christian state exempt from the tributes and tribunals. iii. 609, 691: —in many places bear so great a proportion to the common people, as might furnish an army for the Church militant. iii. 610:—are bound by vow to simple obedience to their superiors. iii. 681:—are subjects of those by whom they subsist, but living in an enemy's country. ii. 318:—their character at the time of the Reformation. vi. 186.

Monopoly—of merchants, in what disadvantageous to the people at home, and in what to the foreigner. iii. 218.

Montrose—overruns all Scotland, but at the king's command retires beyond sea. vi. 331:—lands again in the North, is defeated and executed. vi. 370.

Moon—its monthly simple motion to be demonstrated from the simple circular motion of the earth. i. 429. vii. 16-17:—has always one and the same face turned towards the earth, from what cause. i. 435. vii. 106:—but for the action of the sun, its axis would always be parallel to itself. i. 436:—when without the ecliptic, not exactly the same face seen. ibid.:—the part then seen not exactly the same as the part illuminated. i. 437.

her greatest declination from the ecliptic, five degrees. i. 437.

has greater power than the sun of increasing moisture in vegetable and living creatures. i. 440:—raises rain as well as the sun. ibid.:—change of weather expected at the time of their conjunction with the earth. ibid.

moon and stars, why they appear bigger and redder in the horizon than in mid-heaven. i. 462.

eclipse of the moon observed by Mœstlin, the sun being above the horizon. i. 483.

Moral—want of moral science, the cause of civil war. i. 10.

all the theorems of moral doctrine not yet put in order, or probably proved, by any philosopher. iii. 357: —*morals*, the philosophy of natural right. ii. ded.

Moranus—the Jesuit, his visit to this country. vii. 338:—to Harvey. ibid.:—his attack on Hobbes and Harvey. vii. 339.

Mordecai—was honoured by the king of Persia, in what way. iii. 78.

Mornay—du Plessis, his work *The Mystery of Iniquity*, vi. 189.

Morton—bishop of Durham, his work *The Grand Imposture*. vi. 189.

Moses—pretended to prophesy not by possession of a spirit, but from the voice of God. iii. 66:—nothing in his law countenancing enthusiasm or possession. ibid.:—the spirit of God taken from that in Moses, and given to the Seventy Elders. iii. 66, 421.

a cultivator of what religion. iii. 99:—from him derived to us the laws of the kingdom of God. ibid.

proved his calling by miracles. iii. 107;—his absence for forty days. ibid. 515.

personated God. iii. 150, 465, 485, 498:—governed the Israelites not in his own name, but in the name of God. ibid.

the absolute obedience to him of the Israelites. iii. 191.

his directions to the Israelites for remembering the covenant. iii. 259.

at Mount Sinai alone went up to God. iii. 274, 363, 465. ii. 239: —but all the people bound to obey all he declared to be God's law. ibid. ibid. 514.

not the author of the *Pentateuch*. iii. 368:—wrote the *Volume of the Law*. iii. 369, 515:—ordered it to be read every seventh year to all Israel at the feast of Tabernacles. iii. 369, 669:—commanded it to be laid in the side of the ark. ibid. 515.

his songs added to the *Psalms* of David. iii. 372.

he, and his successors the high priests and kings of Judah, represented the person of God, when. iii. 377.

refused to forbid the Seventy Elders that prophesied in the camp. iii. 386, 421. ii. 240.

the angel promised to him for the army's guide, was what. iii. 391.

at Mount Sinai renewed the covenant made by God with Abraham. iii. 398, 463.

God appeared to him in the burning bush. iii. 416, 652. iv. 67:—spake to him as a man speaketh to his friend. iii. 417:—was seen by him apparently. ii. 237.

he and the high priests were supreme prophets. iii. 418:—sovereign prophets. iii. 419:—the manner of God speaking to them not manifest. ibid. 710:—nor intelligible. iii. 420.

the prophecying of the Seventy was subordinate to that of Moses. iii. 421, 468.
his works in Egypt, why miracles. iii. 430:—some of them equalled by the wonders of the enchanters. iii. 432-3.
consulted as to the doctrine established by him, before credit given to any miracle or prophet. iii. 435.
could claim no right to govern the Israelites as successor to Abraham. iii. 464:—nor from any command of God to them. ibid.:—his right to govern depended on their consent and promise to obey. ibid.
his sovereign power, under God, proved from Scripture. iii. 465, 466:—he alone spake with God. ibid.
his law was the civil law of the Jews. iii. 471.
laid his hands on Joshua. iii. 486, 543.
received from God the two tables of the ten commandments. iii. 513. ii. 234:—made them known to the people. ibid.:—the promise of the people to obey him. iii. 464, 514.
he, Aaron, and the high priests, were the civil sovereigns. iii. 514, 516, 533, 536, 560, 569, 621, 692. ii. 241.
added *Deuteronomy* to his former laws, when. iii. 515.
the law of Moses Christ came not to destroy, but to fulfill. iii. 519.
his spirit not *weakened* by God taking of his spirit to put it on the Seventy Elders. iii. 569.
the person believed by him, was God himself, that spake to him supernaturally. iii. 587.
consecrated the Tabernacle, how. iii. 621:—Aaron and his sons, how. ibid. iv. 193.
Moses, and after him the high priest, were God's *lieutenants*. iii. 645-6. ii. 143, 254.
commanded the Levites to slay them that worshipped the *golden calf*. iii. 708:—his law against them that entice to idolatry. iii. 709.
the mode of God speaking to him from the *mercy-seat* expressly set down. iii. 710:—his speaking to him *face to face* and *mouth to mouth*, not to be understood literally. ibid.
obtained credit with the people by his miracles and his faith. ii. 236.
had during his life the whole power of interpreting the laws and word of God. ii. 238:—in his time no other *word of God* than that declared by him. ii. 240.
by his own command punished no man with death. ii. 243.
his last words to the people, that they should become corrupt. ii. 243-4.
was himself no priest. ii. 258.
by his law, all men are liable to damnation, how. iv. 185.
the mutiny against him of Aaron and his sister Miriam. ii. 241. iii. 466. iv. 190:—of Corah, Dathan, and Abiram. iv. 190.
in his government no power, spiritual or temporal, not derived from him. iv. 191.
chose *twelve* chiefs of the tribes. iv. 191.
had God's command to dispossess the Canaanites. vi. 148.

MOTHER—in the state of nature, has the right of dominion over the child. iii. 187. ii. 116:—if the father be her subject, the child is in her power. iii. 188.
of our common mother, the two breasts are the land and sea. iii 232.

MOTION—the knowledge of its nature, the gate of natural philosophy universal. i. epis. dedic.
motion cannot be said to have quantity, without the help of *line* and *time*. i. 26.
the famous argument of Zeno against motion. i. 63-4.
motion, the universal cause of all things. i. 69. vii. 83:—can have no other cause than motion. i. 70, 124, 213, 412. vii. 33.
the variety of things perceived by sense, has no other cause than motion. i. 70. iii. 2, 381. vii. 27-8, 78, 83:—partly in the object, partly in ourselves. i. 70. vii. 28:—of what kind, not to be known without ratiocination. i. 70.
all change consists in motion. i. 70, 123, 126, 131, 323, 390, 502. vii. 78, 129:—this why not generally understood. i. 70.
motion is the privation of one place and the acquisition of another. i. 70, 204. iii. 676:—is nothing but change of place, why. vii. 83-4.
the consideration of simple motion, what it produceth. i. 70, 71:—that part of philosophy which treats of motion, from what contemplation drawn. i. 71–2:—knowledge of simple motion. how necessary for the understanding of physics. i. 73.
appearances of things to sense, determined by *compounded* motion. i. 73.
the ways of simple motion, the enquiry of geometry. i. 73:—of motions internal and invisible, the enquiry of natural philosophers. ibid.:—and comprehends civil philosophy. i. 87.
motions of the mind, what. i. 72-3:—have their causes in what. i. 73:—are known, how. ibid.
days, months, and years, by some called the motions of the sun and moon. i. 94.

time, a phantasm of motion. i. 95:—is measured by motion, not motion by time. ibid.

definition of motion. i. 109. vii. 83-4:—why defined to be a *continual* relinquishing of place. i. 109.

nothing can be moved without time. i. 110, 204.

to be moved, to have been moved, what. i. 110:—whatsoever is moved, has been moved. ibid. 204:—what is moved, will yet be moved. ibid. ibid.:—whatsoever is moved, is not in the same place during any time, how small soever. ibid. 111, 204.

argument against motion, that if a body be moved, it must be moved either in the place where it is, or in the place where it is not. i. 110:—the fallacy, where it lies. ib.

motion of a body is *from* the place where it is, *to* the place where it is not. i. 111.

no conception of motion, without conceiving time past and future. i. 111.

motions, when said to be made in equal times. i. 113:—said to be equally swift, when equal lengths transmitted in equal times. i. 114, 205.

motion *uniform*, what. i. 114, 214:—*uniformly accelerated*, what. ibid.

motion is equal, greater, and less, not only in regard of velocity simply, but of velocity applied to every smallest particle of magnitude. i. 114, 205.

it is one thing for two motions to be equal to each other, and another for them to be equally swift. i. 114, 205:—the motion of two horses may be equally swift, but the motion of both is double that of one. ibid. ibid.

the cause of motion in a body at rest, is in some external body. i. 115, 510. iii. 3. vii. 85.

body in motion will continue in motion, till some other body causeth it to rest. i. 115, 205, 213, 345, 510. iii. 3, 4. vii. 85.

when the hand moves the pen, motion goes not out of the hand into the pen, but a new motion is generated. i. 117.

no cause of motion but in a body contiguous and moved. i. 124, 205, 213, 334, 344, 390, 412, 416, 434, 502, 526. vii. 86.

whatsoever is moved will always be moved in the same way and with the same velocity, till hindered by some body contiguous and moved. i. 125, 205:—till hindered by some external movent. iii. 3-4.

motion supposed by a certain writer not to be so contrary to motion as rest. i. 125:—deceived by what. ibid.:—motion is not resisted by rest, but by contrary motion. ibid.

motion, called a power, why. i. 131:—is not a certain accident. ibid.:—is an act, but differs from all other acts. ibid.

motion and magnitude, the most common accidents of all bodies. i. 203.

a point moved with the least impetus that can possibly be assigned, if it touch another point at rest, shall move that point. i. 212:—if a point at rest do not yield to the least possible impetus, it will yield to none, and that which is at rest can never be moved. i. 212:—if a body of any degree of hardness do not yield to a point moved with the least possible impetus, it will not yield to any number of points each having the same impetus. i. 212-13. v. 304.

taking away impediment or resistance, no cause of motion. i. 213, 344.

motion considered in body *divided* and *undivided*. i. 213:—motion *uniform* and *multiform*, what. i. 214:—*accelerated* and *retarded*. i. 214:—by *one* movent, and by *many*. ibid.:—*perpendicular* and *oblique*. ibid.:—*pulsion* and *traction*. ibid.:—*trusion* and *vection*, *percussion* or *stroke*. ibid.

excess of motion in the movent above that of the resisting body, is *momentum*. i. 214.

motion considered from the diversity of the *medium*. i. 215.

motion *simple* and *compound*. i. 215, 317, 328.

the motion of the movent determines its first endeavour. i. 215:—in motion by concourse, if one of the forces cease, the endeavour is changed in the line of the remaining forces. ibid.

motion may be insensible. i. 216. vii. 33.

in movents of equal magnitude, the swifter works with the greater force. i. 217:—in movents with equal velocity, the greater works with the greater force. ibid.

in all uniform motion, the length passed through is as the mean impetus multiplied into its time. i. 219:—that is, as the time. i. 221:—and the time is as the length. ibid.

in motion begun from rest and uniformly accelerated, the mean impetus multiplied into the time is as the length. i. 221:—the lengths are to the times in the ratio compounded of the ratios of the times to times and impetus to impetus. i. 223:—the lengths in equal times, are as the differences of the square numbers beginning from unity. ibid.:—the length is to the length passed through in the same time with a uniform velocity equal to that acquired in the last point of that time, as a triangle to a parallelogram of equal base and altitude. ibid.

in motion beginning from rest and accelerated with an impetus increasing as the square of the times, the length is as the mean impetus multiplied into the time. i. 223-4:—the length is in the ratio of the impetus acquired in the last point of the time. i. 225;—the lengths passed through in equal successive times, are as the differences of the cubes of numbers beginning from unity. i. 226.

in motion so accelerated that the lengths be in the duplicate proportion to their times, the length passed through in the whole time with a uniform velocity equal to that last acquired, is as 2 to 3. i. 226:—if the impetus increase in a ratio triplicate to that of the times, the lengths will be in a ratio quadruplicate to that of the times. i. 227:—if quadruplicate, then quintuplicate &c. ibid.

if two bodies move with uniform but different velocities, the lengths passed through are in the ratio compounded of the ratios of time to time and impetus to impetus. i. 227:—in two uniform motions, if the times and impetus be in reciprocal proportion, the lengths passed through will be equal. i. 228:—if the times be the same but the impetus different, the length passed through will be as impetus to impetus. ibid.:—the times will be in the ratio compounded of the ratio of length to length and impetus to impetus reciprocally taken. i. 229:—the impetus will be in the ratio compounded of the ratio of length to length and time to time reciprocally taken. i. 230.

if a body be carried by two movents moving with straight and uniform motion and meeting in an angle, the body will move in a straight line. i. 231:—if one motion be uniform, and the other uniformly accelerated from rest, till the line of greatest impetus acquired by acceleration be equal to the line of the time of the uniform motion, the body will describe a semiparabola, whose base is the last acquired impetus, and vertex the point of rest. i. 232.

if a body be carried by two motions meeting in an angle, one uniform, the other accelerated from rest till it is equal to the uniform motion, and so that the lengths be everywhere as the cubes of the times, the body will describe the first semiparabolaster of two means, whose base is the impetus last acquired. i. 233:—if the one motion be accelerated in such proportions of spaces and times as are explicable by numbers, then how to find the line of the body's motion. i. 234-5:—if the one motion be accelerated in any manner whatsoever, the uniform motion will move the body forward less and less in the several parallels of space, in proportion as the other motion is more accelerated. i. 235.

if a given length be passed through in a given time with uniform motion, to find the length passed through in the same time with motion uniformly accelerated. i. 237:—to find the same with motion so accelerated, that the lengths be as the cubes of the times, and the line of impetus last acquired equal to the line of the time. i. 238:—to find the same with motion so accelerated, that the lengths shall be in the quadruplicate, quintuplicate &c. ratio of the times. i. 240:—if the lengths be to the times, as any number to any number, to find the length passed through with such impetus and in such time. ibid.

if of two motions one be uniform, the other accelerated in any proportion of the lengths to the times, the lengths passed through in any one time will be in the same ratio as the lengths passed through in any other time. i. 242.

if two adjacent sides of a parallelogram be moved in the same time to the opposite sides, one with uniform motion, the other with motion uniformly accelerated, the side moving uniformly will affect as much as it would do if the other motion were uniform, and the length passed through by it were a mean proportional between the half and the whole. i. 243.

preponderation is motion. i. 314.

in *simple circular* motion, every straight line in the body is carried parallel to itself. i. 318:—in all simple motion, though not circular, likewise. ibid.

in simple circular motion, the radii of equal circles or the axis of a sphere is always carried parallel to itself. i. 319:—if an epicycle revolve in the circumference of a circle, making equal angles in equal times, the circle revolving the contrary way, every straight in the epicycle will be carried parallel to itself. ib.

a body moving with simple motion in a fluid plenum, changes the situation of all the parts of the fluid to any extent. i. 321:—simple motion, whether circular or not, of bodies making perpetual returns to the same place, dissipates the parts of resisting bodies with a force in proportion to its velocity. i. 321-2.

if a body move in a fluid with simple circular motion, the remoter parts of the fluid will perform circles in times pro-

portioned to their distances from the movent. i. 322:—in the same time that the movent describes its circle, any part of the fluid not touching the movent, shall describe a part of a circle equal to the whole circle of the movent. i. 323.
simple motion of a body in a fluid, congregates homogeneous, and dissipates heterogeneous things. i. 323, 482, 510.
if the orbit of any point in a body moving in a fluid with simple circular motion, and that of any other point in the same fluid, be commensurable, the latter point will describe its orbit, and the point in the moving body a number of its orbits equal to the orbit of the other point, in the same time. i. 325.
a body of a spherical figure moved with simple motion, has less force towards its poles than towards its middle, to dissipate and congregate heterogeneous and homogeneous bodies. i. 326:—in planes perpendicular to the axis, and more remote than the pole from the centre of the sphere, the simple motion has no such force at all. i. 327.
the parts of a fluid in which floats a sphere moved with simple motion, which are stopped by the sphere, endeavour to spread themselves every way over its surface. i. 327-8, 336:—the reason why. i. 328.
a body moved with compound circular motion, casts off in a tangent such bodies as adhere not to it. i. 328.
bodies moved with simple circular motion, beget simple circular motion. i. 329.
if in a fluid stirred by a body moved with simple circular motion, there float another body wholly hard or wholly fluid, the motion of this latter body will be concentric with the motion of the former. i. 330:—if it have one side hard and one side fluid, the motions will not be concentric, nor shall that of the floating body be perfectly circular. i. 331.
propagation of motion, what. i. 334.
all the parts of two fluid bodies that press each other in a free space, are moved towards the sides. i. 334:—in a line perpendicular to the bodies pressing. i. 335:—the same takes place in hard bodies, though not manifest to sense. ibid.:—if the pressure takes place in an enclosed space, fluid bodies will penetrate each other. ibid.
how the body moved may proceed in a line almost directly opposite to that of the movent. i. 339.
propagation of motion, what. i. 334:—in a *plenum,* motion is propagated *in infinitum.* i. 341, 530. vii. 268:—in an instant. i. 392.
motion in a body carried, not extinguished by cessation of motion in the body carrying. i. 345:—nor increased by sudden increase of motion in the body carrying. i. 345-6.
the internal parts of a body, if at rest for any time however small, cannot of themselves generate any new motion. i. 347:—if a hard body, after being compressed or extended, and the compression or extension removed, restore itself, the internal motion was not extinguished. i. 347-8.
the motions formerly made by objects acting upon the sense, again become predominant in the same order in which they were generated by sense. i. 398.
the motions proceeding from sense, called *animal motions.* i. 405. iii. 38:—the quickening or slackening of the vital motions by the motion of the sentient propagated to the heart, is the cause of pleasure or pain. i. 406.
vital motion, is the motion of the blood. i. 407:—is hindered by the motion of the action of sensible objects. ibid.:—restored again, how. ibid.:—is also helped by the same motion. ibid.:—is the contraction and extension of the limbs &c. originating in the animal spirits. i. 408.
a first eternal movent, whence to be inferred. i. 412:—that such movent was eternally moved, whence to be inferred. ibid.
in a plenum wherein all is at rest, motion cannot have a beginning. i. 416:—denial of the beginning of motion, why it does not take away present motion. ib.
motion supposeth bodies moveable. i. 425.
bodies moved with simple motion about a fixed axis, have no power to propagate endeavour to bodies placed beyond it. i. 430.
no such thing as an incorporeal movent. i. 430:—motion is proper only to things corporeal. iv. 427.
whatsoever is moved by a movent that hath simple motion, is always moved with the same velocity. i. 322, 438.
the parts of any matter being separated, acquire simple motion. i. 452.
vehement simple motion generates in the beholder a phantasm of lucid and hot. i. 452. vii. 25.
an endeavour to simple motion, how generated by fire. i. 455.
all motion has some effect on all matter whatsoever. i. 455.
simple circular motion in the parts, the

cause of hard bodies when bent restoring themselves. i. 478-9. vii. 33.
the effects of motion greater or less as the body is greater or less, though the velocity be the same. i. 486.
opposite motions cannot extinguish each other in an instant. i. 491. iii. 4.
a *plenum* cannot be an efficient cause of motion. i. 520.
motions of swimming, leaping &c. in living creatures, how made. i. 522. vii. 12.
that a thing may be moved by itself, by substantial forms, by incorporeal substances &c., the empty sayings of schoolmen. i. 531.
can produce nothing but motion. iii. 2.
the motion made in man when he sees, dreams &c., do not cease on the removal of the movent. iii. 4. iv. 9.
amongst many motions made in our organs by external bodies, the predominant only is sensible. iii. 5.
motion from the brain to the inward parts, and from the inward parts to the brain, is reciprocal. iii. 8. iv. 10.
the motions that succeed each other in sense, continue together after sense. iii. 11.
two motions in animals, *vital* and *animal.* iii. 38. iv. 31 :—*vital*, the motion of the blood, breathing &c. ibid. :—*animal*, voluntary motions. ibid. :—vital motion needs no help of the imagination. ibid. :—of all voluntary motion, the first internal beginning is the imagination. iii. 39.
that the thing moved is invisible, and the space in which it is moved insensible, is no objection to the existence of the motion, why. iii. 39.
metaphorical motion, what and why by the schools so called. iii. 39-40 :—an absurd speech. ibid.
one first mover of all things, acknowledged by the heathen philosophers. iii. 96.
motion and place, intelligible only of bodies, not of substances incorporeal. iii. 383.
the ways and degrees of motion cannot be known without the knowledge of the proportions and properties of lines and figures. iii. 669.
nature works only by motion. iii. 669. iv. 437.
motions caused by apparitions, the only things that really are in the world without us. iv. 8.
any liquid moved by divers movents, receives one motion compounded of all. iv. 11.
the same motion oft-times repeated becomes, in almost every corporal thing, habitual. iv. 25.
motus primo primi. v. 161, 182, 262.
there cannot be motion in one part of the world, but the same must be communicated to all the rest of the world. v. 305.
he that supposing one or more motions can derive from them the necessity of any effect, has done all that is to be expected from natural reason. vii. 4, 88.
simple circular motion is supposed not in the earth only, but also in the sun, moon, and the fixed stars. vii. 15 :—and in all the smallest parts of the world. vii. 49 :—the reciprocation of motion in the internal parts of hard bodies demonstrated by what phenomena. vii. 37-8.
of motion perpendicular and oblique. vii. 50-1.
whatsoever worketh is moved, for action is motion. vii. 83 :—no body in the world absolutely at rest. vii. 87 :—motion, how slight soever, impressed on the superficies of a body, how great soever, will proceed through it. vii. 86 :—motion in space filled with body, though never so fluid, will by resistance grow less and less, and at last cease. vii. 87 :—cannot be communicated in an instant through the whole depth of the body to be moved. ibid.
the difference between *continuum* and *contiguum*, made by what compounded motion. vii. 108.
the *peristaltic* motion, causeth the food to wind up and down through the guts. vii. 120.
at the creation God gave to all things what natural and special motion he thought good. vii. 133 :—man can guess no further than he hath knowledge of the variety of motion. ibid. :—neither motion nor body can be extinguished by less than an omnipotent power. vii. 174.
to imagine motions with their times and ways, a new business and requires a man with a steady brain &c. vii. 272, 280.
MULTIPLICATION — and division, are nothing but addition and subtraction. i. 3. iii. 29 :—incident not to numbers only, but to all things that can be added or taken from each other. iii. 29.
MULTITUDE—the madness of a multitude in fighting against and destroying those by whom they have all their life been protected and secured from injury. iii. 63.
the difficulty men have in distinguishing between one action of many men, and many actions of one multitude, whence. iii. 90, 459 :—a multitude of actions done by a multitude of men, taken for the action of the people. ibid. ibid. iv. 146-7.
a multitude, how made one person. iii. 151.

unity, how understood in multitude. iii. 151:—a multitude being many, cannot be understood for *one*, but *many* authors of all their representative saith or doeth. ibid.

the multitude sufficient for security, determined by comparison. iii. 154. iv. 119:—is sufficient, when. iii. 155. iv. 119:—in a multitude directed by the particular judgments and appetites of particular men, no security. iii. 155:—war upon each other for their particular interests. ibid.

if a great multitude would observe the laws of nature without a common power, there would be no need for commonwealth at all. iii. 155.

the sovereign does not covenant with the multitude, because not a person. iii. 161.

the same multitude of men may both have command and also be subject to command, in different senses, ii. 72, n.

multitude, as a collective word, signifies *more than one*. ii. 72, n.:—signifies also *one thing*, as a multitude. ibid.:—has not one *will*, by nature, and can do no *act*. ibid.:—is not a natural person. ibid.:—but is *made* a person, how. ibid.:—when a multitude is said to act, it is the commonwealth that acts. ibid.:—when said to act without the will of the sovereign, then the act proceeds from not *one will*, but the divers wills of divers men. ibid. 73.

to a multitude can be ascribed no act as its own. ii. 73:—till reduced into one person, remains in a state of nature. ib.

the voice of the major part of a multitude generally falsely taken for the voice of the whole. ii. 90:—not true in tumults. ibid. ii. 277:—is not so by nature, but only by civil institution. ibid.:—is true only when permitted by the sovereign power. ii. 90-91.

the *people* and the *multitude*, how usually confounded, and how to be distinguished. ii. 158. iv. 146.

is not a *person*, unless it can assemble when need requires. ii. 277.

to a multitude no act can be attributed, unless every man's hand and will have concurred thereto. iv. 126:—a multitude may run together without concurring in design. ibid.:—amongst them no *meum* and *tuum*. iv. 127:—is made a *body politic*, how. ibid.

the covenant of the multitude implies union and a sovereign made. iv. 139.

it is easier to gull the multitude, than any one man amongst them. vi. 211.

Murder—the greatest of felonies. vi. 82:—is what. vi. 82-3:—secret murders formerly abominated by the people, why. vi. 83:—homicide not intentional, but in an unlawful act, whether murder. vi. 86-7, 132.

Muses—their own wit invoked by the Gentiles as the *Muses*. iii. 100:—*Memory* the mother of the Muses. iv. 449.

Mystery—the mysteries of religion, likeened to pills for the sick. iii. 360. ii. 305:—by whom to be interpreted. ii. 297.

nothing called a mystery in Scripture but the incarnation of the eternal God. iv. 314.

Naaman—by bowing before Rimmon, denied God in effect as much as if he had denied him with his lips. iii. 493:—the liberty granted him by Elisha. ibid. 601. iv. 319.

Naboth—his murder by Ahab. iv. 333.

Nahum—prophecied in the time of Josiah. iii. 373.

Name—names are parts of speech. i. 15:—serve both for signs and marks. ibid. iii. 19, 673:—but the latter first. ibid. ibid.:—their nature, in what it consists. i. 15.

definition of a *name*. i. 16. iv. 20.

that names are arbitrary, whence it appears. i. 16:—philosophers had always the liberty, and sometimes the necessity, of imposing new names. ibid.:—mathematicians also. ibid.

names are signs of our conceptions, not of the things themselves. i. 17:—the disputation, whether names signify the matter or form, or something compounded of both, a subtlety of metaphysics. ib.

names are given to what. i. 17. iii. 673:—not necessarily the name of some thing. i. 17:—*future, impossible, nothing*, names of what. ibid.

every name has some relation to that which is named. i. 18.

the first distinction of names, into *positive* and *negative*. i. 18. iii. 26-7. iv. 20:—the use of names negative. iii. 27:—names *positive* were before *negative*, why. i. 18:—names negative signify what is *not* thought of. i. 19. iii. 27.

names *contradictory*, what. i. 19:—of contradictories, one is the name of anything whatsoever. ibid.:—the certainty of this axiom, the foundation of all ratiocination. ibid.

names *common*. i. 19. iii. 21:—*universal*, what names so called, and why. i. 20. iii. 21. iv. 21:—one universal imposed on many things, in respect of what. iii. 21.

names more or less common. i. 20:—uni-

versals of more or less extent. iii. 21:—for the understanding of the extent of an universal, what faculty necessary. i. 20.
genus and *species*, what. i. 20.
names of first and second intention. i. 20-21:—names of *certain and determined*, and *uncertain and undetermined* signification. i. 21.
names universal and particular invented, not only for memory, but to enable us to discourse with others. i. 22.
names *univocal* and *æquivocal.* i. 22. iv. 22:—a distinction belonging not so much to names, as to them that use them. i. 23.
names *absolute* and *relative.* i. 23.
names *abstract* and *concrete.* i. 23, 33. iii. 25-6:—concrete were invented before propositions, abstract after. i. 23, 33:—those are the names of matter, these of the accidents or properties of matter. iii. 26.
the use of abstract names, to multiply, divide, add, and subtract the properties of bodies. i. 33:—their abuse, the speaking of accidents as if they might be separated from body. ibid.
names *simple* and *compounded.* i. 23. iii. 21:—a simple name, that which in every kind is the most common or universal. i. 23:—compounded, that which signifies that more conceptions than one were in the mind, for which that name was added. i. 24.
a true and exact ordination of names not to be performed so long as philosophy remains imperfect. i. 28.
names have their constitution not from the species of things, but from the will and consent of men. i. 56, 85.
false proposition from copulation of abstract with concrete names. i. 58. iii. 34:—of the names of bodies with the names of phantasms. i. 59. iii. 34:—of the names of bodies with names of names. ibid. ibid.:—of the names of accidents with the names of phantasms. i. 59-60. iii. 34:—or with the names of names. i. 60. iii. 34:—of the names of phantasms with the names of names. ibid. ibid.:—of body, accident, or phantasm with the names of speech. i. 60-1. iii. 34.
names of bodies and of accidents ought not to be coupled, why. i. 59. iii. 34.
definitions must be understood before compound names. i. 85:—when the names of the parts of any speech are explicated, it is not necessary that the definition should be a name compounded of them all, why. ibid.
defined names admitted in philosophy for brevity's sake. i. 85:—no name can be defined by one word. ibid.
if concerning a concrete name, it be asked *what it is*, the answer must be by definition. i. 103:—if concerning an abstract name, the answer will be, what. ibid.
names by which answer is made to the question, *where*, are not properly names of place. i. 107:—have for their highest genus the name *somewhere.* i. 107.
a name may consist of many words together. i. 23. iii. 21.
the imposition of names turns the reckoning of the consequences of things imagined in the mind, into a reckoning of the consequences of appellations. iii. 21:—a man without the use of speech may discover that the three angles of a given triangle are equal to two right angles. iii. 22:—but cannot know the same of another different triangle without the same labour repeated. ibid.:—a man with the use of speech, will boldly conclude the same to be universally true. ibid.:—universal rules registered by speech discharge our mental reckoning of time and place. ibid.
names of number not in use at one time. iii. 23.
two names joined make a true affirmation, when. iii. 23.
subject to names, is whatsoever can enter into or be considered in an account. iii. 25:—names, in Latin *nomina,* items of account. ibid.:—things entering into account for divers accidents, their names diversely wrested and diversified accordingly. ibid.
the four general heads to which the diversity of names may be reduced. iii. 25-6.
names of matter. iii. 26:—names of accidents or properties of matter. ibid.:—names of fancies. ibid.:—names of names and speeches. ibid. 673.
names *abstract.* iii. 26:—are severed not from matter, but from the account of matter. ibid.
names which are but insignificant sound. iii. 27:—are of two sorts, names not defined, and names made of two names of signification contradictory and inconsistent. ibid.
names of inconstant signification, are names of such things as please or displease. iii. 28:—why. ibid.
the use of insignificant names, one cause of absurdity in ratiocination. iii. 34-5.
how they serve to show the consequence or repugnance of one name to another. iii. 673, 674.
names which are the names of *nothing.* iii. 674.

names placed in order would express their consequence as well as the copula *is* &c. iii. 673.
diversity of names from the diversity of the subjects of philosophy. ii. ded.
by giving names, men signify not only the things, but also their own passions. ii. 93.
names are arbitrary. iv. 20: — without names no science. iv. 21:—brutes incapable of science for want of names. ibid.:—man also without names. ibid.
names *universal* are called *indefinite*, why. iv. 22.
names recall the necessary coherence of one conception to another. iv. 25.
are the cause in man as of *knowledge*, so also of *error*. iv. 25:—their *inconstancy*, *equivocation*, and how diversified by *passion*. iv. 26.
abstract names are words artificial belonging to logic, signifying only the manner how we conceive the substance itself. iv. 309, 394:—cannot be considered without supposing that there is some real thing to which they are attributed. iv. 394:—abstract and concrete names, how confounded by modern divines. iv. 395:—abstract names ought not to be used in arguing, or in deducing articles of faith. iv. 396.

Naseby—battle of. vi. 328.

Nathan—the case put by him to David, of the rich man with many sheep taking the lamb of the poor man. vi. 123.

Nation—the mutual envy of neighbour nations. vi. 203:—the less potent bears the greater malice. ibid.

Nature—what accidents compose the nature of a thing, and what the thing itself. i. 67:—the saying, *some things more known to us, others to nature,* what it means. ibid.:—*known to nature,* what it means. i. 67, 69.
the art whereby God made and governs the world. iii. introd.:—imitated by the art of man, wherein. ibid.
cannot err. iii. 25.
often presses on men the truths, which afterwards, when they look for somewhat beyond nature, they stumble at. iii. 39.
how far she has made men equal. iii. 110, 140. ii. 6. iv. 81:—dissociates men, renders them apt to invade and destroy each other. iii. 113.
the laws of nature suggested by reason. iii. 116. ii. 16.
the right of nature, the right of self-conservation. iii. 116. ii. 9. iv. 83.
a law of nature, what. iii. 116-17. ii. 16. iv. 87:—the fundamental law of nature, *to seek peace and follow it.* iii. 117, 138. ii. 16, 52. iv. 86, 87:—the sum of the right of nature, *by all means we can to defend ourselves.* iii. 117.
in the condition of nature, coercive power cannot be supposed. iii. 124:—no place for accusation, in a state of nature. iii. 128:—in the state of nature, the inequality of power is not discernible but by the event of battle. iii. 129.
the law of nature, according to some, the rules conducing to eternal felicity after death. iii. 134-5.
the question, who is the better man, has no place in the state of nature. iii. 140. ii. 38. iv. 102.
the laws of nature for the conservation of men in multitudes, and concerning only the doctrine of civil society. iii. 130-44:—other things tending to the destruction of particular men, also forbidden by the laws of nature. iii. 144.
the laws of nature all contracted into one sum, *do not that to another which thou wouldest not have done to thyself.* iii. 144, 153, 258, 279, 494. ii. 45, 62. iv. 107.
the laws of nature all made to appear very reasonable, how. iii. 145:—oblige *in foro interno.* iii. 145. ii. 46. iv. 108, 114:—*in foro externo,* not always. ibid. ibid. ibid.
the laws of nature tend to nature's conservation. iii. 145:—are immutable and eternal. ii. 46. iii. 145, 264, 271, 272, 278, 312, 378, 580. iv. 112:—oblige to the endeavour only, but that unfeigned and constant. ii. 47. iii. 145, 154. iv. 108.
war consequent to the want of a visible power to tie men to observe the laws of nature. iii. 153:—the laws of nature are contrary to our natural passions. ibid.
the law of nature, and the civil law, contain each other and are of equal extent. iii. 253, 600.
the laws of nature are not properly laws, but qualities that dispose men to peace. iii. 147, 253. ii. 49:—become civil laws by the institution of commonwealth. iii. 253.
the law of, part of the dictates of reason. iii. 253, 513. ii. 13, 16, 44, 49, 209. iv. 111:—no law but the law of nature agreeable to the reason of all men. iii. 258.
every law that obliges all the subjects, unwritten, and unpublished, is a law of nature. iii. 255, 257-8:—a law obliging some condition of men, or one particular man, not written nor published, is a law of nature. iii. 258.
the law of nature easy to such as impartially make use of their natural reason.

iii. 262:—but become of all laws the most obscure, and has most need of interpretation. ibid.:—their interpretation depends not on the books of moral philosophy. iii. 263:—but on the judge appointed by the sovereign. ibid.

the laws of nature are the laws of God. iii. 147, 264, 272, 273, 275, 312, 343, 348, 580, 587, 601. ii. 50, 186, 202, 210. iv. 111, 284.

under the law of nature, where the intention is right, the fact is no sin. iii. 279:—where not right, it is sin, but no crime. ibid.

ignorance of the law of nature excuseth no man. iii. 279, 287-8:—children and madmen only excused from offences against the law of nature. iii. 288.

the law of nature by false teachers made repugnant to the law civil. iii. 282.

men are not bound by the law of nature to serve the public without reward. iii. 306.

in the state of nature, private men are judges of good and evil actions, not where there are civil laws. iii. 310.

lenity, where there is place for it, part of the law of nature. iii. 337.

the state of nature, is anarchy and the condition of war. iii. 343.

nature is the ordinary, not the immediate work of God. iii. 429.

the law of nature a better principle of right and wrong than the word of any doctor, if but a man. iii. 569-70.

nature worketh by motion. iii. 669.

the law of nature, that a man protect in war the authority which protecteth him in peace. iii. 703:—the times require that it be inculcated and remembered. ibid.

no man that pretends to reason to govern his private family, ought to be ignorant of the articles of the law of nature. iii. 710.

the law of, has lost its growth, advances not beyond its ancient stature, why. ii. ded.

made all things common. ii. ded. 40. iii. 142.

the state of nature, is a state of war of every man against every man. iii. 113, 343. ii. pref. ii. 11, 64:—in it, every man has right to every thing. iii. 117, 298, 346. ii. pref. ii. 9, 11. iv. 84, 117:—men desire naturally to quit this state. ii. pref.

in the state of nature, all men have the will to hurt. ii. 7:—but from different causes, and not equally to be condemned. ibid.:—in it man cannot be injurious to *man*. ii. 9, n.:—but may offend God or break the laws of nature. ibid.

whether in the state of nature, the son may kill the father. ii. 10, n.

nature *has given all to all*. ii. 11. iv. 84.

in the state of, irresistible power gives a right of dominion. ii. 13. iv. 86:—in it, no lasting security. ibid. ibid.:—to contend for superfluities, is to violate the fundamental law of nature. ii. 36.

all the laws of nature, are derived from that of self-conservation. ii. 44.

the laws of nature are not all obligatory in that state in which they are not practised by all. ii. 45-6. iv. 108, 117:—the omission of some, if done for self-conservation, is fulfilling the law of nature. ii. 45, n.:—but some are obligatory even in time of war. ibid.:—all damage done, in the state of nature, not for self-conservation, is a breach of the law of nature. ii. 46, n.:—are broken by any act against conscience, though conformable to them. ii. 46. iv. 109.

the law of nature is the same with the *moral*. ii. 47. iv. 111:—commands, as the means to peace, good manners, or the practice of virtues, and therefore called *moral*. ii. 48:—is the sum of moral philosophy. ii. 49.

the laws of nature proved from Scripture. ii. 52-60. iv. 111-16:—that they are eternal, item. ii. 60:—that they bind the conscience only, item. ii. 60-61:—that they are easily observed, item. ii. 61.

the fundamental law of, sufficiently fulfilled, if a man is ready to embrace peace when to be had. ii. 64.

the security of the exercise of the law of nature consists in the consent of many. ii. 64-5. iv. 119:—which consent must be constrained by some common fear. ii. 65-6, 68.

the sovereign cannot spoil or injure his subjects without breach of the laws of nature and of God. ii. 80, n.

by the same right of nature that a beast may slay a man, a man may also slay a beast. ii. 114.

the commodities and incommodities of commonwealth and the state of nature. ii. 127.

the laws of nature oblige even in the state of nature, how. ii. 190.

to use our best endeavours to keep the laws of nature, part of worship natural. ii. 218.

its principal parts, *reason* and *passion*. iv. ep. ded.

the saying, *that nature made nothing in vain*. iv. 95.

the scope of the laws of nature, is the protection and defence of them that keep

them. iv. 108:—are to be observed so far only as in our own judgment they subject us to no incommodity by being neglected by others. ibid.:—oblige but to the endeavour. ibid.
what is against reason is against the laws of nature. iv. 108.
the laws of nature may be changed by covenant. iv. 108-9.
the sum of the law of nature, is to be sociable to them that will be so, formidable to them that will not. iv. 111.
that men content themselves with equality, the foundation of the law of nature, is also the foundation of the *second* table, *thou shalt love thy neighbour as thyself*. iv. 113.
the law of nature is directed to the conscience. iv. 114, 115.
in the state of nature, man's security lies in mutual help. iv. 118:—hence mutual fear. ibid.
the laws of, are the laws of the kingdom of heaven. iv. 184.
the law of nature is the moral law taught by Christ. iv. 186.
the contemplation of nature, without rigorous demonstration, is the most noble employment of the mind that can be. vii. 4.

NAVARRE—the transfer of the kingdom of. iii. 574:—England another manner of kingdom than Navarre. vi. 187.

NAYLOR—James, sets himself up as Jesus Christ. vi. 397:—his punishment. vi. 398:—Lambert tries to save him. ibid.

NECESSITY—he that could see the connexion of causes, would see the *necessity* of all voluntary actions of men. iii. 198.
necessity and *choosing*, how conjoined. iv. 242, 264:—from the necessity of a voluntary action cannot be inferred the injustice of the law that forbids it. iv. 254:—necessity makes not *consultations* to be in vain, why. ibid.:—nor *admonitions*. iv. 255:—nor *praise* and *dispraise*, *reward* and *punishment*. ibid.:—the dispute of *Liberty and Necessity* will rather hurt than help the piety of most men. iv. 256:—the necessity of events draws with it no impiety. iv. 257:—destroys not *prayer*. ibid.:—takes not away the nature of *sin*. iv. 259: — *hypothetical* necessity, what. iv. 262.
whatsoever is produced, is produced *necessarily*, why. iv. 275. v. 36.
that there is no such thing as *freedom from necessity*. iv. 278.
to deny necessity, destroys both the decrees and the prescience of God. iv. 278. v. 17-18.
necessity and *chance*, debated amongst ancient philosophers without drawing into the argument the power of God. v. 1:—the state of the question of *Liberty and Necessity*. v. 2-5:—the four fountains of argument. v. 5-20.
of the inconveniences that are pretended to follow the doctrine of necessity. v. 15-18, 151-5: — from God's foreknowledge, it follows that all actions whatsoever were necessary from eternity. v. 19.
necessary is what. v. 35, 48:—*necessary, possible, impossible*, have signification only in reference to the future. ibid. ibid.:—every action is necessitated and determined, how. v. 105:—the last judgment concerning the good or evil consequent on any action, may be said to produce the effect necessarily, as the last feather may be said to break the horse's back. v. 105-6: — necessitation, is properly what. v. 260:—necessity, is to be ascribed to the universal series of causes, depending on the first cause eternal. v. 366:—the things we esteem most contingent are nevertheless necessary. v. 417.

NECROMANCY—the predictions of witches pretending conference with the dead. iii. 102.

NEHEMIAH—the book of, written after the *Captivity*. iii. 371.

NERO—affected mastery in music and poetry, why. iv. 33.

NESTORIUS—his heresy, denying the divinity of the Holy Ghost. iv. 400, 401. vi. 103:—that there was but one nature in Christ. vi. 176.

NEWBURY—first battle of. vi. 321:—second battle. vi. 325.

NEWCASTLE—William, Earl of. iv. ep. ded.:—the Marquis of. iv. 229. v. 2, 21:—Earl of, appointed by the King governor of Hull, but not received by the townsmen. vi. 291:—one of the King's commissioners of array. vi. 316:—takes Tadcaster, and is master of all the North. ibid.:—defeats Fairfax at Bramham Moor. vi. 321:—forces him to quit Halifax and Beverley. vi. 322:—is forced by the Scots to retreat to York. vi. 323.

NICENE—Council, condemned what heresy by the words *God hath no parts*. iv. 302, 397:—the word *consubstantial*, how explained by many of the Latin fathers. ibid. 307:—condemned, not the doctrine of Tertullian, but the division of the divine substance. iv. 307:—the canon made about the time of the NiceneCouncil, concerning those repenting Christians that had been seduced into a denial of Christ. iv. 320:—summoned by Constantine the

Great. iv. 391. vi. 103:—its history. 391-401:—proceeded in their general confession of faith, how far. iv. 396. vi. 103:—condemned what heresies. vi. 103, 176.

Night—Coke's definition of. vi. 94.

Nile—the cause of its inundations. vii. 41:—why not twice in the year. vii. 42:—rises in mountains nearly 2000 miles off. ibid.

Nineveh—the prophecy by Jonah of its destruction. iii. 373.

Nitre—the effect of laying it on burning coal. i. 457:—its effect as a component part of gunpowder. ibid.:—the cause of its whiteness. i. 464.

Noah—the giants belonged to his time. iii. 445.

Nobility—is power. iii. 75:—in those commonwealths where it has privileges. ibid.:—is honourable, why. iv. 39.

νόμος—signifies *distribution*. iii. 234:—what we call *law*. ibid.

Normans—descended from the Germans. vi. 260:—of their form of government. ib.

Norman—his invention of the inclinatory needle. vii. 167.

Northumberland—the Earl of, murdered in his house by the Northern people in the reign of Henry VII. for demanding a subsidy. iv. 201.

Norwich—the Bishop of, the sentence of *præmunire* upon him. vi. 115.
the Earl of, heads the insurrection of the Kentish men, and seizes Colchester. vi. 350:—is tried and executed by the Rump. vi. 364.

Nosce teipsum—a saying not of late understood. iii. introd.:—its meaning, what. ibid.:—by it men might learn to read one another. ibid.:—is a precept worthy of its reputation. iv. 26.

Nostra-damus—the prophecies of. iii. 102.

Nothing—however it be multiplied, will for ever be nothing. i. 212.

Notions, common—axioms and common notions, by some called primary propositions. i. 37:—are not truly principles, why. ibid. i. 82.

Numa Pompilius—pretended to receive the ceremonies of his religion from the nymph Egeria. iii. 103.

Number—cannot be remembered without names. i. 13.
number is *unities*. i. 96:—the limits of number, are unities. i. 98:—every number finite. i. 99.
all bodies differ in *number* from each other. i. 133:—the same and different *in number*, names contradictory. ibid.
is exposed by the exposition either of points, or of the names of numbers. i. 141:—is called *discrete* quantity, why. ib.:—is quantity in what sense. vii. 194.
to expose number by the names of number, what necessary. i. 141.
the use of words in nothing so evident as in numbering. iii. 22:—the names of number not in use at one time. iii. 23:—their place supplied by the fingers of one or both hands. ibid.:—whence our numeral words but ten in any nation, in some but five. ibid.
for want of names of number, a beast misseth not one or two out of her many whelps. iv. 21:—without them a man cannot know how many pieces of money lie before him. ibid.

Nunc-stans—the school name for eternity. i. 413. iii. 35, 677. iv. 276. 299:—invented by Thomas Aquinas. iv. 271. v. 329:—no less absurd than a *hic-stans* for an infinite greatness of place. iii. 677.

Nutrition—the matter of, by God laid freely before us at or near the surface of the earth. iii. 232:—consists of what. ib.

Oath—swearing by the god a man feareth. iii. 129. ii. 27. iv. 93:—the form of. ibid. ibid. ibid.:—must be according to the rites of the religion of him that sweareth. iii. 129-30. ii. 27. iv. 94.
no swearing by what the swearer thinks not God. iii. 130. ii. 27:—men swearing by their kings, intend to be understood as attributing to them divine honours. iii. 130. ii. 27. iv. 94.
adds nothing to the obligation. iii. 130. ii. 27, 86. iv. 94.
oaths are to be used only by order of the commonwealth. iii. 353:—for making judgments certain, or between commonwealths for avoiding war. ibid.
is to be exacted, only where the breach of faith cannot be known, or where God alone can punish it. ii. 28.
is taken in order to the provocation of God's anger, why. ii. 28.

Obadias—prophecied in the time of Josiah. iii. 373:—his prophecy that salvation shall proceed from Jerusalem. iii. 455.

Obedience—if the fear of spirits, prognostics from dreams &c., were taken away, men would be much more fitted for civil obedience. iii. 10.
the desires that dispose men to obey a common power. iii. 86-7.
religion cultivated by two sorts of men, to make men more apt to obedience and civil society. iii. 98-9.

supposed to be promised by every man to him in whose power it is to destroy him. iii. 188.
its end is protection. iii. 208.
obedience to the civil law, a part of the law of nature. iii. 254.
benefits conferred by the sovereign on a subject through fear of his power to hurt the commonwealth, encourage not to obedience, but to further extortion. iii. 306.
is part of worship natural. iii. 349. ii. 212.
is more acceptable to God than sacrifice. iii. 355. ii. 218:—is the greatest of all worship. ibid.
where the word *obedience* signifies a following of counsel. iii. 565-6.
obedience to the laws, if perfect, sufficient to salvation. iii. 585. ii. 300:—that required by God, is a serious endeavour to obey him. iii. 586. ii. 300, 302, 306, n., 314.
is sometimes called *charity* and *love*, as implying a will to obey. iii. 586. ii. 301:—sometimes *righteousness* and *repentance*, for the same reason. ibid.:—that necessary for reception into the kingdom of God, is what. iii. 586.
obedience to God, and to our civil sovereign, whether Christian or infidel, how easily to be reconciled. iii. 600. ii. 314-16.
the obedience due to sovereignty is *simple*. ii. 82:—by *simple* obedience is understood, in all things not contrary to the will of God. ii. 146, 315.
the obligation to civil obedience is before all civil law. ii. 200.
obedience *active* and *passive*, a vain distinction. ii. 202. vi. 225-7.
of two omnipotents, neither can be bound to obey the other. ii. 209, n.
justifies, in what sense. ii. 314.
Christian obedience consisteth in the endeavour to obey the laws of Christ. iv. 184:—is necessary as well as faith. ibid.
protection and obedience are relative. iv. 421.
if the king command, or make a law, that a man shall execute his own father, whether he is to be obeyed. vi. 227.

Oberon—the universal king of the fairies. iii. 698.

Object—the apparent not the true magnitude and figure of objects, why. i. 59-60:—nor anything but a phantasm. i. 60.
the earnest study of one, takes away the sense of all other objects, why. i. 395:—one object only perceivable by sense at one and the same time. ibid.
every object a part, or aggregate of parts, of the whole world. i. 410.
is called *lucid* by reason of what phantasm. i. 448.
an object, what. iii. 1:—worketh on the eyes, ears &c., how. ibid.:—appears at certain distances to be invested with the fancy it begets in us. iii. 2:—the object one thing, the fancy another. iii. 3.
the *shows* or *apparitions* of objects, are to the eye *sight*, to the ear *hearing*, to the palate *taste*, to the nostril *smelling*, to the body *feeling*. iii. 679, 637.
the subject wherein are inherent *colour* and *image*, is not the object seen. iv. 4:—the same object seen double, as two candles for one, a proof that *colour* and *image* are not inherent in the thing seen. iv. 5.

Obligation—what. iii. 119:—the bonds by which men are obliged, are words or actions, or both. ibid.:—have their strength from what. ibid.
beyond what is possible, no man can be obliged. iii. 126:—the natural end of, performance. ibid.
a prisoner of war trusted with the payment of his ransom, why obliged to pay it. iii. 127. iv. 93:—a weak prince making a disadvantageous peace for fear, why obliged to keep it. iii. 127.
not strengthened by an oath. iii. 130. ii. 27, 86. iv. 94.
whatever binds *in foro interno*, may be broken by a fact according to law, in case a man think it contrary. iii. 145.
no man obliged by the covenant whereof he is not author. iii. 149, 203.
the obligation of the subject to the sovereign, lasts so long only as the latter can give protection. iii. 208.
no one can be bound to himself. iii. 252. ii. 83, 154, 155.
promise of *good* binds the promiser, of *evil* not so. iii. 457.
belief falls not under obligation. iii. 273, 462.
to *lay a burthen* on one, is to oblige. iii. 520.
begins, where liberty ceases. ii. 21. iv. 91:—the *obliger* and the *obliged*, who. ii. 22.
the obligation of simple obedience grows not immediately from the contract, but from this, that without it commonwealth would be dissolved. ii. 82.
no obligation to will to be put to death. ii. 82:—much less to that which is worse than death. ibid.:—no obligation to put oneself to death. ibid.:—none to kill the sovereign at his own command. ibid.:—none to kill one's own parent. ibid.:—none to execute commands which confer infamy. ii. 83.

all obligation arises from contract. ii. 110:—to bind a man implies that the binder supposes him not sufficiently bound by any other obligation. ii. 110-11.

to be *obliged*, and to be *tied being obliged*, how they differ. ii. 185.

obligation to obedience before commands are made known, is universal obligation to obey in all things. ii. 190.

of *natural* obligation two species, deprivation of liberty by corporal impediments, and by motives acting upon the will. ii. 209.

all obligation is determinable at the will of the obliger. iv. 92.

OBLIQUE—how much weaker than a perpendicular stroke. i. 341.

OBLIVION—*the Act of*, could not have passed without a parliament, why. vi. 35:—differs from a general pardon, wherein. ibid.:—the *Act of Oblivion* at Athens. ibid. 145:—at Rome, on the death of Cæsar. ibid. ibid.:—differs from a Parliament pardon, wherein. vi. 145-6.

OBSCURITY—why dishonourable. iii. 80:—to be descended from obscure parents, item. ibid.

OCEAN—one of the gods of the Gentiles. iii. 99:—is made up of what seas. ii. ded.:—the main ocean, how it lies. vii. 14:—why it freezes towards the poles. vii. 38-9.

ODOUR—is made by odorous bodies without the motion of the whole bulk. i. 503:—the cause of, is in the motion of the invisible parts. ibid.:—proceeds from their simple motion, not from effluvium. why. ibid.

water, air, the spirits and juices in animals, how made odorous. i. 505:—bruising, how it makes odorous things more so. i. 505.

is sense, as to the nose. iii. 2.

OGNION—deified by the Gentiles. iii. 99:—worshipped by the Egyptians. iii. 611.

OLIGARCHY—a name given, by those that dislike it, to aristocracy. iii. 171, 683. ii. 93. iv. 127-8.

OMINA—are what. iii. 103.

ὂν—τὸ ὂν, ens, or *essence*. iv. 304.

ONCETHMUS—the special figure wherewith Wallis graces his oratory. vii. 247.

ONE—a thing considered amongst other like things, is said to be *one*. i. 96:—the common definition of, to what absurd consequence liable. ibid.

O'NEALE—Sir Phelim, the beginner of the Irish rebellion, hanged. vi. 388.

OPAQUE—what bodies so called. i. 480:—are heterogeneous. ibid.

OPINION—is a presumption that a thing *will be* or *will not be*, *has been* or *has not been*. iii. 52:—that which is alternate appetite, in deliberating concerning good and evil, is alternate opinion in enquiry of the truth of past and future. ibid.:—the last opinion is the *judgment*. ibid.

is the end or conclusion of discourse not beginning from definitions, or not rightly joined into syllogisms. iii. 53, 54.

excessive opinion of a man's self, for divine inspiration, wisdom &c., becomes distraction and giddiness. iii. 62:—the same with envy, rage. ibid.:—vehement opinion of the truth of anything, contradicted by others, rage. ibid.

in the well governing of opinions consists the well governing of men's actions. iii. 164.

three opinions pernicious to peace and government, brought into this part of the world from the tongues and pens of unlearned divines. iii. 310-12.

opinions contrary to the peace of mankind, that men shall judge of what is lawful and unlawful by their own conscience, that they sin in obeying the commands of the commonwealth unless they judge them to be lawful &c., whence so deeply rooted in men. iii. 330.

reason and opinion, not in our power to change. iii. 360.

civil power depends on the opinion men have of their duty to their sovereign, and their fear of punishment in another world. iii. 539.

opinions taken on credit of antiquity, are words that pass like gaping, from mouth to mouth. iii. 712.

are delivered more by hearsay than from speculation. ii. 15:—accord more through passion than true reason. ibid.

faith and *opinion*, their difference. ii. 305.

opinion is what. iv. 29:—in what sense the world is said to be governed by *opinion*. iv. 70.

in persuading, the begetting of *opinion* and *passion* is the same thing. iv. 75.

of two opinions contradictory, the *former* is to be taken for a man's opinion, when. iv. 75-6.

every man desires that the sovereign power should tolerate no opinions but his own. iv. 188.

OPUS OPERATUM—the external action proceeding from fear of punishment or from vain glory. iv. 185.

ORACLE—the oracles of the Gentiles made their answers ambiguous by design, to own the event both ways. iii. 102:—ceased in all parts of the Roman empire, on the planting of the Christian religion. iii. 108.

ORATION—in orations of praise and invective the fancy is predominant, why. iii. 58:—the judgment does what. ibid.
orators, the favourites of an assembly. iii. 175. ii. 131. iv. 141, 165.

ORB—the radius of the great orb reaches from the earth to the sun. i. 446:—is as a point in respect to the distance of the fixed stars. i. 447.

ORGAN—the organs of sense, five. iv. 12.

ORMOND—Duke of, the king's lieutenant of Ireland. vi. 366:—his league with the confederates. ibid.:—surrenders Dublin to the parliament, and comes over to the king, and thence to the prince at Paris. vi. 367:—is sent back by him to Ireland. ibid.

ORONTIUS—vii. 208, 247, 290, 296.

OSTRACISM—at Athens. iii. 200.

OUGHTRED—in his *Clavis Mathematica*, what he means in saying that the *quotient* of one number divided by another, is the *proportion* of the one to the other. vii. 313.

οὐσία—used in the New Testament never for *essence* or *substance*, but only for riches. iv. 304:—converted by the Latin philosophers into *substantia*, thereby confounding things *corporeal* with *incorporeal*. iv. 394.

OUTLAWRY—the punishment of, what. vi. 110:—if not capital, is equivalent to capital. ibid.:—is like the being barred the use of fire and water amongst the Romans, and like excommunication. ibid.

OXFORD—the University of, began when and how. vi. 184, 214:—purged by the parliament in the Civil War. vi. 347:—the manners of both Universities at that time. ibid.:—are the noblest of Christian universities, and of the greatest benefit to the commonwealth that can be, on what condition. vii. 400.

PAIN—of a wound, why thought to be in the same place as the wound. i. 407.
displeasure in the sense. iii. 43. iv. 31.

PALESTINE—the place of God's kingdom. iii. 449.

PAN—panic terror, fear without the apprehension of why or what. iii. 44:—so called from their author, Pan. ibid.:—a passion that happens only in a throng of people, why. ibid.
the plains filled by the Gentiles with Pans and Panises. iii. 99.

PAPISTS—the faction of, in the Civil War. vi. 167:—their pretences to govern. vi. 169:—their disposition at the beginning of the Reformation. vi. 188-9:—how they came to venture on the Gunpowder-treason. vi. 189:—the Irish papists take their time for delivering themselves from English subjection. vi. 331.

PAPPUS—his distinction of problems into *plane*, *solid*, and *lineary*. i. 315:—found out the trisection of an angle by help of the hyperbole. i. 316:—proceeded analytically, but never used symbols. vii. 248.

PARABOLA—and hyperbole, have one definition in geometry, another in rhetoric. i. 85.
to find a straight line equal to the curve of a semiparabola. i. 268:—also to the curve of a semiparabolaster. i. 270:—the focus of, where. vii. 317.

PARACLETUS—signifies *one called to help*. iii. 489:—commonly translated *comforter*. ib.

PARADISE—how to merit Paradise *ex congruo*. iii. 134:—whether a man can merit it *ex condigno*. ibid.
the flaming sword at its entrance. iii. 614.

PARDON—the granting of, the *sixth* law of nature. iii. 139:—the *fifth*. ii. 37:—is nothing but the granting of peace. ibid. ibid.:—granted to them that persevere in hostility, is not peace, but fear. ib. ib.
to what breaches of the law it may in equity be extended. iii. 332-3:—the derivation of the word. vi. 142:—of the power of pardoning. vi. 138-46.

PARALLEL—parallel lines in general, nowhere defined. i. 189:—Euclid's definition not accurate. vii. 205-6:—definition of parallel lines, straight and curved. i. 189. vii. 206,
the properties of parallel straight lines. i. 189-91.
parallelogram, what. i. 189.

PARALOGISM—the fault of, where it lies. i. 88:—petitio principii. i. 88:—false cause. i. 89:—paralogism of false cause frequent amongst writers of physics. ibid.

PARADOX—the Christian religion was once a paradox. v. 304:—but for paradoxes we should be now in a state of savage ignorance. ibid.

PARENTS—to be descended from conspicuous parents, why honourable. iii. 80:—from obscure parents, dishonourable. ib.
are entitled to the honours of sovereignty, though they have surrendered their power to the civil law. iii. 296.
disobedience of the child to its parents, contrary to the precept of the apostles. iii. 508.
to honour our parents, a precept belonging to the law of nature under the title of *agreement*, as well as of *gratitude*. ii. 119.

PARIS—the University of, began when and how. vi. 184, 213.

Parliament—has the sovereign power only where it cannot be assembled or dissolved but by its own discretion. iii. 255:—the right to dissolve, is a right to control. ibid.:—acts of parliament, resemble the decrees of the whole people of Rome. iii. 270.

nothing more unjustly maintained during the long parliament, except the resisting and murdering of the king, than the doctrine of Dr. Bramhall. iv. 371.

the Statutes restraining the levying of money without the consent of parliament, whether exceptionable. vi. 16:—are void, if by such grant the king is disabled to protect his subjects. ibid.:—the good and the evil of such statutes. vi. 17.

the *long parliament*, their indictment of Charles. vi. 34:—were afterwards pardoned by the king *in*, not *and*, parliament. ibid.

of the origin of parliaments. vi. 157–60:—formerly many parliaments. vi. 159.

the parliament of April 1640 called. vi. 203:—and dissolved. vi. 204:—the long parliament called. vi. 207:—its proceedings. vi. 208-9:—releases Prynne, Burton, and Bastwick condemned for sedition, and sent by the king to prisons remote from London. vi. 244:—the clause in their bill of attainder against Strafford, that it shall not serve as a precedent. vi. 250:—the act for triennial parliaments. vi. 255–6:—the act against the dissolution of the long parliament. vi. 256:—demands the power of the militia. vi. 264:—complains of the king's taking notice of the bill pending in the house of lords. ibid.:—their *remonstrance on the state of the kingdom*. vi. 265-72:—and *petition*. vi. 272:—demands of the king to discover his advisers, and to be allowed a guard. vi. 283:—orders that no popish commanders go over to Ireland. vi. 284:—demands the Tower, the forts, and the whole militia. vi. 285:—votes, that the ordinance agreed on by both houses for the militia, obliges the people. vi. 289:—that when they declare what the law is, to question it is a high breach of privilege. vi. 290:—their message about the command of the fleet. ibid.:—their party in York stronger than the king's. vi. 291:—seize upon Hull. ibid.:—their declaration of the rights of the two houses. vi. 292:—send to the king nineteen propositions. vi. 294–6:—prepare for war. vi. 297:—becomes weaker than the king till assisted by the Scots. vi. 300.

the strength and forces of the parliament at the beginning of the war. vi. 301-2:—the taxes levied. vi. 304-5:—the valour of their soldiers sharpened with malice. vi. 306.

the people thought nothing lawful for the king to do, for which there was not some statute made by parliament. vi. 311.

the parliament does all things in the name of *the king and parliament*. vi. 318:—pretend that he was always virtually in the two houses of parliament. ibid.:—invite the Scots to invade England, and make the *solemn League and Covenant*. ibid.:—vote the queen a traitor. vi. 319:—make a new great seal, and hang the king's messenger as a spy. vi. 323:—suspect Essex, and vote the new modelling of the army. vi. 326:—in the new commissions leave out the clause for the protection of the king's person. ibid.

the king's parliament at Oxford. vi. 327.

denies the king a pass to come to treat of peace. vi. 329:—send him commissioners with what terms. vi. 330:—have on their side the city and the king's person. vi. 334:—sends to the army to demand the delivery of the king. vi. 337:—the two speakers and several members fly to the army. vi. 338:—who are replaced by the general with the thanks of the parliament. vi. 340:—their four propositions to the king, when in the Isle of Wight. vi. 344:—pass a vote of *non-addresses*. vi. 345:—the insurrections against the parliament. vi. 348-50:—recalls the vote of *non-addresses*, and treats with the king. vi. 351:—is violated by Cromwell, vi. 352:—declares void the oaths of supremacy and allegiance. ibid.

the parliament represents the people, to what purposes. vi. 353-4.

constitutes the *High Court of Justice* for trying the king. vi. 354:—passes an Act against the Prince of Wales. vi. 355:—votes the house of lords to be useless and dangerous. ibid.:—passes an Act against the re-admission of the secluded members. vi. 356.

Cromwell's parliament. vi. 390-2:—the first parliament under the *Instrument*. vi. 394-6:—the second. vi. 397-402:—petitions Cromwell to take the title of king. vi. 399.

Richard Cromwell's parliament. vi. 403:—assumes to have the supreme power. vi. 404:—their proceedings, vi. 404-6:—are locked out of their house by the army. vi. 406.

the temper of all parliaments since Elizabeth the same with that of this parliament. vi. 405.

the long parliament restored. vi. 416:—on condition to determine their sitting by a certain time. vi. 417;—but few of them returned to the new parliament. ib.
the new parliament calls in the king. vi. 417:—the present parliament has declared the right of the militia to belong to the king only. vi. 418:—has done all a parliament can do for the security of peace. ibid.
Parsimony—pusillanimity in the use of riches. iii. 44.
is dishonourable, why. iii. 79.
Part—nothing rightly so called, but that which is compared with something that contains it. i. 95:—to make parts, what. ibid.
nothing has parts, till it is divided. i. 97:—part of a part is part of the whole. ib.
Passion—the doctrine of the internal passions, and of sense and imagination, comprehends civil philosophy. i. 87.
action and passion in body, what. i. 120:—when *mediate*, and when *immediate*. ib.
all passions of ths mind, consist of appetite and aversion. i. 409:—are innumerable. i. 410:—not observable in any but man. ibid.
the passions, the same in all men. iii. introd.:—not the objects of the passions. ibid.:—the objects, varied by the individual constitution, and by particular education. ibid.
the want of some passion leaves the train of thoughts unguided. iii. 12:—makes them seem impertinent to each other, as in a dream. ibid.
the curiosity of finding out the possible effects of a cause, hardly incident to any living creature without any passion but sensual. iii. 13–14.
all passion may be expressed indicatively. iii. 49:—some have particular expressions, not affirmations unless when. ibid.:—forms of speech not certain signs, why. iii. 50:—the best signs are in the countenance, actions, ends, aims which we know the man to have. ibid.
the difference of passions, the cause of the difference of wits. iii. 61:—proceeds partly from different constitution of the body, partly from different education. ibid.:—passions are different from difference of complexion. ibid.:—that passion that makes the greatest difference, the desire of power. ibid.
to have weak passions, is dullness. iii. 62.
extraordinary and vehement, proceeds sometimes from the constitution of the organs of the body. iii. 62:—sometimes the injury of the organs proceeds from the vehemence and long continuance of the passion. ibid.:—all passions that produce strange and unusual behaviour, called by the general name of madness. iii. 63:—the passions themselves, when they tend to evil, are degrees of madness. ibid.:—a confession that passions unguided are for the most part mere madness, what is. iii. 64.
from difference of passions men give different names to one and the same thing. iii. 90. ii. 47.
the inference of the natural condition of mankind, is made from the passions. iii. 114.
the passions are in themselves no sin. iii. 114. ii. pref.:—nor the actions proceeding from them, till there be a law that forbids them. ibid.
the passions that incline men to peace, are what. iii. 116:—war consequent to the natural passions of man. iii. 153.
the passions and self-love of men are notable multiplying glasses, through which every little payment appears a great grievance. iii. 170.
the passions of men asunder are moderate, as the heat of one brand. iii. 248. iv. 166:—of an assembly, are as many brands that inflame one another. ibid. ibid.
pleasure in the fiction of that which would please if real, is a passion so inherent in man, as to make it a sin were to make sin of being a man. iii. 277.
sudden passion, is an extenuation, but never a total excuse. iii. 291. v. 355:—meditation of the law ought to rectify the irregularity of the passions. ib. ib.
passion is power limited by somewhat else. iii. 352. ii. 215.
their contrariety, and reference to conversation. iii. 701.
are the beginnings of all voluntary motions. iv. 25:—of speech also. ibid.:—are the power motive of the mind. iv. 30:—are agitations of the brain, continued thence to the heart. iv. 34.
the nature of passion consists in pleasure or displeasure from signs of honour or dishonour. iv. 40.
the passions represented in a race. iv. 53.
not *truth*, but the *image* maketh passion. iv. 75.
Past—has a being in the memory only. iii. 15.
Pastor—virtue failing in the pastors, faith fails in the people. iii. 108.
the doctors of the Church, and civil sovereigns, both called *pastors*. iii. 461:—must be subordinate to each other. ibid.:

—the chief pastor, by the law of nature, is the civil sovereign. ibid.

pastors were elected by the churches. iii. 527:—were *ministers* of Christ, how. iii. 530.

their maintenance till settled by the laws of the emperors, was nothing but benevolence. iii. 536:—they that served at the altar, lived on the offerings. ibid.:—ought to be maintained by their flocks, but not to be their own carvers. ibid.

could have no certain maintenance assigned but by the whole church, but the church could make no law. iii. 536:—could have no right to tithes, why. ibid.

Christian kings are still the supreme pastors of their people. iii. 538, 551, 564, 581.

all pastors in Christian commonwealths are but the ministers of the civil sovereign. iii. 539:—execute their charge *jure civili.* iii. 540.

to his power, unless he be sovereign, the form of government makes nothing. iii. 548:—his calling not to govern by command, but to teach and persuade. ibid.:—monarchy, aristocracy, and democracy mark out three sorts of sovereigns, not of pastors. ibid.

the power of *the keys of heaven*, whatever it may be, belongs to all supreme pastors. iii. 551.

none sent by Christ, but pastors ordained by lawful authority. iii. 563:—none lawfully ordained, but those ordained by the sovereign pastor. iii. 564:—the reason of our obedience to them drawn not from their will and command, but from our own benefit. iii. 566:—their power to give the flock convenient food, is but the power to teach. iii. 582.

furious rams, Christian kings that refuse to submit themselves to the Roman pastor. iii. 582:—all pastors bidden to esteem those Christians that disobey their Christian sovereign, as heathen and publicans. iii. 583.

pastors that teach this doctrine, *Jesus is Christ*, though they draw from it false consequences, may yet be saved. iii. 596.

the power regal under Christ claimed by the pastors of each commonwealth. iii. 607.

did not, in the time of the Apostles, put their spittle to the nose of the person to be baptized, saying *in ordorem suavitatis.* iii. 622.

the severity of pastors against those that should deny their authority, the seeming meaning of our Saviour in his words, *whosoever speaketh a word against the son of man* &c. iii. 630.

for a pastor to do external honour to an idol for fear, is a *scandal given.* iii. 655:—and a perfidious forsaking of his charge. iii. 656. iv. 321.

how drawn by their worldly ambition to countenance the worship of images by the new-made Christians. iii. 660.

in the pastors of Christ's church what faults are *scandals* as well as faults. iii. 697:—their whole hierarchy, the *kingdom of darkness.* ibid.

all future pastors received from Christ the same power of remitting sins, as the then apostles. ii. 283:—have power to forgive sins, but to the penitent, and to retain, but to the impenitent. ii. 284:—cannot refuse baptism to him whom the church judges worthy, nor retain or remit sins to him whom the church judges worthy or disobedient. ii. 288.

the commands of God in *spiritual* matters are the laws of the church delivered by pastors lawfully ordained. ii. 315.

the ceremony of consecration and imposition of hands belongs to them, but only as given them by the laws of the commonwealth. iv. 345.

most of the pastors of the primitive church chosen out of the Peripatetics, Stoics &c., why. iv. 388:—endeavoured many of them to draw the Scriptures every one to his own heresy. iv. 389:—their dissension drew scorn and greater persecution upon the church. ibid.

PATERCULUS—his character of Cato. iv. 256.

PATIENT—that body wherein some accident is generated or destroyed by another body. i. 120:—the accident so generated is called the effect. ibid.

PATRIMONIAL—men that have no patrimony, must labour that they may live, and fight that they may labour. ii. 159.

PAUL—the apostle, what it was that he called *vain philosophy.* i. ep. ded. iii. 680.

approves simple obedience in those that are subject to paternal or despotical dominion. iii. 193. ii. 146:—accused at Ephesus by Demetrius. iii. 225:—his warning against those that preach against the power of the king. iii. 364.

saith, *idols are nothing.* iii. 382. iv. 308.

saith of the Cretans, that a prophet of their own said they were liars. iii. 414.

his vision in the way to Damascus. iii. 423, 525.

commends obedience to infidel masters. iii. 492:—pronounces sentence of excommunication. iii. 501. ii. 288:—his entering into the synagogues at Damascus to apprehend Christians. iii. 503:—calleth excommunication, a delivery of the excommunicate to Satan. iii. 504. ii. 288:—his advice to *reject* the heretic. iii. 505:—to *reject*, what. ibid.:—he and Peter did not, in their great controversy, cast each other out of the church. iii. 506.

his attempt at Thessalonica to prove to the Jews out of their Scripture, the old Testament, that *Jesus was Christ*. iii. 509:—came as one that would not command, but persuade. iii. 510.

the ordination of Paul and Barnabas, how made. iii. 524-5, 527.

was a witness of Christ's resurrection, how. iii. 525:—baptized three persons only, because his principal charge was to preach. iii. 542:—twice received imposition of hands. iii. 545.

by his text, *I write these things being absent* &c., claims no power of punishing, but only of excommunicating. iii. 562:—by his text, *shall I come unto you with a rod* &c. item. ibid.:—recommends the use of arbitrators, rather than to go to law before the heathen judges. iii. 581:—his doctrine concerning Christian faith in general. iii. 589.

his preaching, that *Jesus is Christ*. iii. 592, 595. iv. 178:—never perhaps thought of trans-substantiation, purgatory, and many other doctrines. iii. 593.

his text, *other foundation can no man lay* &c., is partly plain and easy, partly allegorical and difficult. iii. 595-6:—the same explained. iii. 596, 631-2:—has been used as an argument for purgatory. ibid. ibid.

he or Peter, one erred in a superstructure. iii. 601.

his text that shews that the kingdom of Christ was not then present. iii. 618.

understands the resurrection to be to eternal *life*, not to eternal *punishment*. iii. 626.

his text implying a custom of baptism for the dead. iii. 630.

why he says, *we know that an idol is nothing*. iii. 645.

the reason of his prohibition of marriage to priests. iii. 682.

every man at liberty to follow Paul, Cephas, or Apollos, as he liketh best. iii. 696:—reprehended in the Corinthians the measuring of the doctrine of Christ by their affection to the person of his minister. ibid.

his distinction of *spiritual* and *carnal*. ii. 271.

calls himself *an apostle separated unto the gospel of God*. ii. 281:—reproves the churches of Galatia for *Judaizing*. ibid.:—and Peter also. ii. 282:—from being an enemy, soon became a doctor of the Christian religion. ii. 310.

his words, *let not him that cheweth, despise him that cheweth not* &c. ii. 319. iv. 182.

his definition of *faith*. iv. 64:—his opinion concerning the observance of holy days. iv. 182:—his condemnation of raising questions by human reasoning even upon the fundamental points themselves, as dangerous to the faith of a Christian. iv. 183.

St. Paul and St. James, *faith only justifieth*, and *a man is not justified by faith only*, reconciled. iv. 186.

what he means in asking the Corinthians, *is Christ divided*. iv. 398:—his counsel in the case of obstinate holding of an error. iv. 408.

derives all actions from the irresistible will of God, nothing from the will of man. v. 1.

PAZZI—madmen, in Italy so called. iii. 65.

PEACE—that time wherein there is no disposition to war. iii. 113. ii. 11. iv. 84.

the articles of peace upon which men may be drawn to government, suggested by reason. iii. 116:—to *seek peace*, the fundamental law of nature. iii. 117, 138, 139. ii. 13, 16, 52. iv. 86, 87.

all men agree in this, that peace is good. iii. 146:—therefore justice &c., the means of peace, are also good. ibid.:—the peace and security of the subject, the end of the institution of sovereignty. iii. 203:—peace and society, bring with them pleasure and beauty of life. ii. 12.

to grant peace to him that retains a hostile mind, is not commanded by the law of nature. ii. 37. iv. 100.

righteousness, the way of peace. ii. 53.

peace is to be preserved not by the conspiring of many wills to the same end, but by one will of all men. ii. 68.

peace, is the sum of the law of nature. iv. 87.

PEAK—the verses of *the Peak*. vii. 389.

PECCATUM—how the Latins distinguished between it and *crimen*. iii. 278.

PECULIUM—*peculium de cunctis populis*, the Latin translation of the covenant of God with Moses. iii. 398:—what it is the Latins call *peculium*. iii. 399.

PELETARIUS—vii. 258-63.

PELIAS—his daughters cut him in pieces and boiled him, but made not of him a new man. iii. 327. ii. 164. iv. 212.

πηλικότης—the Greek name for *quantity*. vii. 193.

PENALTY—ignorance of, where the law is declared, excuseth not. iii. 280.

where any is annexed to the law, the

delinquent is excused from a greater. iii. 281:—but the penalty may be ordained after the fact committed. iii. 281: —*penalty* and *damages*, how they differ. vi. 37.

Pendulum—pendulums of equal lengths perform their vibrations in equal times, why. vii. 9:—but not if they start from unequal angles. vii. 10.

Penitence—the external marks of, subject to hypocrisy. iii. 500:—the judgment of the truth of, belonged to the Church. iii. 501. ii. 288:—the sentence, to the apostles, or some pastor as prolocutor. ibid. ibid.

implies a turning away from sin. iii. 586: —is called *obedience*, why. ibid. ii. 261.

repentance and baptism, all that is necessary to salvation. iii. 598:—repentance and belief that *Jesus is Christ*, item. iii. 599:—faith and obedience implied in the word *repentance*, is a true acknowledgment of sin. ii. 285:—does not precede, but follows confession. ibid.

true penitence contains what. ii. 307, n.

the passion which proceeds from an opinion of having mistaken the *means* to the *end*. iv. 43:—its first emotion, *grief*, afterwards *joy*. ibid.:—is compounded of both, but the predominant *joy*. ibid.

is but a glad returning into the way, after the grief of being out of the way. iv. 257.

Pennington—Sir John. vi.

Pentecoste—the day of. iii. 377, 396, 499, 598. ii. 301. iv. 177.

People—a multitude of actions by a multitude of men taken for the action of the people, from what cause. iii. 90.

the common people of the Gentiles entertained with festivals &c. in honour of the Gods. iii. 104:—needed only bread to keep them from commotion. ibid.:—lay their misfortunes on neglect or error in their ceremonies. ibid.

concourse of people, become lawful and unlawful, when. iii. 222, 224:—may join in a petition to be presented to a magistrate, but may not come to present it themselves, why. iii. 224:—is unlawful, when of such numbers as cannot be suppressed by the present officers. iii. 225: —is unlawful when assembled against a man whom they accuse. ibid.

their tenacity of money, what stratagems it drives the sovereign to. iii. 319:—drives him at last violently to open the way for present supply. ibid.

the prosperity of a people comes not from the form of government, but their obedience and concord. iii. 326:—their instruction depends on the first teaching of youth in the universities. iii. 331:—their ignorance, the fault of the sovereign. iii. 337:—the punishment of the leaders, not of the seduced people, can profit the commonwealth. ibid.

the people of each province are best acquainted with their own wants. iii. 341.

a peculiar people, in the covenant of God with Moses, how rendered in the Latin. iii. 398:—how in the English translation in the reign of king James. iii. 399:—how in the Geneva French. ibid.:—the truest translation, which. ibid.:—why some translate, *a precious jewel*. iii. 403.

the act of a concourse of people without lawful authority, is the act of each individual present and aiding. iii. 459:—not of the whole as one body. ibid.

that which offendeth the people in government, is that they are governed as the public representant thinks fit. iii. 683.

when the people were once possessed by the spiritual men of the pope and the Church of Rome, there was no human remedy to be applied that man could invent. iii. 694.

never yet any but vulgar prudence that was acceptable to the giddy people. ii. dedic.

the *people* is not in being before commonwealth constituted. ii. 98:—is not a *person*, but a multitude. ibid.:—no contract between it and a subject. ibid.:—a contract between it and a subject *after* commonwealth instituted, vain, why. ibid.: —is at once dissolved so soon as a commonwealth constituted. ibid.

as forming the *constituent* assembly, is a person. ii. 99–100, 103.

if the people constitute a monarchy for a time limited, with time and place appointed for reassembling, the sovereignty is in the people. ii. 103-4:—in the interval, resembles an absolute monarch dying without an heir, how. ii. 105:—or to a monarch that sleeps. ibid. 106.

their dominion, attended for the most part with infelicities. ii. 141.

the not distinguishing between a *people* and a *multitude*, disposes to sedition. ii. 158. iv. 208:—the people is *one*, has a *will*, can *act*. ii. 158:—*rules* in all governments. ibid.:—is the assembly, in all democracies and aristocracies. ibid.

the common people deceived by the eloquence of ambitious men, as the daughters of Pelias by the witchcraft of Medea. ii. 164:—to their defence, necessary to be *warned* and *fore-armed*. ii. 169.

the decree of a sovereign people against the law of God, is the command of every

man in the commonwealth, but the *injustice* of it is the injustice of those only by whose votes the decree was made. iv. 140. ii. 102.
he that receiveth anything from the authority of the people, receiveth not from the people his subjects, but the people his sovereign. iv. 143.
the signification of the word *people*, double. iv. 145:—a number of men distinguished by their place of habitation, and a *person civil.* iv. 145-6:—the people is said to demand or to rebel, when it is no more than a dissolved multitude that demandeth &c. iv. 146, 208.
is not a distinct body from the sovereign. iv. 208.
salus populi suprema lex. vi. 70:—comprises the law over sovereigns, their duty, their profit. iv. 214.
the temporal good of the people, consists in what. iv. 214:—their wealth, in what. iv. 215:—their defence, in what. iv. 219-20.
the original of all laws is, under God, in the people. vi. 353:—is represented by the parliament, to what purposes. vi. 354.
understands by *liberty* nothing but leave to do what they list. vi. 361:—brought into the troubles of rebellion not by want of wit, but want of the science of justice. vi. 363.

Pepin—made king of France by pope Zachary. vi. 178:—gave a great part of Lombardy to the Church. ibid.

Perception—the inquiry into the causes of, how to be helped. i. 389:—is made together with the phantasm. i. 392.

Percussion—or stroke, what. i. 214:—its motion, how propagated. i. 346:—will sometimes more easily break, than throw down very hard bodies, why. ibid. vii. 52.
differs from *trusion*, in what. i. 346:—the effects of percussion and weight, hardly admit of a comparison. i. 346. vii. 53:—why. i. 347.

Pericles—was said in his speeches to thunder and lighten. ii. 67:—confounded all Greece. ibid.

περιούσιος—its signification as used by St. Paul. iii. 399.

Peripatetics—the followers of Aristotle. iii. 668. iv. 388. vi. 98:—their doctrine of air converted into water and water into air, by condensation and rarefaction, a thing incogitable. vii. 115.

Persia—the king of, how he honoured Mordecai. iii. 78:—how by the same sign he dishonoured another man. ibid.
one of the most ancient of kingdoms. iii. 666.

Person—respect of persons, a violation of the laws of nature. iii. 142. ii. 40.
a person, what. iii. 147. i. 69, 131. iv. 310:—*natural*, and *artificial.* ibid.
persona, in Latin, what. iii. 147:—is the same as *actor*, both on the stage and in common conversation. iii. 148.
things inanimate may be personated. iii. 149:—but not before there be civil government. iii. 150:—beings irrational, an idol or figment of the brain, may be personated. ibid.:—but not before civil government. ibid.:—the gods of the heathen were personated. ibid.
the true God may be personated. iii. 150:—was personated by Moses, our Saviour, and the Holy Ghost. ibid., 377, 465, 485.
a multitude how made one person. iii. 151. ii. 69, 72, n.:—must be by the consent of every one in particular. ibid. ii. 68.
the person, how made *one.* iii. 151.
a person, or representative, consisting of many men, the voice of the majority is the voice of all. iii. 151:—of even number, oftentimes mute and unprofitable. ibid.:—but an even number equally divided may decide a question, when. iii. 152:—may otherwise become mute, how. ibid.
a mute person unapt for the government of a multitude, especially in war. iii. 152.
a common power for the security of man, to be erected by appointing one man or assembly of men to bear their person. iii. 157:—this, a real unity of all men in one person. iii. 158:—how made. ibid.
whoever bears the person of the people, bears also his own natural person. iii. 173.
bodies politic are persons in law. iii. 210. ii. 69.
the person of the sovereign is represented by him that has command, to those only whom he commandeth. iii. 228:—the person of the sovereign cannot be represented to him in his presence. iii. 231.
the commonwealth is no person. iii. 252:—is in its representative but one person. iii. 256:—is a civil person. ii. 69, 73.
mixed monarchy, is not one representative person, but three. iii. 318:—three distinct persons of the people, make not one sovereign, but three. iii. 318.
the Church is a person, in what sense. iii. 459.
person is a relative to a *representer.* iii. 485.
a person is he that is represented, as often as he represented. iii. 487.
God how three persons. iii. 487:—these three persons bear witness of what. ibid.
a civil person, what. ii. 69:—may use the power and faculties of each particular

person to maintain peace and the common defence. ibid.
every commonwealth is a civil person, but not every civil person a commonwealth. ii. 69: — persons subordinate, what. ibid.
a council in the will whereof is included the will of every one in particular, is a *person civil.* iv. 146.
a corporation is one person in law. iv. 207:—that a commonwealth is one person, has not been observed by any writer of politics. ibid.
how rendered by the Greek fathers as it is in the Trinity. iv. 311.
there are as many *persons* of a king, as there are petty constables in his kingdom. iv. 316.
no word in Greek answering to the Latin word *persona.* iv. 311, 400:—always used by the Church of Rome, who never would receive the word *hypostasis.* iv. 402.
public person, primarily none but the sovereign, secondarily all employed in the execution of any part of the public charge. vii. 397.

PERSUASION—whosoever persuades by reasoning from principles written, makes him he speaks to judge. iii. 501.
to persuade or teach, is honourable, why, iv. 39:—is done, how. iv. 71:—the difference between *teaching* and *persuading.* iv. 73:—between *instigating* and *persuading.* iv. 75.

PERU—the founder of the kingdom of Peru, pretended himself and his wife to be the children of the sun. iii. 103.

PETITION—those of the writers of geometry, are principles of art or construction, but not of science and demonstration. i. 37, 82:—of problems, but not of theorems. i. 82.
petitio principii, what. i. 88.
the *Petition of Right,* its effect. vi. 197.

PETER—delivered out of prison. iii. 387:—his vision of a sheet let down from heaven. iii. 423:—his advice, to be baptized. iii.499:—set up as monarch of theChurch, by Bellarmine. iii. 548, 549:—gave occasion to the speaking of the words, *thou art Peter* &c. iii. 549:—the words, *and upon this stone* &c., mean the fundamental article of faith, *Jesus is Christ.* iii. 550, 556:—had not only no jurisdiction given him in this world, but a charge to teach all other apostles that they also should have none. iii. 555:—had no infallibility in questions of faith. iii. 555-6:—Christ's words, *feed my sheep,* gave Peter only a commission of teaching. iii. 556:—no command in the Scripture to obey Peter. iii. 558:—no man just, that obeys his commands contrary to his lawful sovereign. ibid.:—not sent to make laws here, but to persuade men to expect the second coming of Christ. iii. 560:—and to obey their princes. ibid.:—his *See,* how styled by St. Cyprian. iii. 569:—the two swords said to have been given him by Christ iii. 620:—and to signify the the *spiritual* and *temporal* sword. ibid.:—his net broken by the struggling of two great a multitude of fishes. iii. 694.
his answer to the Jews that forbade him to preach Christ, *it is better to obey God than man.* iv. 173. vi. 229:—his sermon on the day of Pentecost, an explication only of the article, *Jesus is Christ.* iv. 177.
ordered by Christ to put up his sword into its place. iv. 197;—sinned in denying Christ, why. iv. 361.
the oath of the bishops to defend *Regalia Sancti Petri,* or as some say *Regulas Sancti Petri.* vi. 187.
Peter the Lombard, his writings unintelligible. vi. 185, 214:—admired by what two sorts of men. ibid.:—the first rector of the University of Paris. vi. 214.

πέτρος—iii. 550.

τὸ φαίνεσθαι—or *apparition,* the most admirable of phenomena. i. 389.

PHANTASM—not easy to discern between the things themselves from which proceeds the phantasms, and their appearances to the sense. i. 75. iii. 637:—the causes of phantasms of sensible things, the subject of all questions in natural philosophy. i. 75: — the variability of phantasms caused by the same thing. i. 75. vii. 79-80.
we compute nothing but our own phantasms. i. 92.
the causes of phantasms, to be enquired into. i. 389:—are some change in the sentient, whence manifest. ib. vii. 79-80.
has its being from the reaction of the innermost organ of sense against the motion propagated from the object. i. 391:—appears to be something without the organ, why. ibid. 406.
is the act of sense. i. 392:—differs from sense, as *fieri* from *factum esse.* ibid.:—is made in an instant. i. 392.
if it could be made by reaction of bodies inanimate, would cease on removal of the object. i. 393.
a perpetual variety of phantasms necessary to sense, why. i. 394. vii. 83.
but one phantasm at one and the same time. i. 394:—two objects working together do not make two phantasms, but one compounded of the action of both. ib.

the stronger deprives us of the sense of other phantasms, as the sun deprives the rest of the stars of light. i. 396.

phantasms not called *sense*, unless the object be present. i. 396:—after the object is removed, called *fancy*. ibid.

phantasms are not less clear in imagination than in sense. i. 396:—in dreams not less clear than in sense itself. ibid.:—in men waking the phantasms of things past are more obscure than of things present, why. ibid.

succeeds to phantasm not without cause, nor casually. i. 397.

brings into the mind phantasms sometimes like, sometimes extremely unlike. i. 397-8.

are renewed as often as any of the motions made by former objects become predominant. i. 398:—become predominant in the same order in which they were generated by sense. ibid.

phantasms how revived, when all the exterior organs benumbed in sleep. i. 400:—those still in motion in the brain, revived by striking the *pia mater*. ibid.:—how made by the motion of the heart. i. 401.

apparitions and voices which men thought they saw and heard in sleep, not believed to be phantasms, but subsisting of themselves. i. 402:—terrible phantasms raised in the minds of men, waking as well as sleeping, received for things really true. ibid.

all phantasms, save place and time, are bodies as distinguished from each other. i. 411.

whatsoever known by man, is learnt from his phantasms. i. 411.

phantasms supposed by men to be aerial living bodies. iii. 66, 382, 638:—generally called *spirits*. ibid. ibid.

phantasms, or delusions of the brain, not common to many at once, but singular because of the difference of fancies. iii. 387.

phantasms are not, but seem to be somewhat. iii. 394, 637, 645, 648. vii. 79-80.

Beelzebub is *prince of phantasms*. iii. 603.

believed by the Jews to be things real, and independent of the fancy. iii. 640:—before the preaching of our Saviour, were worshipped by the Gentiles for gods. iii. 645.

phantasms, what. iv. 11-12:—a kind of imagination, that for clearness contendeth with sense. iv. 11.

are by us frequently called *ghosts*, and by savages thought to be *gods*. iv. 292.

φαντάσια—i. 396:—*φαντάζεσθαι* differs from memory, how. i. 398.

Pharaoh—calleth the wisdom of Joseph, the *spirit of God*. iii. 384:—the miracles of Moses not wrought for his conversion. iii. 431.

Pharaoh-Necho, an idolater. iii. 411:—his words to Josiah said to have proceeded from the mouth of God. iii. 412.

Pharisees—their false doctrine and hypocritical sanctity reproved by Christ. ii. 254:—accused him of unlawful seeking of the kingdom, and crucified him. ibid.:—the most exact amongst the Jews in external performance. iv. 115:—were wanting in sincerity, why. ibid.

Phenomenon—what we call *phenomena*. i. 389.

the most admirable of all phenomena, is phantasm or *τὸ φαίνεσθαι*. i. 389:—all the phenomena of nature are phantasms, and are in the sentient only. vii. 79-81, 82.

φιλήτης—a word belonging to the Asiatic Greeks. vi. 81-2:—signifies the same as our word *felon*. vi. 82.

Philip—the deacon, he that baptized the Eunuch, not Philip the apostle. iii. 531, 544, 622.

Philo—the Jew, wrote eloquently in Greek. iii. 376.

Philolaus—his works lost. vii. 76:—his doctrines concerning the motion of the earth revived by Copernicus and Galileo. ibid.

Philosophy—that part wherein are considered lines and figures, delivered to us notably improved by the ancients. i. epis. dedic.:—the age of natural philosophy to be reckoned no higher than to Galileo. ibid.:—civil philosophy no older than DE CIVE. ibid.:—philosophy in ancient Greece, what. ibid.

the child of the world and one's own mind. i. epis. to Reader:—the method of philosophizing must resemble that of the Creation. ibid.:—the order of contemplation, what. ibid.

philosophy is now, as corn and wine in ancient times. i. 1. iii. 665.

philosophy is natural reason. i. 1:—is brought by man into the world with him. ibid.

true, or accurate, philosophy rejects the ornaments and graces of language. i. 2.

the definition of philosophy. i. 3, 65, 387. iii. 664.

prudence not philosophy. i. 3. iii. 664:—why. ibid. ibid.

the end or scope of philosophy. i. 7:—its utility how best understood. ibid.:—is the cause of all the commodities of mankind. i. 8:—the utility of moral and civil philosophy, to be estimated by the calamities received from not knowing them. ibid:—moral philosophy, the knowledge of the rules of civil life. ibid.

the subject of philosophy. i. 10:—what it excludes. i. 10-11. iii. 665.

the parts of philosophy, two: body *natural* and *artificial*, or *commonwealth*. i. 11:—of philosophy *civil*, two parts: ethics and politics. ibid.

philosophy has no need of the words *essence, entity* &c., whence evident. i. 34.

its profession, to establish universal rules concerning the properties of things. i. 49.

errors repugnant to philosophy, what. i 57:—incohærent copulation of abstract and concrete names, with which philosophy abounds. i. 58-9.

philosophers, what they seek to know. i. 68.

what part of natural philosophy to be explicated by demonstration, properly so called. i. 72.

moral philosophy, what it considers. i. 72:—why to be considered after physics. i. 72-3.

natural philosophers, their enquiry the ways of motions internal and invisible. i. 73:—must begin at geometry, why. ib.

civil and moral, do not so adhere but that they may be severed. i. 73:—the principles of civil, may, by the analytical method, be attained without geometry and physics. i. 74.

natural philosophy, all questions in, concerning the causes of the phantasms of sensible things. i. 75.

in teaching philosophy, the beginning is from definitions. i. 85:—all progression, till we come to a knowledge of the thing compounded, compositive. ibid.

philosophia prima, contained in universal definitions. i. 87. iii. 671. vii. 222, 226.

civil philosophy comprehended in the doctrine of sense and imagination and of the internal passions. i. 87.

of the true method in philosophy, the only example the treatise DE CORPORE. i. 88.

natural philosophy best taught by beginning from *privation* or *annihilation*. i. 91.

natural philosophy, a great part of, consists in the search whether accidents called *inherent*, are not motions of the mind, or of the bodies themselves. i. 105.

of philosophy, the part treating of motion and magnitude, has been improved by the best wits in all ages. i. 203.

the principle of philosophy which is the foundation of the doctrine of deficient figures. i. 264.

of philosophy two methods, from generation to the possible effects, and from the effects to some possible generation. i. 388.

the profession of the universal doctrine of philosophy, what belongeth to it. i. 411.

speeches insignificant, taken on the credit of deceived philosophers. iii. 17:—names of insignificant sound, coined by puzzled philosophers. iii. 27:—of all men most subject to absurdity. iii. 33:—nothing so absurd but may be found in their books. ibid. 669:—begin not their reasoning from definitions. ibid.

those that converse in questions of abstruse philosophy, subject to the madness of insignificant speech. iii. 69.

the only true moral philosophy, is the science of the laws of nature. iii. 146. ii. 49:—moral philosophy, nothing but the science of what is *good* and *evil* in the conversation of mankind. iii. 146:—is the science of virtue and vice. ibid.

the writers of moral philosophy place virtue and vice in a mediocrity of passions. iii. 146-7. ii. 49.

the interpretation of the laws of nature depends not on the books of moral philosophy. iii. 263.

the depth of moral philosophy required in them that administer sovereign power. iii. 357:—no philosopher has as yet put in order or probably proved all theorems of moral doctrine. ibid.

verse frequent in the philosophy of ancient times. iii. 372. ii. pref.

savages with some good moral sentences, and a little arithmetic, not therefore philosophers. iii. 665.

leisure the mother of *philosophy*. iii. 666.

was not risen to the Grecian commonwealths, at what time. iii. 666:—no *schools* of philosophy heard of in the time of the *seven wise men*. ibid.

to resolve of conclusions before knowing the premises, is *vain* philosophy. iii. 680:—the moral and civil philosophy of the schools. ibid.

false philosophy introduced, and true philosophy suppressed, by authority ecclesiastical. iii. 687:—they that against the laws teach even true philosophy, may lawfully be punished. iii. 688.

is a well balanced reason. ii. ded.:—opens to us a way from the contemplation of particulars to universal inferences. ibid.:—divides itself into how many branches. ibid.

had moral philosophy discharged its part as well as geometry has, all would have been done that human industry can do

for the convenience of human life. ii. ded.:—has made no progress in the knowledge of truth. ibid.:—has taken with the world by giving entertainment to the affections, not light to the understanding. ibid.:—is like the highways and open streets, some for divertisement, some for business, without the seed time or harvest. ibid.:—delivered by the most ancient sages to posterity adorned with verse or shrouded in allegories, why. ii. pref.:—is now studied by men of all nations, vulgar as well as philosophers. ibid.:—is to be valued above all other arts. ibid.:—the most part of men, and best wits of philosophers have been conversant in an adulterate species. ibid.:—the evils proceeding from this latter species. ibid.
amongst philosophers, so many men, so many would be esteemed masters. ii. 4.
the moral philosophy of the philosophers is wholly estranged from the moral law, why. ii. 49.
the arts and sciences comprehended under the name of philosophy. ii. 268:—errors in philosophy, sometimes the occasion of seditions. ibid.
the writings of moral philosophers have *multiplied*, not *removed* doubts. iv. 73:—no pretence to more knowledge in moral philosophy now than was delivered 2000 years ago by Aristotle. ibid.
the philosophers of Greece and Rome, their mutual revilings &c. vi. 99.
joined with divinity, how in ancient times it has advanced its professors to authority next that of kings themselves. vi. 276-82.
natural philosophy removed from Oxford and Cambridge to Gresham College, to be learned out of their gazettes. vi. 348.
philosophy is the knowledge of natural causes. vii. 71:—the praises given to it properly belong to whom. vii. 72:—the philosophers of old time have done little towards assigning rational causes of the quotidian phenomena of nature, as of gravity, heat, cold &c. ibid.:—natural philosophy studied by no nation earlier than the Greeks. vii. 75:—from them it passed to the Romans. ibid.:—both nations more addicted to moral than to natural philosophy. ibid.:—this moral philosophy written on no principles other than their own passions and prejudices. ib.
civil philosophy is demonstrable, why. vii. 184.
philosophy seeks the proper passion of all things in the generation of the things themselves. vii. 205.
Phinehas—slew Zimri and Cozbi, by what right. iii. 708:—was the heir apparent to the sovereignty of Israel. ibid.
Phocylides Theognis—his moral precepts. iv. 445.
Phœbus—madness ascribed to him by the Grecians. iii. 65.
Phormio—a second Phormio called for by the Athenians. iii. 97. vi. 202.
φρίκη—signifies what. vii. 126:—used also for *horror*. ibid.
Physics—what part of philosophy. i. 72:—to the understanding of, what must first be known of simple motion. i. 73.
paralogism of *false cause* frequent amongst writers of physics. i. 88.
the principles of, are placed in the things themselves by the Author of nature. i. 388:—are used in singular and particular, not universal propositions. ibid.:—impose no necessity of constituting theorems. ibid.:—their use, to show the possibility of some generation. ibid.
the subject of physical contemplation, is possible causes. i. 531.
the physician may speak and write his judgment of unclean things, why. iii. 59:—his precepts, why not laws. iii. 563:—the school doctrine of physics. iii. 678.
is the knowledge of the subordinate and secondary causes of natural events. iii. 678:—is the philosophy of *motion*. ii. ded.
Physicians—the College of, in London. i. ep. ded.:—physicians the only true natural philosophers. ibid.
Pierrepont—Henry Lord. vii. 183, 359.
Piety—consists in two things only, internal honour of God, and external worship. iv. 257.
Pike—one of the revilers of Hobbes. iv. 435:—has undertaken the answering of the LEVIATHAN. vii. 356.
Pilate—his declaration before delivering Jesus to be crucified, that he found no fault in him. iii. 480-81, 580:—his inscription on the cross. iii. 481.
Piracy—till the institution of great commonwealths, held no disgrace, but a lawful trade. iii. 81:—not pardoned under the name of *all felonies*, why. vi. 143-4.
πιστεύω εἴς—words never used but in the writings of divines. iii. 54:—have raised many disputes about the right object of the Christian faith. iii. 54.
Pity—grief for the calamity of others. iii. 47:—caused by imagining that the like calamity may befall oneself. ibid. iv. 44;—no pity for calamity arising from great wickedness. ibid. ibid.:—none for calamities that one thinks oneself not obnoxious to. ibid.:—is greater for calamities unde-

served, for the apparent probability of their befalling ourselves. iv. 44.
pity and indignation, of all passions most raised by eloquence, why. iv. 45.

PLACE—definition of. i. 70, 105. vii. 84.
place and magnitude, how they differ. i. 105 :—place is a phantasm of any body of such and such quantity and figure. i. 105, 106, 411:—is nothing out of the mind. i. 105 :—is feigned extension. ib.: —is immoveable. ibid.:—its nature consists in solid space. i. 106.
here, *there*, &c., not properly names of place. i. 107:—place is the fancy of *here* and *there*. vii. 84.
a body cannot leave its place and acquire another, without part of it being at some time in a space common to both places. i. 109.
plane places, what so called. i. 313:—a *solid place*, what. ibid.
by dividing a body, we divide its place. i. 394. iii. 677.
nothing conceivable but in some place. iii. 17, 675:—nothing conceivable all in this place, and all in another place at the same time. ibid.:—nor two or more things in one and the same place. ibid.
is dimension, and not to be filled but by that which is corporeal. iii. 675.
the School doctrine, that God can make a body to be in many places in one and the same time. iii. 677:—and many bodies at one time in one and the same place. ibid.:—the question depends on the consent of men about the common signification of terms. ii. 296:—they that decide it contrary to this common consent, judge that the use of speech, and all society, is to be taken away. ibid.:—and reason itself. ibid.

PLAGUE—the phenomena of. vii. 136-7.

PLANET—their order, according to the hypothesis of Copernicus. i. 426-7:—the hypothesis of their simple circular motion. i. 427.
their orbits all contained within the zodiac. i. 429:—owing to some power in the sun. i. 430.
the common hypothesis of their motion about their axis fixed, insufficient to salve appearances. i. 430:—have the simple circular motion of the sun for the cause of their circulations. i. 431:—otherwise have no cause of their motions at all. ibid.
the cause of their eccentricities not enquired into. i. 444:—may be the same as that of the earth's eccentricity. ibid.
the planets made gods by the Gentiles. iii. 99.

PLATO—has treated of *law* in general, without professing the study of the law. iii. 251:—the inutility of his commonwealth. iii. 357:—his opinion that the disorders of states cannot be taken away till sovereigns become philosophers. ibid.:—has without need charged them with the sciences mathematical. ibid.:—has not put in order, or probably proved all the theorems of moral doctrine. ibid.
his school. iii. 667. iv. 388. vi. 98:—is the best philosopher of all the Greeks. iii. 668. vii. 346:—forbade entrance to all that were not geometricians. ibid. ibid.: —took up civil science after Socrates. ii. pref.
held *tyrannicide* to be deserving of the greatest praise. ii. 153.
his saying, that *knowledge is memory*. ii. 304.
his opinion concerning honourable love, delivered in the dialogue *Convivium*. iv. 49.
his authority and Aristotle's alone had much credit, and with whom respectively. vi. 100:—went into Egypt to fetch philosophy into Greece. vii. 74.
a Platonic year. vii. 187.

PLAUTUS—Casina. vii. 391:—Amphytruo. ibid.

PLEADER—in the contention between the penner and the pleader of the law, the latter gets the victory. iii. 336.

PLEAS—common, and public, in England. iii. 229:—pleas of the Crown. ibid. 296. vi. 36, 68, 96:—private pleas. iii. 296. vi. 36.

PLEASURE—the sense of pleasure and pain proceeds not from the reaction of the heart outwards, but from the action of the organ towards the heart. i. 406:—is caused by the motion of the sentient propagated to the heart quickening or slackening the vital motion. ibid. iii. 42.
by reason of the endeavour of the organ inwards, seem to be something within. i. 406.
without experience no knowledge of what will prove pleasant or hurtful, but room for conjecture from the aspect of things. i. 408:—pleasure and pain, are the fruition of good or evil. i. 409-10.
is the appearance or sense of good. iii. 42.
of sense, arise from the object present. iii. 42:—of the mind, arising from expectation proceeding from foresight of the end. iii. 43.
all pleasure of mind, is either glory, or refers to glory in the end. ii. 5, 8:—all other pleasures sensual, and comprehended under the name *commodities*. ibid.
pleasures of the *body*, what. iv. 35:—of *smell*. ibid.:—of *hearing*. ibid.:—of the *eye*.

iv. 36:—pleasure of rejoicing in skill. iv. 37.

Plenty—depends, next to God's favour, on the labour and industry of man. iii. 232.

Plenum—motion in a *plenum* is propagated to any distance. i. 341-2.
the same place cannot contain sometimes more, sometimes less matter, and at the same time be always full. i. 520.
cannot be an efficient cause of motion. i. 520.

πλεονεξία—the desire of more than one's share. iii. 142. ii. 40. iv. 104.

Pleurisy—the disease of, what. iii. 320:—resembles the disease of the commonwealth caused by monopolies and abuses of publicans. ibid.

πνεῦμα—its signification. iv. 309, 427.

Po—and Adige, the lesser brooks of Lombardy fall into. iv. 450.

Poem—requires both judgment and fancy. iii. 58:—but the fancy more eminent. ibid.:—should please by the extravagance, but not displease by the indiscretion. ibid.
the poets of the heathen, in what sense called *vates* or prophets. iii. 413:—were the principal priests of their religion. iii. 638.
the *three* sorts of poesy, what and whence, iv. 444:—the subject of poesy, is the manners of men, feigned, not found. iv. 445:—poets chose to write in verse, why. iv. 445-6:—the heathen poets were the *divines* of their times. iv. 448:—to make a heroic poem requires a philosopher as well as a poet. iv. 450:—resemblance of truth, the utmost limit of poetical liberty. iv. 451-2:—the jewels and most precious ornaments of poesy, what. iv. 452.—the true and natural colour is given to a poem, by what. iv. 453:—the indecencies of a heroic poem, what. iv. 454.

πόλις—signifies what. iv. 122.

Politics—treat of what. i. 11:—their principles consist of the knowledge of the motions of the mind. i. 74.
the writers of, add together facts to find men's duties. iii. 30.
of those that in the councils of the commonwealth love to show their reading of politics and history, few do it in their private affairs. iii. 38.
religion, what sort of, a part of human politics. iii. 99:—what, of divine politics. ibid.
a harder study, than that of geometry. iii. 340.
Christian politics are the Scriptures. iii. 602.
brute animals are not to be termed *political,* why. ii. 66.
all writers on justice and policy, invade each other with contradictions, why. iv. ep. ded.:—the doctrine of, is to be reduced to infallible rules, how. ibid.:—the principles of, what. ibid.:—those delivered in HUMAN NATURE and DE CORPORE POLITICO, would, if generally held, incomparably benefit commonwealth. ib.
a *body politic,* what. iv. 122:—is made naturally, how. iv. 123:—called a *commonwealth,* when. iv. 124.
BODY POLITIC, see BODY, SYSTEM.

Point—body, considered to be without magnitude. i. 111, 206:—any three points are in the same plane. i. 183.
is a part of a straight line so small as not to be considerable. i. 187:—is, not that which has no quantity, but that whose quantity is not considered. i. 206. vii. 201:—is not indivisible, but an undivided thing. ibid. ibid.
may be compared with a point. i. 206:—the vertical points of two angles have to each other the same proportion which the angles have. ibid.:—if a straight line cut many concentric circles, the points of intersection will be in the same proportion as the perimeters to each other. ibid.

Pompa—of images. iii. 662.

Pontifex Maximus—in the ancient commonwealth of Rome, who. iii. 661:—this office, and that of *Tribune,* all that Augustus assumed to himself, as comprising monarchical power. ibid. 695.:—the title of, assumed by the bishops of Rome, when and why. ibid. 695:—was an officer subject to the civil state. iii. 689.

Poor—the impotent should be provided for by the commonwealth. iii. 334:—the strong should be forced to work. ibid.:—the surplus population should be transported to colonies. iii. 335.

Pope—points declared necessary for salvation, manifestly to the advantage of the pope and his spiritual subjects residing in foreign dominions, their fruit. iii. 108-9:—his authority easily excluded in England. iii. 109.
his power always upheld against the commonwealth, till the reign of Henry VIII, principally by the universities. iii. 332.
his imagination that he was *king of kings.* iii. 509:—and armed, as the heathen Jupiter, with a thunderbolt. ibid.:—his error, that he was Christ's vicar over all the Christians of the world. ibid.
has allowed to him by divers Christian kings the authority of ordaining pastors in their dominions. iii. 539:—is subor-

dinate, if kings choose to commit to him the government of their subjects in religion, to the kings. iii. 546:—exercises the right *jure civili*, not *jure divino*. ibid.

his challenge of universal supreme ecclesiastical power, maintained chiefly by Bellarmine. iii. 547:—the best form of Church government concerns not the question of his power without his dominions. iii. 548:—this, if any, is that of a school-master, not of the master of a family. iii. 549.

that he is bishop of Rome, as successor to Peter, maintained by Bellarmine. iii. 551.

whether he be Anti-Christ. iii. 552:—is not Anti-Christ, why. iii. 553-4.

usurps a kingdom in this world, which Christ took not on him. iii. 554.

the words of Christ, *Simon, Simon, Satan hath desired you* &c., make against the pope's authority. iii. 554:—the words, *thou shalt put on the breastplate of judgment* &c., are an argument of ecclesiastical supremacy of civil sovereigns over their subjects, against the pope's power. iii. 557.

infallibility, if granted to the pope, does not entitle him to any jurisdiction in the dominions of another prince. iii. 558.

no notice taken by Christ of any pope at all. iii. 558:—not declared, either by the Church or himself, to be the civil sovereign of all Christians in the world. ibid.:—nor bound to obey him in point of *manners*. ibid.:—when he challenges supremacy in controversies of manners, teaches men to disobey the civil sovereign. iii. 559.

the text, *the man that will do presumptuously and will not hearken to the priest* &c., clearly for the civil sovereign against the universal power of the pope. iii. 559:—the text, *whatsoever ye shall bind* &c., likewise. iii. 559-60.

the text, *as my father sent me* &c., makes for joining the ecclesiastical supremacy to the civil sovereign, against the power of the pope to make laws. iii. 560-61.

to be subject to our own princes and also to the pope, impossible. iii. 562.

the text, *shall I come unto you with a rod* &c., proves not the legislative power of a bishop that has not the civil. iii. 562-3.

if what pastors teach were laws, not the pope only, but every pastor in his parish should have legislative power. iii. 566:—nothing to be drawn from any text of Scripture to prove the decrees of the pope, where he is not the civil sovereign, to be laws. ibid.:—whether Christ left jurisdiction to the pope only, or to other bishops also, is a dispute *de lana caprina*. iii. 567.

has in the dominions of other princes no jurisdiction at all. iii. 568:—nor any bishop from him, save in the pope's own territories. iii. 569.

his power is neither monarchy, nor hath anything of *archical* nor *cratical*, but only of *didactical*. iii. 569.

his large jurisdiction given him by the emperors of Rome. iii. 570:—has no jurisdiction *jure divino*, except where he is civil sovereign. ibid.:—cannot take their jurisdictions from bishops out of his own dominions, by virtue of the popedom. iii. 571.

does not challenge supreme civil power from the original submission of the governed. iii. 573:—claims it as given him by God in assuming the *papacy*. ibid.:—claims the right of judging whether it be to the salvation of men's souls or not to depose princes and states. ibid.:—this doctrine practised by the pope, when occasion has served. iii. 574.

if it be granted that the king has the civil power, the pope the spiritual, it does not therefore follow that the king is bound to obey the pope. iii. 575.

to be the representant of a universal Church, the pope wants three things not given him by Christ, *to command*, *to judge*, and *to punish*. iii. 576:—if Christ's vicar, he cannot exercise his government till Christ's second coming. ibid.

has not the power of judging or deposing infidel or heretical kings. iii. 579:—the doctrine of their deposition never heard of in the time of the apostles or the Roman emperors, nor till the popes had the civil sovereignty of Rome. iii. 580.

if subjects are to judge of the doctrine of their heathen or erring princes, the pope's subjects may also judge of his. iii. 581:—is no more but king and pastor even in Rome itself. ibid.

Peter had not, and could not give to the popes, the power of separating *furious rams* or Christian kings that refuse to submit to them. iii. 582.

if no power is challenged to the pope over heathen princes, neither ought any to be challenged over those that are to be esteemed as heathen. iii. 583.

if the pope as pastor of Christian men is to compel kings to do their duty, he is *king of kings*. iii. 583.

the power regal under Christ claimed universally by the pope. iii. 606:—pretends the present Church to be the king-

dom of God. iii. 608:—claims the like revenue as the inheritance of God. ibid.
his *canons* became *laws*, how. iii. 609.
pretends that all Christians are his subjects. iii. 609. vi. 177.
his power at the highest in the time of Innocent III. iii. 612. vi. 178.
challenges universally the power of excommunicating kings. iii. 617.
of the two luminaries, the greater said to signify the pope, the lesser the king. iii. 620.
grew so secure of their power as to contemn all Christian kings. iii. 620:—to tread on the necks of emperors, and mock both them and the Scriptures. ibid.
how he came to have the name and power of *Pontifex Maximus.* iii. 660, 689, 695:—became such only in right of the emperor. iii. 661, 689, 695.
took his power from the emperor. iii. 661.
except in his own dominions, has no superiority over other bishops. iii. 661-2:—or where expressly made chief pastor by the emperor. iii. 662.
how he is carried up and down by Switzers under a canopy. iii. 662.
the design of the popes and the priests to make themselves the sole *clergy*, or sole heirs of the kingdom of God in this world. iii. 682.
by what title the pope prevailed upon the subjects of all Christian princes, to believe that to disobey him was to disobey Christ. iii. 689:—in all differences between him and other princes, to abandon their lawful sovereigns. ibid.
after the dissolution of the empire, obtruded on the people already subjected to him the right of St. Peter. iii. 689:—extended the same over Christian princes, though not united in the Roman empire. ibid.
the presumption that the popes were the authors of the doctrine that the Church now on earth is the kingdom of Christ, whence. iii. 689-90.
how he became universal sovereign. iii. 689-90:—how he kept his sovereignty when he had got it. iii. 691.
that *the pope in his public capacity cannot err.* iii. 691.
how he is able to raise a civil war against the government that submits not to his pleasure. iii. 691:—how he has a great part of every commonwealth that stand in fear of him only, and ready to uphold his universal monarchy. ibid.:—calls his priests *sacerdotes*, why. iii. 692:—makes the Lord's supper a sacrifice, why. ibid.
his power encreased by the impatience of sovereigns that resisted before their subjects' eyes were opened. iii. 694:—others have holden the stirrup to him to mount into the throne of all Christian sovereigns, to ride and tire both them and their people at his pleasure. iii. 695.
the web of his power begins where. iii. 695:—the first, second, and third and last knots thereof. ibid.
the papacy no other than the ghost of the deceased Roman empire, sitting crowned upon the grave thereof. iii. 697–8:—started suddenly out of its ruins. iii. 698.
the universal king of the ecclesiastics. iii. 698:—his spiritual power beyond his civil dominion, consists in the fear of excommunication &c. iii. 700.
the authority ascribed to him by many living under other governments. ii. 79, n.:—the pretence of some that Christ has given him universal sovereignty. iv. 189.
after the four first general councils, did what he pleased in religion. iv. 402:—his encroachments on the power temporal by claiming jurisdiction in all things *in ordine ad spiritualia.* vi. 111, 171, 215:—his second polity what, and began when. vi. 184:—the great mischief he does to kings on pretence of religion, is by setting one king against another. vi. 186:—lost his authority in England through crossing Henry VIII in his marriage with his second wife. vi. 187.
the kings and states of Christendom let the pope's power continue, from what motives. vi. 189:—the pope did with the Scriptures the same that Moses did concerning Mount Sinai. vi. 190.
Popularity—of potent subjects, its effects like those of witchcraft. iii. 320:—is more dangerous in a popular than in a monarchical government. ibid.
the duty of the sovereign to ordain punishment for such as affect popularity with the multitude. vi. 218.
Populus studio stupidus—i. 395.
Portenta, Ostenta—what, iii. 103, 427.
Potentiality—a word found only in School-divinity, as a word of craft to amaze and puzzle the laity. iv. 299.
Poverty—dishonourable. iii. 79:—needy men, and hardy, and discontented, are inclined to continue the causes of war. iii. 86:—and to stir up trouble and sedition. ibid.:—nothing so much afflicts the mind of man. ii. 159:—all poor men commonly lay the blame on civil government. ibid.:—no more justly than if they were to say they become in want by paying their debts. ibid.
Power—coercive, whence derived. i. 74:

—to what end constituted. ibid. iv. 129.
—consists in what. iv. 129.
and *act*, the same as cause and effect. i. 127:—of the agent, formed by what accidents. ibid.:—is the same thing as the efficient cause. i. 127, 131:—but cause respects the past, power the future time. i. 128.
of the agent, called *active* power. i. 128:—in the patient, *passive* power. ibid.:—of the patient, and *material* cause, the same thing. ibid.:—of the agent and patient together, called *plenary* power. ibid.:—the same thing with *entire* cause. ibid.
accident produced, in respect of the cause called an *effect*, is in respect of the power called an *act*. i. 128:—is produced in the same instant in which the power is plenary. ibid.:—can be produced by none but a sufficient power. ibid.
power active and passive, parts only of plenary and entire power. i. 129:—power of the agent and patient, conditional only. ibid.
that act for the production of which there is no power plenary, is impossible. i. 129.
all active power consists in motion. i. 131:—power to move, without motion no power at all. i. 430.
the power of a man, what. iii. 74:—*natural* power, eminence of the faculties of body or mind. ibid:—*instrumental*, those which acquired are means to acquire more. ibid.
power like fame, or gravity, acquires velocity as it proceeds. iii. 74.
of human powers, the greatest that of a commonwealth. iii. 74:—or of a faction. ibid.:—the several sorts of human power. iii. 74-5.
several kinds of power invisible feigned unto themselves by men, from ignorance of causes. iii. 93:—power invisible, the only thing men have to accuse of their good or evil fortune. iii. 95.—conceived to be the same with the soul of man, why. iii. 96:—the way by which its effects wrought, how guessed at by men. iii. 97:—the worship of, what. iii. 98:—its mode of declaring to men the future, how conjectured by men. ibid.
injustice, cruelty, profaneness &c., an argument of disbelief in power invisible. iii. 106.
war consequent to the want of a visible power to bind men to their covenants. iii. 153.
power unlimited, is absolute sovereignty. iii. 211.
the acts of power usurped, are not acts of public authority. iii. 298.
powers divided mutually destroy each other. iii. 313:—is as really, and as dangerously divided, *indirectly* as *directly*. iii. 574.
to power irresistible adhereth naturally the dominion of all men. iii. 346. ii. 207:—power irresistible justifies all actions. iv. 250. v. 116, 146:—therefore all the actions of God. ibid. ibid. ibid.
one power is said to be subject to another power, when. iii. 575:—subjection, command, right, and power, are accidents of persons, not of powers. ibid.:—one power may be subordinate to another, how. ib.
power pontificial, the synthesis or construction, and the analysis or resolution thereof. iii. 695-6.
power is acquired by what virtues. iii. 695, 697:—is by the same preserved. iii. 697.
the power of a man, are the faculties of the body, *nutritive*, *generative*, and *motive*, and of the mind, *knowledge*. iv. 37:—besides these, *acquired* power. iv. 38:—power *simply*, is the excess of the power of one man above that of another. ibid.:—opposition of *equal* powers, is contention. ibid.:—the *signs* whereby we know our own power, are *actions*. ibid.:—the signs whereby others know it, are what. ibid.
PRACTICE PRACTICUM—v. 74, 77.
PRÆDES—what. iii. 152.
PRÆMUNIRE—the punishment of. vi. 110, 112:—the offence, what. vi. 111-12:—the punishment can light on no one, why. vi. 115:—whether suing in the spiritual courts be now within the penalty of a *præmunire*. ibid.
PRAISE—the form of speech whereby men signify their opinion of the goodness of any thing. iii. 51.
the desire of, disposes to laudable actions. iii. 87:—the joy of praise given us on earth after death, either swallowed up in the unspeakable joys of heaven, or extinguished in the extreme tortures of hell. ibid.
its subject, goodness. iii. 349:—is signified by words and actions, how. ibid.
few men do things deserving of praise, that are not sensible to praise. ii. pref.
the desire of, innate in human nature. ii. 126.
PRAYERS—thanks, and obedience, amongst the actions of worship natural. iii. 349. ii. 216:—in different times and places differently used, part of worship arbitrary. iii. 349:—and part of divine worship, as being signs of the intention to honour. iii. 353. ii. 216, 218:—in them, every thing must be of the best. iii. 354.

ii. 218:—the language beautiful and well composed. ibid. ibid.:—the worship of the heathens in verse and with music, was reasonable. ibid. ibid.

images are made gods, not by the carver, but by the prayers of the worshippers. iii. 353. ii. 216.

for the dead, the utility of. iii. 633.

are but thanksgivings for God's blessings in general. iv. 258:—a signification that we expect nothing but from God, in such manner as he, not we will. ibid.:—their end not to *move*, but to *honour* God. ibid.:—are properly a *sign*, not a *procuration* of his favour. v. 221.

PREACHING—is the act of an officer in public proclaiming of a king. iii. 497:—hath not right to command any man. ibid.:—is the same thing as teaching. ibid.

the universities are the fountains whence the preachers and gentry, drawing such such water as they find, use to sprinkle the same, from the pulpit and in their conversation, upon the people. iii. 713:—much preaching an inconvenience, why. vi. 243-4:—cannot be too frequent, under what conditions. vi. 244.

PRECEDENT—the false measure of justice used by the lawyers. iii. 91: — men's judgments perverted by trusting to precedents. iii. 266:—none can become law but what is reasonable. iv. 228.

PREDICAMENT—described. i. 25:—the continual subordination of names less common to names more common. ibid.

in all predicaments, the division may be made in contradictory names. i. 27:—in all predicaments, of positive names the former comprehends the latter. ibid.:—of negatives, the latter comprehends the former. ibid.

the use of predicaments in philosophy, not great. i. 28.

PREDICATE—of a proposition, what. i. 30, 31.

PRESBYTER—elected by the churches. iii. 527.

the presbytery has challenged the power to excommunicate their kings and to be supreme moderators in religion no less than the pope. iii. 617: — retained the doctrine that the kingdom of Christ is already come, and that it began at his resurrection. iii. 690: — expected to have thereby a sovereign power over the people. ibid.

the presbyters of the chief city or province acquiring an authority over the parochial presbyters, and appropriating to themselves the name of *Bishops*, the second knot on Christian liberty. iii. 695:—the same untied by the presbyterians pulling down episcopacy in England. iii. 696:—who at the same time lost their own power. ibid.:—their attempt to put down episcopacy in England after the Scots had done so in Scotland. iv. 406:—were pardoned at the Restoration. iv. 407:—accuse the LEVIATHAN of heresy. ibid.

the presbyterian, and papistical, factions. vi. 167:—the former for the most part but so many poor scholars. vi, 190:—became powerful, how. vi. 190-7:—made themselves confessors, how. vi. 196:—were most impious hypocrites. vi. 197:—their preaching not against *lying*, *cheating* &c., but against *lust* and *vain swearing*. vi. 195:—a comparison of the doctrine of the presbyterian and the church of England divine. vi, 222-35:—take religion to be divinity. vi. 235:—the cure for their seditious doctrines. ibid.:—their controversy with the episcopalians about *free-will*. vi. 241:—their form of church government. vi. 275:—their designs and pretensions. vi. 275-6: — guilty of the death of all that fell in the war. vi. 282:—desire the king's murder. vi. 326.

recede from the former divinity as much as Luther and Calvin from the pope. vi. 333:—their different sects. ibid.

the follies and crimes of the presbyterians. vi. 357:—from their preachers proceeded wholly the mischief of the rebellion. vi. 363:—their objects, what. ibid.:—their sting how plucked out by the Rump. vi. 375:—their learning and manners, what. vi. 379:—cannot rightly be called *loyal*, why. vi. 382.

the Presbyterian and Independent faction of the long parliament, their several objects. vi. 407-8: — the Prebyterians make a *confession of faith*. vi. 417.

PRESENT—the present only has a being in nature. iii. 15.

PRESS—one body in motion presses another body in motion, when by its endeavour it makes it wholly or in part to go out of its place. i. 211.

endeavour is called *pressure*, when. i. 333:—they differ, how. ibid.

bodies pressing each other in a free space, all their parts, if fluid, move to the sides in a line perpendicular to the pressure. i. 334: — so also in hard bodies, though not manifest to the sense. i. 335:—if in an enclosed space, the bodies, if both fluid, well penetrate each other. i. 335:—a fluid body, not enclosed, pressing a hard body, will spread itself over its surface. i. 336.

a body pressing another but not penetrating, will give the part pressed an endeavour to yield. i. 336:—in a line perpendicular to its surface. ibid.:—a hard body pressing and penetrating another body not perpendicularly, its first endeavour will be in a line sometimes between, sometimes without the inclined line of pressure and the perpendicular. i. 337.

Presumption—when the event answers the expectation, it is but presumption, though called prudence. iii. 15:—presumption of the past from the past. iii. 16.

Priapus—their own privy members invoked by the Gentiles under the name of *Priapus*. iii. 100:—their procession of *Priapus*. iii. 663.

Pride—a breach of the *ninth* law of nature. iii. 140:—of the *eighth*. ii. 38:—pride is what. iv. 41, 103:—is naturally punished with ruin, why. iii. 357.

Priest—on bringing his people into Judæa, God gave to the priests the first fruits reserved to himself. i. 412.

unpleasing priests, the one cause of all changes of religion in the world. iii. 109.

none but the high priests could enquire God's will of God himself. iii. 399, 400:—in what sense he was a *prophet*. iii. 412.

not many priests would have troubled themselves with spiritual jurisdiction, if the kingdom of God were not a civil kingdom on earth. iii. 403-4.

the priests were more holy than the Levites, the high-priest the most holy. iii. 405.

the priesthood royal till the Jews rejected God. iii. 419, 514, 533, 536, 557, 559, 571:—then became ministerial. ibid. 583. ii. 248:—the high-priests deprived of their office as the king thought fit. iii. 419. ii. 248:—the high-priest had the power in the time of Joshua of making peace and war. iii. 469:—also the judicature. ibid.:—till the time of Saul, had the supreme authority in God's worship. ibid.:—in the time of the *Judges*, the right, though not the exercise, of the sovereignty still in the high-priest. iii. 470, 472. ii. 242–4:—in the time of Esdras, the high-priest was the civil sovereign. iii. 517. ii. 248: — the high-priest alone, so long as sovereign, had the right to consecrate. iii. 545:—till the time of the kings, none but the high-priest could make or depose a priest. iii. 571.

the priests pretending to turn the bread and wine into the body and blood of Christ, are both enchanters and liars. iii. 611.

his unhallowed spittle used in baptism. iii. 613.

never, after the election of Saul, of his own authority deposed any king. iii. 617.

the priests of Chaldæa, amongst the most ancient philosophers. iii. 666.

marriage forbidden to the priests, on what ground. iii. 681:—the *true* ground. iii. 682.

the priests, how they come to be exempt from the civil laws. iii. 691.

priest and *presbyter*, the same word. iii. 692. iv. 195.

his power of making Christ, of ordaining penance, of remitting and retaining sins, how it serves to uphold the power of the pope. iii. 693.

the priests marry not. iii. 699.—why not. ii. 318:—this to kings the occasion of what inconvenience. ibid. iii. 692. vi. 180:—the prohibition came in, when first. vi. 181.

the priesthood was in Moses. iv. 193:—afterwards in Christ as king. ibid.

Primogeniture—is natural lot. iii. 142. ii. 41, 124.

Principles—propositions not intelligible, and sometimes manifestly false, thrust on us under the names of *principles*, by whom. i. 37:—certain petitions commonly received under the number of principles. ibid.:—petitions of the writers of geometry, are principles of art or construction, but not of science and demonstration. ibid.

for their discovery, what method to be used. i. 68-9.

are incapable of demonstration. i. 80:—are known by nature. ibid.:—need explication, but no demonstration. i. 81.

true principles were wanting to the Greeks and Latins, except in geometry, from which to derive true reasoning. i. 87.

Prism—the cause of the various colours seen through a prism. i. 459-62:—the difference of colours appears most manifestly in a prism whose base is an equilateral triangle. i. 461.

Prize—how the right to a prize propounded, passeth. iii. 122, 123:—how claimed as due. iii. 124.

Probable—what. iv. 29.

Problem—*solid*, what so called. i. 315:—*lineary*, what. ibid.: — are fitly called *plane*, which. ibid.:—the word, in ancient writers, signifies what. vii. 323.

Proclus—his interpretation of Euclid's definition of a point. vii. 201.

προεστῶτες—or antistites, were what. iii. 528-9, 544.

Profane—in the Scriptures, the same as *common*. iii. 405.

PROFESSION—with the tongue, is external only. iii. 493:—a gesture signifying obedience. ibid.:—in it, the Christian has the same liberty as had Naaman. ibid.
the difference between *faith* and *profession*. ii. 305.
PROFITABLE—those things which please as means to a further end. iv. 33.
PROGNOSTICS—things casual taken, after one or two encounters, for prognostics of the like ever after. iii. 98:—this part of the seed of natural religion. ibid.:—are naturally, but conjectures upon conjectures of time past, and supernaturally, divine revelation. iii. 101:—why mischievous to the commonwealth. vi. 398-9.
PROMETHEUS—*the prudent man*. iii. 95:—the allegory of, explained. ibid. ii. 129 n.
PROMISE—what. iii. 121:—is by words of the future. ibid.
a bare promise not obligatory, why. iii. 122. iv. 90:—promise in consideration of benefit received, binding, why. 123:—in all acts of contract, is equivalent to a contract. ibid.
promises mutual where no civil power, no covenants. iii. 133.
PROOF—he that pretendeth any, maketh judge of his proof him to whom he addresseth his speech. iii. 510.
PROPERTY—properties of bodies, what. i. 5:—are known by their generation, and contrarily. i. 6.
no property or dominion, in the natural condition of mankind. iii. 115:—is acquired by mutual contract. iii. 131:—no property, where no commonwealth. ibid. ii. 84. iv. 164.
is instituted by the sovereign power in order to peace. iii. 165:—the rules of, are the civil laws. ibid.:—the constitution of, is the distribution of the materials of nutrition. iii. 233:—belongs in all commonwealths to the sovereign power. ibid.:—the first law of, is for the distribution of the land. iii. 234.
necessity for the transfer of property by exchange and mutual contract. iii. 237.
the subject has no property exclusive of the sovereign. ii. 84.
its essence is, not that a man may use it, but that he *alone* may use it. ii. 188-9.
is derived from the sovereign power, therefore not to be pretended against it. iv. 164. vi. 154.
allodial and *conditional*. vi. 154.
the property of the subject in land in England, is what. vi. 154-7.
PROPHECY—from whom it proceeds. iii. 15:—proceeds supernaturally. ibid.:—the best prophet naturally, is the best guesser. ibid.
madmen by the Jews held to be prophets. iii. 66:—the prophets of the Old Testament did not pretend enthusiasm, or that God spake *in* them, but *to* them. iii. 67.
true prophecy, is a miracle. iii. 107:—one of the only three testimonies a man can give of divine calling. ibid.
how a man is to know when he is to obey the word of God delivered to him by a prophet. iii. 362:—a true prophet is to be known by the doing of miracles, and by teaching no other than the religion established. iii. 362, 365, 425, 435. iv. 330:—miracles alone, not a sufficient proof. iii. 363, 365.
one prophet may deceive another prophet. iii. 362:—a false prophet may have the power of miracles. iii. 364.
must confirm his mission by an *immediate* miracle. iii. 365.
the place of all prophecy supplied, since the time of Christ, by the Scriptures. iii. 365.
the prophets spake by the *spirit of God*, that is, by some supernatural dream or vision. iii. 385:—the name *prophet* signifies in Scriptures sometimes one that speaks from God to man or from man to God, sometimes a foreteller of things to come, and sometimes one that speaks incoherently. iii. 412:—most frequently in the first sense. ibid.:—the name given to those that in Christian churches have to say prayers for the congregation. iii. 413:—those amongst whom was Saul, were prophets, in that they praised God in a public manner. ibid.
signifies sometimes only praising God in psalms and holy songs. iii. 413.
the poets of the heathen, in what sense called *prophets*. iii. 413.
impostors, as well as God's spokesmen, are prophets. iii. 414:—a greater reputation of prophecy gained by one casual event, than can be lost again by never so many failings. iii. 414.
the many kinds of prophets. iii. 102, 414.
is not an art, but an extraordinary and temporary employment from God. iii. 414:—mostly of good men, sometimes of wicked. ibid.
incoherent speech, why amongst the Gentiles one sort of prophecy. iii. 414-15.
the most frequent signification in the Scriptures of the word *prophet*, he to whom God speaks immediately that which he is to say from him to men. iii. 415. ii. 205.

God speaks to his prophets, in what way. iii. 415-16.
Moses and the high-priests, prophets of a more eminent place and degree in God's favour. iii. 417.
the word expounded by *dream* or *vision.* iii. 418:—the prophets in general took notice of the word of God from their imaginations in sleep or extasy. ibid.:—in true prophets the imagination supernatural. ib.:—in false, natural or feigned. ibid.:—prophets were said also to speak from the spirit. iii. 418:—these were extraordinary prophets. ibid.
prophets by a perpetual calling, *supreme* and *subordinate.* iii. 418.
the kings of Israel God's chief prophets. iii. 419:—the manner of God's speaking to the sovereign prophets not intelligible. iii. 419, 420:—to subordinate prophets of perpetual calling, God spake by natural means. iii. 420:—which attributed to the operation of the Holy Ghost. ibid.
in the time of the New Testament, Christ the only sovereign prophet. iii. 420, 478.
a prophet speaking by the spirit of God, to be understood as speaking according to God's will declared by the supreme prophet. iii. 421.
all prophecy supposeth dream or vision, or some especial gift of God so rare as to be admired. iii. 423:—the necessity for wariness in obeying the voice of man pretending to be a prophet. ibid.:—every prophet worthy to be suspected of ambition and imposture, why. iii. 424:—is to be examined and tried, unless he be the civil sovereign, or by him authorized. ibid.:—much prophecying in the Old Testament, and preaching in the New, against prophets. ibid.
the number of false prophets greater than that of true. iii. 424:—of false prophets every man must beware at his own peril. ibid.
in the time of the Captivity, were generally liars. iii. 424:—their quarrels, and giving of the lie to each other. iii. 425.
are to be discerned by every man by those rules of natural reason given by God to discern true from false. iii. 425:—these rules, conformity of doctrine, and miraculous power of foretelling. ibid. 435.
in the New Testament, but one mark of a true prophet, the preaching of this doctrine, *that Jesus is Christ.* iii. 425.
God sometimes speaks by prophets whose person he has not accepted. iii. 426:—the rule perfect on both sides, that he that preacheth the Messiah already come in the person of Jesus, is a true, he that denieth it, is a false prophet. ibid.
the sovereign prophet is God's vicegerent on earth. iii. 426.
no prophet in the time of Moses, but such as he approved and authorised. iii. 467.
the prophets controlled the kings both of Judah and of Israel, in matters of state as well as religion. iii. 474:—did sometimes admonish and threaten, but had no authority over them. iv. 191.
lived, except a few, in the time of the captivity. iii. 516:—the rest not long before. ibid.:—were persecuted by the kings and false prophets. ibid.
the name *prophet*, in the Church, signified not an office, but profitable gifts. iii. 527;—as the gift of interpreting the Old Testament. ibid.
many false prophets are gone out into the world. iii. 588.
the *rational word,* and the *word of prophecy.* ii. 206.
supernatural prediction, and *faith in the God of Abraham*, the only marks of a true prophet proposed by God to the Jews. ii. 236, 246:—neither alone, sufficient. ibid.
the Jews slew their prophets, and held them for prophetic afterwards, why. ii. 238.
the civil sovereignty was *in fact* in the prophets from the death of Joshua till the election of Saul. ii. 243.
the prophets were sent not with authority, but to proclaim and teach. ii. 246.
the prophets of the Old Testament preached no other than that *Jesus is Christ.* iv. 178.
in what sense of the word there are, have been, and shall be in the Church prophets innumerable, and in what sense there have been none since the death of St. John the Evangelist. iv. 326-7:—a prophet, is what. v. 270.
the Cornwall prophetess. vi. 398.
PROPORTION—is the equality or inequality of the magnitude of the antecedent compared with that of the consequent. i. 133. vii. 208, 229, 227.
of the less to the greater, a proportion of *defect.* i. 134:—of the greater to the less, one of *excess.* ibid.
proportion of *proportions*, as well as of magnitudes. i. 134:—*proportionals*, what. ibid. 146:—in this comparison, not less than four magnitudes. ibid. 145.
of antecedent to consequent, consists in what. i. 134:—of magnitudes, is exposed by exposing the magnitudes. i. 142:—of two magnitudes, consists in their dif-

ference compared with either of them. i. 134, 142.
proportion of unequals, is quantity. i. 143,146. vii. 235:—of equals, is not quantity. ibid. ibid. ibid.
of *times* and uniform velocities, exposed how. i. 143.
proportion threefold, of *equality*, *excess*, and of *defect*. i. 145.
proportion *arithmetical*, compares one magnitude with another simply by their difference. i. 145. vii. 196, 230:—*geometrical*, by their aliquot parts. ibid. ibid. ibid.: — geometrical, commonly called *proportion* simply. ibid. ibid. ibid.
if the magnitudes compared in both of two proportions are equal, one proportion is not greater or less than the other. i. 146. vii. 196:—of two proportions of inequality, whether of excess or defect, one may be greater or less than the other, or they may be equal. i. 146:—proportions of inequality may be added or subtracted, multiplied or divided. i. 146:—proportions of equality, not so. ibid.
equal proportions, commonly called the *same* proportion. i. 146:—*greater* proportion, what. i. 146-7: —*less* proportion, what. i. 147.
one arithmetical is the *same* with another arithmetical proportion, when. i. 147:—other properties of the same arithmetical proportion. i. 147-9.
one geometrical is the same with another geometrical proportion, when the same cause, producing equal effects in equal times, determines both the proportions. i. 149. vii. 242:—the transmutations of the *same* geometrical proportion. i.147-54.
comparison of analogical quantities according to magnitude. i. 156-7.
of four proportionals, if the first is greater than the second, the third is greater than the fourth, &c. i. 156:—if any equimultiples be taken of the first and third, and any of the second and fourth, if the multiple of the first is greater than that of the second, the multiple of the third is greater than that of the fourth, &c. i. 156-7.
composition of proportions. i. 157-63.
ordinate proportion, what. i. 160:—*perturbed* proportion, what. ibid.
why parallelograms, and solids, have their proportions compounded of the proportions of their co-efficients. i. 162:—the compound of any proportion compounded with itself inverted, is a proportion of equality. i. 163.
a proportion is multiplied by a number, how. i. 164;—divided, how. ibid.
the same quantity compared with two other quantities, has a greater proportion to the lesser than to the greater. i. 165.
of *continual* proportionals. i. 166-71:—the differences of continual proportionals will be proportional to them. i. 168.
of *arithmetical* and geometrical proportion. i. 171-5:—the several means in geometrical, are less than the same number of means in arithmetical proportion. i. 171:—*logarithms*, upon what foundation built. i. 175.
proportions, said to be *proportional*, when. i. 247:—*commensurable*, when. ibid.
geometrical proportionals taken in every point, are the same with arithmetical. i. 263.
the proportions of quantities are the same with those of their causes. i. 264;—the proportion between two effects proceeds from the proportion between the causes concurring to produce one effect and the causes concurring to produce the other effect. ibid.
by the description of deficient figures in a parallelogram, any number of mean proportionals may be found between two given straight lines. i. 267.
the proportion of an *hour* to an *ell*, is the proportion of *two hours* to *two ells*. vii. 373.
proportion is the *relation* of two quantities, cannot be quantity *absolute*. vii. 318.
the composition of proportions by *multiplication*, as given in Euclid vi, def. 5, is but another mode of *addition*. vii. 381.
Proposition—the speech of those that affirm or deny. i. 30. ii. 302. iv. 23:—the only kind of speech useful in philosophy. ibid.
definition of a proposition. i. 30:—may be formed by the position of one name after another, without a *copula*. i. 31.
distinction of propositions. i. 34-9:—universal and particular. i. 34:—indefinite. ibid.:—singular. ibid.:—affirmative and negative. i. 35. iv. 23: — the difference between affirmative and negative, what. i. 49:—true and false. i. 35, 57. ii. 303-4. iv. 24:—primary, and not primary. i. 36: — propositions primary, so called because first in ratiocination. i. 37:—are nothing but definitions, or parts of definitions. ibid.: — necessary and contingent. i. 37:—those propositions only necessary, which are of sempeternal truth. i. 38:—categorical and hypothetical. i. 38. iv. 29:—both signify the same, if necessary. i. 39:—not if contingent. ibid.:—hypothetical, when rightly said to be true. ib.:—hypothetical when true, the categorical answering to it, is necessary. ib.

philosophers may mostly reason more solidly in hypothetical, than categorical propositions, why. i. 39:—every proposition may be pronounced and written in many forms. ibid.:—an obscure proposition, how to be dealt with. ibid.
propositions equipollent. i. 40:—any two universals, of which the terms of the one are contradictory to the terms of the other, are equipollent. ibid.:—particulars simply converted, are equipollent. i. 41:—negative propositions, the same whether the negation be before or after the copula. ibid.:—subaltern propositions, are universal and particular of the same quality. i. 41-2:—contrary, are universal propositions of different quality. i. 42:—subcontrary, are particular propositions of different quality. ibid.:—contradictory, those that differ in both quantity and quality. ibid.
a proposition is said to follow from two propositions, when. i. 42:—true may follow from false, but never false from true. i. 43.
how the antecedent propositions are commonly called the cause of the conclusion. i. 43.
proposition the first step in the progress of philosophy. i. 44.
no conclusion from two propositions without a common term. i. 45:—major and minor proposition, what. ibid.:—from two particular propositions, no conclusion. i. 47.
proposition the addition of two, and syllogism of three names. i. 48.
false proposition from incoherency of names. i. 57-61:—may be made how many ways. i. 57:—in every true proposition, the names must be copulated how. i. 58.
a proposition signifies only the order of those things one after another, which we observe in the same idea. i. 61:—raises but one idea. ibid.
falsities of propositions, when to be discovered by the definitions of the copulated names. i. 61:—when by resolving the names with definitions, till we come to a simple name. ibid.:—when by philosophy and ratiocination. i. 62.
definitions the only primary and universal propositions. i. 81.
the proposition, *it will rain to-morrow*, is either necessarily true or necessarily false. i. 130:—the proposition, *to-morrow it will rain*, or *to-morrow it will not rain*, not admitted by some to be either of them true by itself. i. 130-31:—because not true determinately. i. 131.
propositions are granted sometimes, which are not admitted in the mind. ii. 302:—by *supposition* or *confession*. ibid.:—those which the mind admits, we grant for reasons of our own, derived either from the *proposition* or the *person propounding*. ii. 303:—from the proposition how. ibid.
the conclusions from true propositions connected in true syllogisms, are not *evident* without concomitance of conceptions with the words. iv. 28.
πρόσωπον—the face. iii. 147. iv. 311:—what the Latins call *persona*. ibid. ibid.
προσωποληψία—acceptation of persons. iii. 142. ii. 40:—a violation of the laws of nature. ibid. ibid.
PROTECTOR—what. iii. 226:—his ordinances must be in the king's name, and consistent with the sovereign power. iii. 227.
he that wants protection, may seek it anywhere. iii. 322:—he that has it, is obliged to protect his protector as long as he can. ibid. 703; iv. 421:—protection and obedience are relative. iv. 421.
PROTESTANT—factions of papists and protestants, are unjust, why. iii. 224:—the protestant doctors, how they distinguished between the *secret* and *revealed* will of God. v. 103:—the moral philosophy of the protestant clergy, very good, much better than their writings. vi. 222.
PROVERBS—the book of, written partly by Solomon, partly by others. iii. 372:—by whom collected. ibid.
PROVINCE—subject to the democracy or aristocracy of another commonwealth, are monarchically governed. iii. 178,
the word *province* signifies a charge or care of business committed to be administered by a third person. iii. 215:—in a commonwealth of divers countries, some called *provinces*. iii. 216:—the Roman provinces, how governed. ibid.
the government of provinces committed to assemblies. iii. 216:—such assemblies have no jurisdiction beyond the bounds of the province. iii. 217.
PROVISORS—statute of. vi. 110-15.
PRUDENCE—nothing but expectation of such things as we have had experience of. i. 3:—is not philosophy. ibid. iii. 664.
prudence, foresight, or providence, what. iii. 14-15:—sometimes called wisdom. iii. 15:—is fallacious, why. iii. 15:—as a man has more experience, so is he more prudent. ibid. iv. 18:—when the event answers the expectation, it is called prudence, but is only presumption. ibid.
it is not prudence that distinguishes man from beasts. iii. 16, 664. iv. 29.
the most prudent men subject to error in particular things. iii. 32.

is much experience. iii. 37, 110.
the Latins distinguished between *prudentia* and *sapientia*. iii. 37 : — the difference between prudence and sapience made manifest by illustration. ibid. : — are both useful, but the latter infallible, ibid. :—the signs of prudence, all uncertain. ibid. :—most men have enough for their private affairs. iii. 38.
wit called prudence, when. iii. 60:—depends on much experience, memory of like things, and their consequences. ibid.: —not so much difference of men in their prudence, as in their fancies and judgments. ibid :—to govern well a family, and a kingdom, not different degrees of prudence. ibid. :—a plain husbandman more prudent in his own affairs, than a privy-councillor in those of another. ibid.
is attained by us, whilst looking after something else. iii. 110 :—is bestowed by equal time equally on all men, in what they equally apply themselves to. ibid.
any more than vulgar, has ever been either not understood, or levelled and cried down. ii. ded. :—*prudent*, the only name that the moral philosophers will not brook that other men should arrogate to themselves. ii. pref.
the reasoning of men that profess civil prudence respecting the property of subjects in their goods. ii. 157 :—speak as in a dissolute multitude. ii. 158.
old men more prudent than young, why. iv. 18 :—men of quick imagination than men of slow. ibid. :—is but conjecture from experience. ibid.
is the same with virtue in general. iv.110.
Prudentius—his Hymn *Jussum est Cæsaris* &c. v. 440 :—the same parodied. v. 446.
Prudentum responsa—of Rome, what they were. iii. 270:—resemble the reports of cases adjudged in England. iii. 271 :—are not *laws*. ii. 195. iv. 227.
Prynne—Burton and Bastwick, their release and triumphant return. vi. 244,250.
Psalms—put in their present form after the return from Babylon. iii. 372.
Ptolemy—Claudius, author of the *Almegest*. vii. 75.
Ptolomæus Philadelphus—caused the translation of the Bible by the *Septuagint*. iii. 367, 374, 517.
Public—by it always meant either the person, or something belonging to the commonwealth. iii. 404.
Publican—a farmer and receiver of the revenue of the commonwealth. iii. 502-3: —because paying taxes was hated and detested by the Jews, therefore *publican* and *sinner* passed for the same thing. iii 503.
Publicola—in what sense understood for a worshipper of the people. iii. 349.
Pulchrum et Turpe—their signification nearly, but not quite the same as *good* and *evil*. iii. 41 :—signify, that which by some apparent sign promiseth good or evil. ibid. iv. 32 :—have no name precisely answering in English. iv. 32.
Punishment—that it regard only the future, the *sixth* law of nature. ii. 37, 179 : —the *seventh*. iii. 140.
is to be inflicted only for correction. ii. 37. iii. 140, 337.
he that is punished in the attempt to depose his sovereign, is author of his own punishment. iii. 160.
the capital punishment of a body politic, is dissolution. iii. 213.
if none be determined by the law, he that violates the law subjects himself to arbitrary punishment. iii. 280, 299-300. ii. 179, 189 :—the punishment foreknown, if not great enough to deter, is an invitement to the crime. iii. 281 :—is the price of the crime. iii. 299.
a presumption prevalent amongst vainglorious men, that punishment should not be inflicted on them with the same rigour as on the *vulgar*. iii. 283.
some punishments consequent not to the transgression, but to the observance of the law. iii. 292.
definition of. iii. 297.
the right of, by what door it came in. iii. 297. ii. 75 :—is not grounded on the gift of the subject. ibid.
that not punishment which does not proceed from public authority. iii. 298 : —that whereby a man is left in his former estate, not punishment. ibid. :— evil inflicted for what has not been judged by public authority to be a transgression of the law, is not punishment. ibid. :—or inflicted by power usurped. ibid. :—or inflicted without intent or possibility of disposing to obey the laws. iii. 299 :—nor evil, the natural consequence of certain actions. ibid. :—nor evil less than the benefit following the crime committed. ibid, :—nor evil inflicted beyond that determined by the law. ibid. ii. 180 :—nor for a fact done before there be a law that forbids it. iii. 300 :—nor inflicted upon the person of the commonwealth. ibid. :—nor upon a declared enemy. ibid. :—the punishments of the law, are for subjects, not for enemies. iii. 301.

is *divine* and *human.* iii. 301 : — human punishments, what. ibid.:—*corporal, capital, pecuniary.* ibid.: — pecuniary mulct imposed with design to gather money, is not punishment. iii. 302:—except when. ibid.:—the loss of things honourable by nature, not punishment. ibid.

the punishment of innocent subjects, is against the law of nature. iii. 304:—of innocent men not subjects, if for the benefit of the commonwealth, is not against the law of nature. iii. 305.

reward and punishment the nerves and tendons that move the limbs and joints of the commonwealth. iii. 307.

is taken for an act of hostility, by men that know not the obligation of keeping faith. iii. 324.

the impunity of great men, how it brings about the ruin of the commonwealth. iii. 333.

the severest punishments to be inflicted for the crimes most dangerous to the public. iii. 337.

of actions the source of more harm than good, the natural punishment is what. iii. 356:—to the breaches of the law of nature is naturally consequent natural punishment. iii. 357.

to renounce the mercy of God, is not to oblige oneself to punishment. ii. 28.

punishment arbitrary becomes definite by the punishment of the first delinquent. ii. 180:—to impose a greater, is against the law of nature. ibid.

a penalty, *express* or *implied*, is attached to every law. ii. 189:—where not expressed, is arbitrary. ibid.

is not a price, whereby may be purchased a license of breaking the law. ii. 201:—the punishment suffered does not expiate the crime. ibid.

the continuance of punishment after the day of judgment reconciled with the law of nature which forbids revenge but for amendment. iv. 116.

the authority of defining punishment can belong to none other than the sovereign. vi. 122.

PURGATORY—vales of. iii. 109: — never perhaps thought of by St. Paul. iii. 593. —an argument for, drawn from a text of his. iii. 596: — the doctrine of, whence. iii. 616:—built by the Church of Rome, wherefore. ibid.:—by some other Churches of this later age demolished. ib.

is founded on the doctrine of the natural immortality of the soul. iii. 627.

agreed by all, that in the world to come there shall be no purgatory. iii. 629:—neither the word, nor the thing *purgatory*, in any text of Scripture. iii. 631.

the doctrine of hell and purgatory maintained by the Roman doctors by histories of apparitions and ghosts, and traditions called the unwritten word of God. iii. 686:—helps to enrich the clergy. iii. 693. ii. 318.

PUSILLANIMITY—desire of things that conduce but little to our end. iii. 44. ii. 52: —and fear of things that are but of little hindrance. ibid. 79.

sometimes the cause of the folly of many and great digressions in discourse. iii. 58.

craft a sign of pusillanimity. iii. 60. iv. 52.

is dishonourable. iii. 79:—disposes to irresolution, and to lose the fittest opportunities of action. iii. 89.

consists in what qualities. iv. 52.

PYBRACH—his quatrains. iv. 445.

PYM—his cabal. iv. 417:—one of the *five* members. vi. 383.

PYTHAGORAS—and his followers. iv. 387-8. vi. 98:—his doctrine of the transmigration of souls. vi. 277:—his travels in Egypt. vii. 74.

QUALITY—the distinction of, in propositions, what. i. 35.

the causes of sensible qualities cannot be known, until we know the causes of sense. i. 72:—sensible qualities are in the object but so many several motions, pressing our organs diversly. iii. 2:—and in us that are pressed, nothing but divers motions. ibid.

effects attributed by the schools to *occult* qualities. iii. 680.

QUAKERS—their party in the civil war. vi. 167:—one of the brood hatched by the presbyterians. vi. 333.

QUANTITY—cannot be remembered without sensible and present measures. i. 13: —cannot be said to be in *time* without the help of *line* and *motion.* i. 26:—nor in *motion* without *line* and *time.* ibid.:—nor in *force* otherwise than by *motion* and *solid.* ibid.

the distinction of *quantity* in propositions, what. i. 34.

no quantity so small but a less may be taken, how to be demonstrated. i. 100.

each of the three dimensions, if its limits be made known, is called *quantity.* i. 138. vii. 193:—is that which is signified by the word by which answer is made to the question, *how much.* i. 138-9. iii. 679. vii. 192.

definition of. i. 139. vii. 192.
is determined two ways, by sense, and by memory. i. 139:—the former way called *exposition.* ibid.:—the quantity *exposed,* must be something revocable to sense. i. 140:—quantity determined by memory or comparison, nothing else but proportion of a dimension not exposed to another which is exposed. ibid.:—all quantity designed by motion, is called *continual* quantity. i. 141.
analogical quantities, their comparison according to magnitude. i. 156-7.
the angle of contact in a circle, is quantity, but heterogeneous to that of an angle simply so called. i. 196.
wheresoever there is greater and less, there is quantity. i. 197. vii. 193.
the proportions of quantities are the same with those of their causes. i. 264:—quantities determinable from a knowledge of their causes. i. 265.
the equality and inequality of quantities may be argued from motion and time, as well as from congruence. i. 312:—two quantities, whether lines or figures, one curved the other straight, may be made congruous by motion. i. 312-13:—the equality or inequality of quantities may also be demonstrated by considerations of weight. i. 313:—also of powers of lines, by multiplication &c. ibid.
all sensible qualities are but phantasms in the sentient. i. 391-2.
is divisible without limit. i. 446.
everything said to be greater or less, as it has more or less quantity. i. 458.
no possibility of reckoning quantities without words. iii. 23.
is nothing but the determination of matter. iii. 679.
the only *subject* of quantity is body. vii. 195:—quantity may be considered in all the operations of nature. vii. 196.
homogeneous qualities, what. vii. 198.
in what sense an *accident* can have quantity. vii. 227:—such speech improper, but cannot be altered. ibid.:—the quantity of a proportion, what. vii. 298.

Quarter—giving *quarter,* what. iii. 189:—he that hath it, hath his life given only till further deliberation. iii. 190.

Quiddity—*entity* &c., insignificant words of the school. iii. 19.

Quixote—Don, his madness whence. iv. 58.

Rage—madness from excess of pride. iii. 62. iv. 58.

Rain—a sign of a cloud gone before. i. 14:—is raised by the moon as well as the sun. i. 440:—the first rainbow was a miracle, why. iii. 428:—was a sign that there should be no more universal destruction of the earth by water. ibid.
the original cause of rain. vii. 40, 113:—is in greatest quantities, where. ibid. ibid.:—why it rains seldom, but snows often, on high mountains. vii. 41.

Ranging—a certain coherence of conceptions in the senses. iv. 15:—examples thereof. ibid.

Rape—a greater crime than violation by flattery. iii. 295:—of a married, greater than of an unmarried woman. ibid.

Rapper, Swapper — the elegancies of Bishop Bramhall. iv. 369.

Rare—rarefaction of bodies. iii. 678-9:—*condensed,* is when there is in the same matter less quantity than before, *rarefied,* when there is more. iii. 679.
rarum and *densum,* what. vii. 115, 172, 224, 385.

Rashness—a rash action, not reasonably punishable unless voluntary. iv. 272.

Ratio—the Latin name for an account of money. iii. 25:—*ratiocinatio,* accounting. ibid.:—thence *ratio* became extended to the faculty of reckoning in all things. ibid.
ratio now is but *oratio,* for the most part. iv. 25.—See Proportion.

Ravaillac—his murder of Henry iv of France, and punishment. iv. 294. vi. 126.

Reaction—action and reaction are in opposite directions. i. 348:—reaction is but endeavour in the patient to restore itself. ibid.
all sense is reaction, but everything that reacteth hath not sense. i. 393.

Reason—all men can reason to some degree, and concerning some things. i. 1:—in a long series of reasons, wander out of the way for want of method. ibid.
reasoning, or ratiocination, is *computation.* i. 366:—is nothing but *addition* or *subtraction.* iii. 29:—how men reason in thought, without the use of words. i. 3-4.
the foundation of all reasoning is this axiom, that of two contradictory names, one is the name of anything whatsoever, the other not. i. 19.
for true reasoning, practice more necessary than precept. i. 54, 64.
the work of reasoning, to know why or from what causes proceed the phantasms of sense and imagination. i. 66.
all true reasoning from true principles produces science. i. 86:—is true demonstration. ibid.:—if the world, all but one man, were annihilated, what would re-

main for that man to reason about. i. 91-2.
in reasoning heed should be taken of words, which besides their ordinary signification, have a signification of the passions of the speaker. iii. 29:—reasoning by words, conceiving the consequence of the names of all the parts to the name of the whole, or from the name of the whole and one part to the name of the other part. ibid.:—in what matter soever there is place for addition and subtraction, there is place for reason. iii. 30, 33:—the definition of, adding and subtracting the consequences of general names, agreed on for marking and signifying our thoughts. iii. 30.
all controversies in, must be decided by an arbitrator. iii. 31:—to seek to have things determined by no other reason than one's own, as intolerable as in play to use for trump on every occasion that suit whereof one has most in one's hand. ibid.
the want of right reason bewrayed by the claim made to it. iii. 31.
its use and end. iii. 31.
in reasoning in words of general signification, a false inference is not error, but absurdity. iii. 32.
is not born with us. iii. 35. ii. pref.:—but gotten by industry, first in apt imposing of names, and next in a good and orderly method. iii. 35:—serves the most part of men to little use in common life. iii. 36.
reason, the pace at which the human mind should travel. iii. 36.
is the only acquired wit. iii. 61.
men set themselves against reason, as often as reason is against them. iii. 91. iv. ep. ded.
a precept of reason containing the fundamental law, and the first right, of nature. iii. 117.
the laws of nature are dictates of reason. iii. 147, 513. ii. 13, 16, 44, 50.
the judgment of what is reasonable in customs, belongs to the sovereign. iii.253.
defect of reasoning, is erroneous opinion. iii. 279.
three ways in which men are prone to violate the laws from defect in reasoning. iii. 281-2.
the teaching of unlearned divines, that sanctity and natural reason cannot stand together. iii. 312.
that a body may be in many places at one and the same time, against reason. iii. 326.
right reason, one of the three hearings of the word of God. iii. 345:—in his natural kingdom, men are governed by the natural dictates of right reason. ibid.
natural reason, the principles of natural science. iii. 354.
our natural reason is the undoubted word of God. iii. 359:—is the talent given us to negotiate till the coming again of our Saviour. ibid.
revelation may be of things above, but of nothing contrary to reason. iii. 106:—there be many things in God's word above, but nothing contrary to reason. iii. 360:—reason and opinion, not in our power to change. ibid.
serves only to convince the truth, not of fact, but of consequence. iii. 368.
its dictates are laws eternal. iii. 378.
the constant signification of words the foundation of all true reasoning. iii. 380.
nothing produced by right reasoning but general, eternal, and immutable truth. iii. 664:—the natural plants of human reason are like the plants of corn and wine dispersed in the fields and woods, before men knew their virtues. iii. 665.
reason and eloquence, may stand very well together. iii. 702:—without powerful eloquence, the effect of reason but little. iii. 701.
its clue begins in the dark, but leads us by the hand into clear light. ii. ded.
to children and those that want reason, is unknown the virtue of faith and covenants. ii. 2, n.:—cannot enter into society, why. ibid.
what is not contrary to reason, is done *justly* and with *right*. ii. 8, 15:—those actions only *wrong*, which are repugnant to right reason. ii. 15.
true reason is a *law*. ii. 16:—is no less a part of human nature, than the other mental faculties. ibid. iv. 87:—is the same in all men. iv. 87.
right reason, in the state of nature, means what. ii. 16, n.:—in a commonwealth, is the civil law. ibid.:—all breach of the law of nature consists in false reasoning, how. ibid.
to do anything tending to the injury of the reasoning faculty, is against the law of nature. ii. 44.
never changes her end, peace and defence. ii. 47:—nor the means to that end, those virtues implied in the law of nature. ibid.
is given by God to every man for the rule of his actions. ii. 51:—to be a light unto him. iv. 116:—that the law of God is seated in right reason, confirmed by Scripture. ii. 51.

the decision whether a man reasons rightly, belongs to the commonwealth. ii. 269.
things which exceed human reason, made more difficult by explication. ii. 305.
reasoning is the making of syllogisms. iv. 24:—a conclusion is *according* to reason, or *against* reason, when. ibid:—is the means of multiplying one untruth by another. iv. 25.
right reason, not to be found *in rerum natura*. iv. 225:—what men commonly mean by *right* reason, is their own reason. ibid.:—the want of *right* reason is supplied by the reason of the sovereign. ibid.
men reason not but in words of universal signification. v. 197.

Rebellion — is but war renewed. iii. 305.
men disposed to rebel, on the resumption by the sovereign of powers, the exercise whereof has been for a time laid by. iii. 309.
one of the most frequent causes of rebellion against monarchy, the reading of the Greek and Roman authors. iii. 314.
the proceedings of popular and ambitious men, plain rebellion. iii. 321:—all resistance to the essential rights of sovereignty, is rebellion. iii. 323–4.
is naturally punished with slaughter, why. iii. 357.
may be lawfully suppressed without express law or commission, in expectation of subsequent ratification. iii. 708–9.
the body and limbs of rebellion. iv. 209:—no long or dangerous rebellion, that has not some overgrown city with an army or two in its belly to foment it. vi. 320:—the impolicy of princes in favouring one another's rebels. vi. 343.

Redemption—is supposed by salvation. iii. 456:—our redemption by Christ was a satisfaction for sin, in what sense. iii. 457:—is in Scripture called a *sacrifice* and *oblation*. ibid.:—but sometimes a *price*. ibid.
our redemption wrought by Christ's sacrifice at his first coming. iii. 475.
a redeemer promised by God to Adam and such of his seed as should trust and repent. iii. 626:—but not to such as should die in their sins. ibid.

Reflection—angles of *incidence* and *reflection*, supposed to be equal. i. 274:—the knowledge of the real fact depends on natural causes. ibid.:—angles of incidence and reflection, what. i. 275.
parallel lines reflected from another straight line, are also parallel. i. 275:—if the straight lines reflected by two straight lines drawn from a point to another straight line be produced on the other side of that line, they will meet at an angle equal to the angle made by the lines of incidence. ibid.:—two straight lines drawn from *two* points without a circle from the same parts, will be reflected from the circumference, if they meet within the circle, at an angle double to that made by two straight lines from the centre to the points of incidence. i. 276:—if the lines be drawn from the *same* point without the circle, they will be reflected at an angle double to that made by two straight lines from the centre to the points of incidence, together with the angle made by the incident lines themselves. i. 278:—straight lines from the same point falling upon the concave part of the circumference of a circle, how they are reflected. i. 279:—two unequal chords cutting each other, and not having the centre of the circle between them, the reflected line of no other chord passing through the point of intersection of the two former chords, will pass through the point of intersection of their two reflected lines. i. 280:—to draw two straight lines to two points in the circumference of a circle, whose reflected lines may make a given angle. i. 283:—if a straight line cut a circle and the radius, so that that part of it intercepted between the circumference and the radius be equal to that part of the radius intercepted between the point of intersection and the centre of the circle, its line of reflection will be parallel to the radius. i. 285:—two straight lines from a point within a circle to the circumference, will be reflected at an angle equal to a third of the angle of incidence. i. 286.
a body impinging upon another body in a straight line, but not penetrating it, will be reflected at an angle equal to the angle of incidence. i. 384:—if the body be considered as a point, whether the reflecting superficies be straight or curved, is all one. i. 385:—if endeavour be propagated from any point to the concave superficies of a spherical body, the reflected line will make with the circumference of a great circle an angle equal to that of incidence. ibid.:—reflection of sunbeams and of sound in bodies elliptical and parabolical. i. 494.
of the difference in the reflection of light and other bodies. vii. 51-2:—how reflection differs from recoiling. vii. 53.

Refraction—the line of. i. 338, 374.
what is refraction. i. 374:—the point of, what. i. 375:—the refracting superficies,

what. ibid.:—the angle of refraction, and of inclination, what. ibid.
in perpendicular motion, no refraction. i. 376. vii. 54:—in motion out of a thinner into a thicker medium, the angle refracted is greater than the angle of inclination. i. 376. vii. 55.
endeavour tending every way is so refracted, that the sine of the angle of refraction is to the sine of the angle of inclination, as the density of the first medium to that of the second reciprocally taken. i. 378.
the sine of the refracted angle of one inclination is to the sine of the angle of another inclination, as the sines of the angles of inclination reciprocally taken. i. 381-2.
if two lines of incidence of equal inclination, be in different mediums, the sine of their angle of inclination will be a mean proportional between the two sines of their refracted angles. i. 382:—if the angle of inclination be semirect, and the line of inclination in the thicker medium, and the densities be as the diagonal to the side of a square, and the separating superficies be plane, the refracted line will be in that superficies. i. 383.
the cause of refraction. vii. 172-5:—the sines of the angle of refraction are as the sines of the angles of inclination. vii. 175.
Regicide—the Latin writers say not *regicide*, but *tyrannicide*. iii. 315.
Regiomontanus—takes what for the arc of a spherical angle. vii. 162.
Regnum sacerdotale—the Latin translation of the Covenant of God with Moses. iii. 399.
Rehoboam—an idolater. iii. 473:—the revolt from him of ten tribes to Jeroboam. iii. 474:—in his time, probably, the first loss of the *volume of the law*. iii. 516.
Reign—to reign is properly to govern by commands, and by promise of rewards and threats of punishments. iii. 344.
Relation—of bodies, what. i. 133:—of the antecedent to the consequent, according to magnitude, called the *proportion* of the one to the other. ibid.:—is an accident differing, not from all the other accidents of the relative, but from that by which the comparison is made. i. 135:—the causes of the accidents in relatives, are the causes of *likeness*, *unlikeness*, *equality*, and *inequality*. ibid.
Religion—to distinguish between the rules of religion, and the rules of philosophy, the best exorcism against Empusa. i. ep. ded.
from ignorance of how to distinguish dreams from sense arose the greatest part of the Gentile religion. iii. 9.
witchcraft nearer to a new religion than to a craft. iii. 9.
is fear of power invisible, feigned by the mind. iii. 45:—or imagined from tales publicly allowed. ibid.:—when the power imagined is truly such as we imagine, true religion. ibid.
the natural seed of, is fear of things invisible. iii. 92,105:—this seed, how nourished, dressed, and formed into laws. iii. 93:—and used to govern men. ibid.:—no sign or fruit of religion, but in man only. iii. 94:—the seed in man only. ibid.:—consists of what four things. iii. 98:—the ceremonies of, varied by the different fancies, judgments, and passions of men. ibid.:—the seeds of, have received culture from two sorts of men. ibid.:—one, according to their own invention, the other by command of God. iii. 99.
part of the duty required by earthly kings of their subjects, taught by the religion of what men. iii. 99.
the precepts of religion given by the Gentile lawgivers, represented by them as the dictates of some god, or that they themselves were more than mortals. iii. 103.
all religions tolerated at Rome. iii. 104:—save those inconsistent with their own civil government. ibid.
the seeds of religion can never be abolished out of human nature. iii. 105:—new religions may again be made to spring out of them. ibid:—all religion founded upon the faith of the multitude in some person believed to be wise, well disposed to them, and one to whom God declares his will supernaturally. ibid.:—comes to be suspected, when and from what cause. iii. 106:—the reputation of wisdom in the founders or upholders of religion, how taken away. ibid.:—the authors of religion discredited in the reputation of sincerity, how. ibid.:—in the reputation of love, how. iii. 107.
points of religion added to a religion already proved by miracles and received, must also be proved by miracles. iii. 107.
all changes in, may be attributed to one and the same cause, unpleasing priests. iii. 109.
fear of power invisible, is in every man his own religion. iii. 129:—has place before civil society. ibid.
the dissenters about liberty in religion, one of the causes of the civil war in England. iii. 168.
all states punish those that set up any

religion by them forbidden. iii. 275:—to attempt to persuade the people of any country to receive a new religion, is a crime, why. iii. 279-80.

true religion, till the coming again of our Saviour, to be purchased by the use of our natural reason. iii. 360.

the myteries of religion are like wholesome pills for the sick. iii. 360:—swallowed whole, have virtue to cure, chewed are cast up again. ibid.

opinions, if true, cannot be contrary to true religion. iii. 687:—if contrary to the religion established, should be silenced by the laws civil. iii. 688.

no wars so fierce as between those of the same religion. ii. 7.

religion and the external worship of God was ordered amongst the Gentiles by their civil laws. iv. 171.

the controversies about religion are altogether about points unnecessary to salvation. iv. 180:—all our religion is contained in the *Scripture* and the *Book of Common Prayer*. iv. 300.

true religion consists in obedience to Christ's lieutenants, and giving to God such honour as they shall ordain. v. 436.

ought to be in every country, not an art, but a law indisputable. vi. 217, 221, 276:—has long been, and is now taken for the same thing with divinity. vi. 235:—the divinity of the Clergy of England is, with what exception, the true religion. vi. 282-3.

is not philosophy, but law. vii. 5.

Remembering—to perceive that one has perceived, is to remember. i. 389:—remembering, or reconning of our former actions. iii. 14:—by the Latins called *reminiscentia*. ibid.

remembrance is the notice we take of our conceptions. iv. 12:—may be called a *sixth sense*, but *internal*. ibid.:—to remember, is what. iv. 13:—remembrance is more or less, as we find more or less obscurity. ibid.:—may be called, the *missing of parts*. ibid.

Reminiscence—what. iv. 16.

Remonstrance—the *Remonstrance on the state of the Kingdom*, vi, 265-72.

Repentance—see Penitence.

Reprobate—no promise to them in the Scriptures of an eternal life. iii. 450:—the fire prepared for them, in what sense *everlasting*. ib.:—their *second death*. iii.451.

their estate after the resurrection, what. iii. 450.

shall perish in the day of judgment. iii. 597.

texts of the New Testament seeming to attribute immortality to the wicked. iii. 624-7.

shall all rise to judgment. iii. 624, 625:—but no text to prove that their life shall be eternal. iii. 625:—shall be in the estate of Adam after his sin committed. iii. 625.

die in their sins. iii. 626.

no text to contradict, that they may after the resurrection live and engender perpetually as they did before. iii. 626:—their immortality shall be of the *kind*, not of the persons of men. iii. 627:—to them remaineth a *second* and *eternal* death. iii. 627:—between their resurrection and it, is a time of punishment and torment. ibid.:—which by the *succession* of sinners shall be eternal. ibid.

the reprobate shall be body and soul destroyed in everlasting fire. iv. 358.

Republicans—their first appearance in parliament, and who they were. vi. 197:—their intrigues with the Scots. vi. 199-201.

Reputation—of power, is power. iii. 74:—of love of a man's country, likewise. ibid.:—also of any quality that makes a man beloved or feared of many. iii. 75:—of prudence in the conduct of peace or war, is power. ibid.

Resistance—the endeavour of one body moved wholly or in part contrary to the endeavour of another body in motion, which touches it. i. 211, 391:—taking away of resistance no cause of motion. i. 213:—the resisting body works only upon that part of the movent which it touches. i. 217.

Resolution—timely, why honourable. iii. 79:—the want of, why dishonourable. ibid. *to resolve*, is after deliberation to will. v. 34.

Respice finem—the precept of one of the seven wise men. iii. 13:—its meaning. ibid.:—now worn out. ibid.

Rest—to be at rest, what. i. 110, 204:—that which is at rest, will continue to be at rest till moved by some external body. i. 115, 205, 334, 344.

cannot be the cause of anything. i. 126, 213, 425.

the desire of, whether it be not some other motion. iii. 4.

Restore—a body pressed and not wholly moved is said to restore itself, when. i. 211:—the cause of restitution, is some motion of the internal parts. i. 344, 478:—proceeds not from removing the force of compression. ibid.

Resurrection—in the resurrection, men shall be permanent, and not incorporeal. iii. 393:—in it no generation, and there-

fore no marriage. iii. 440:—the Christian that has recovered eternal life by Christ's passion, shall remain dead till the resurrection. iii. 441:—the heavens shall be no more. iii. 443:—where men shall remain till the resurrection. iii. 445:—the Scriptures clear for an universal resurrection. iii. 450:—the bodies of the faithful after the resurrection shall be spiritual and eternal. iii. 460, 578, 625.
was testified by the Apostles. iii. 488.
the time between the ascension and the resurrection, why called a *regeneration.* iii. 490.
after it there shall be at all no wicked men, but the elect shall live on earth. iv. 359.

Revelation—the want of supernatural revelation, detected by enjoining a belief in things contradictory. iii. 106:—may be of things above, but of nothing against natural reason. ibid. 360.
the revelation of one man cannot be certainly known to another man without a particular revelation to himself, why. iii. 273:—by natural reason, he can have no more than a belief. ibid.

Revenge—the excessive desire of, when habitual, hurteth the organs, and becomes rage. iii. 62.
without respect to profit to come, against the law of nature. iii. 140. ii. 37. iv. 100.
most men will hazard their life rather than not be revenged. iii. 140:—private revenge is not punishment, why. iii. 298:—aims not at death, but at triumph and subjection. iv. 43:—all revenge belongs to God. vi. 142.

Revengefulness—desire by doing hurt to another to make him condemn some fact of his own. iii. 44. iv. 43.
the language of, is optative. iii. 50.

Revenue—men grieved with payments to the public, discharge their anger on the collectors of the revenue. iii. 92.
of the king's revenue in ancient times. vi. 154–7.

Reverence—a conception concerning another, that he has the power, but not the will to hurt us. iv. 40.

Reward—and punishment, the nerves of the great Leviathan. iii. introd. 307.
endeavour is to be nourished and kept up by the vigour of reward. iii. 89.
is either of *gift* or *contract.* iii. 305:—benefits bestowed by the sovereign on a subject for fear of his power to hurt the commonwealth, are not rewards, but sacrifices. iii. 306.
rewards are well applied by the sovereign of a commonwealth, when. iii. 338.

Rhetoric—its goddess, is impudence. vi. 250.

Riches—serve men for a looking-glass, wherein to contemplate their own wisdom. i. ep. to Reader.
the strength of the great Leviathan. iii. introd.
joined with liberality, are power. iii. 74:—without liberality, not so. ibid.:—expose men to envy, as to a prey. ibid.
are honourable, why. iii. 79. iv. 39:—are gotten by industry, and kept by frugality. ii. 159.

Right—a certain rule and measure of right, as yet established by no man. i. 9:—the doctrine of right and wrong, why perpetually disputed both by the pen and the sword. iii. 91.
to lay down a right, what. iii. 118. ii. 17. iv. 88:—conferreth no new right on another man. iii. 118. iv. 88. ii. 18.
the effect redounding to one man by the defect of right of another, is but so much diminution of impediment to the use of his own original right. iii. 118.
how renounced. iii. 118. ii. 17. iv. 88:—transferred how. iii. 119. ii. 17. iv. 88.
the consideration for renunciation or transfer, what. iii. 119-20.
rights inalienable, the right of defence of life and limb. iii. 120, 127, 128, 141, 208, 279, 285, 288, 297. ii. 39, 68. iv. 103.
the motive and end of renouncing and transferring rights, what. iii. 120:—the mutual transfer of right, is contract. iii. 120. ii. 20. iv. 90:—the difference between the transfer of right to a thing, and transfer of the thing itself. iii. 120:—transfer of, without consideration, is gift, freegift, or grace. iii. 121. ii. 19:—may be transferred by words of the future, if there be also other signs of the will. iii. 122. ii. 19. iv. 89:—the transfer of the right, transfers the means of enjoying it. iii. 125:—none transferred without preceding covenant. iii. 130.
all things without which a man cannot live, or live well, are right inalienable. iii. 141. ii. 39. iv. 103.
whoever has right to the end, has right to the means. iii. 163, 166. ii. 9. iv. 83.
the right of nature, the natural liberty of man, may by the civil law be abridged. iii. 254.
the knowledge of right and wrong no man pretends to without long study. iii. 282.
no man supposed to have given any right to another to lay violent hands on his person. iii. 297.
to pretend a right of nature to preserve oneself, and a right of nature to destroy

one's preserver, is a contradiction. iii. 703.
is the liberty of using the natural faculties according to right reason. ii. 9, 15. iv. 83:—the foundation of natural right, *self-conservation*. ibid.
the right of *all men to all things*, is unprofitable. ii. 11:—is no better than no right at all. ibid. iv. 84, 164.
that the conveyance of right consists merely in not resisting, appears how. ii. 17. iv. 88:—acquisition of right, in the state of nature, is only acquisition of freedom from molestation in enjoyment. ii. 18. iv. 88:—to the conveyance of, is necessary the will both of grantor and acceptor. ii. 18. iv. 88:—words of transfer, must relate to the present or past. ii. 18. iv. 89:—but in covenant, may be *de futuro*. ii. 20.
I will give you right to command what you will, and *I will do whatsoever you command*, the difference between the two. ii. 82.
law and *right*, how they differ. ii. 186.
all right is from *nature* or *contract*. ii. 206.
to transfer one's power and strength to another, is no more than to relinquish one's right of resisting. iv. 123.

RIGHTEOUSNESS—is but the will of giving every one his own. iii. 586. vi. 243:—obedience why so called. ibid.:—*righteousness by God*, is what. iv. 186:—is used by divines in their sermons instead of *justice*. vi. 243.
righteous and unrighteous man, what. iii. 136:—the righteous man loses not his title by one or a few unjust actions. ibid:—nor the unrighteous man, by actions done by fear. ibid.

RIPON—treaty of. vi. 207.

RIVER—the heads of rivers, why hardly to be deduced from any cause other than rain or melted snow. i. 485. vii. 114:—no spring ever found, where the water flowing to it was not at least as far from the centre of the earth as the spring itself. i. 484. vii. 114.

ROBBER—robberies are injuries done to the person of the commonwealth. iii. 137:—robbery by terror, a greater crime than by clandestine surreption. iii. 295:—robbery in ancient times reckoned just and honourable. ii. 177:—was war waged with small forces. ibid:—is distinguished from theft, how. vi. 91.

ROBERVAL—his demonstration of the proposition of the spiral line equal to a parabolical line, mentioned by Mersenne in his *Hydraulica*. vii. 343:—whether he wrote a paper on the spiral, charging Hobbes with plagiarism. vii. 361, 380:—claims Wallis' invention delivered in his *Arithmetica Infinitorum*. vii. 362, 380.

ROME—the question of the value of a Roman penny in a discourse of the civil war of England. iii. 12.
divers of great authority and gravity amongst the Romans, open deriders of what was written in their poets of the pains and pleasures after this life. iii. 104:—but that belief always more cherished than the contrary. ibid.:—any religion whatsoever tolerated in Rome itself. ibid.:—unless inconsistent with their civil government. ibid.
the religion of the Church of Rome, abolished in England and parts of Christendom partly through the corrupt lives of the clergy. iii. 108:—the consequence of many points of faith declared necessary to salvation, manifestly to the advantage of the pope. iii. 108-9:—as, that the legitimacy of princes must be judged by the authority of Rome. iii. 109.
the people of Rome not supposed by any man to have made a covenant with the Roman people, to hold the sovereignty on condition. iii. 162.
the laws of Rome, why now called *the civil law*. iii. 165.
the Roman people governed Judæa, how. iii. 179.
the Roman emperors declared who should be their heir. iii. 182.
the policy of the Roman people in their government of the many nations subdued by them. iii. 184. vi. 205.
the Romans taught to hate monarchy, by whom. iii. 202. ii. dedic.
their colonies, provinces or parts of the Roman commonwealth. iii. 240.
the decrees of the whole people of Rome, resemble the acts of parliament in England. iii. 270:—of the common people, resemble the orders of the House of Commons. ibid.:—the *Senatus-consulta*, resemble the acts of the privy council. ibid.:—the edicts of the prætors, the decisions of the chief justices. ibid.:—the style of the ancient Roman commonwealth, what. iii. 310:—neither senate nor people pretended to the whole sovereign power. ibid.
the Romans held the true cause of grief arising from contumely to consist in the pusillanimity of him that is offended by it. iii. 295.
the reading of their authors, a most frequent cause of rebellion against monarchy. iii. 314:—not to be read by those unprovided of the antidote of solid rea-

son. ibid.:—their great prosperity imagined by young men to have proceeded not from the emulation of particular men, but from the virtue of their popular form of government. iii 315:—their authors make it lawful and laudable to kill kings. iii. 315. vi. 193:—favour the opinion, that in a popular commonwealth the subjects enjoy liberty, but in a monarchy are all slaves. ibid. ibid.:—ought not to be allowed to be read without their venom removed by discreet masters. ibid.:—the nature of the moral learning of Rome and Athens. iii. 357.

the Roman Church, its worship of saints and images. iii. 656-8.

the papacy, the ghost of the Roman empire sitting crowned upon the grave thereof. iii. 697-8.

the spirit of Rome, exorcised by Henry and Elizabeth, now walking through the dry places of China, Japan, and the Indies. iii. 700.

the Roman used to say they had *pacified*, that is *conquered* a province, when. iii.705.

the Roman people, a beast of prey. ii. dedic.:—preferred the provinces to be denizens of Rome, with what view. ibid.:—their most eminent actions indebted for their praise not to the *reason*, but the *greatness* of them. ii. ded.

marriage by their law was dissoluble. ii. 88, n.

deprived Fabius of his dictatorship. ii. 104.

those that by liberal gifts sought popularity, put to death at Rome. ii. 134.

how they lived upon the spoils of other people. ii. 177.

Orbem jam totum victor Romanus habebat. ii. 279.

its sovereign power was *democracy*, with an aristocratic council, and occasionally a subordinate monarch, such as their dictator &c. iv. 135.

in Rome, nothing so obnoxious to the power of others as children. iv. 158:—their fathers, as well as the state, had power of life and death. ibid.

was a commonwealth apt to dissolution, why. iv. 169.

the story of the Roman, who of two competitors said, one had the better reason, but the other must have the office. iv. 269.

the Romans overcame other nations not by their piety, but by injustice and cruelty. iv. 288.

the Roman emperor used to take cognizance of appeals from the prætors. vi. 56:—ceased to do so, why. ibid.

the Roman Church, its morals what. vi. 221-2.

ROMULUS—the first that was ever canonized at Rome. iii. 660:—the oath of Julius Proclus, that he was told by him that he was in heaven and there called *Quirinus*. ibid.

ROSETTI—resident, from the pope, with the Queen. vi. 239.

ROSSE—his learning, what. iv. 237:—an enemy of Hobbes. ibid.

ROUNDWAY DOWN—battle of. vi. 320.

RUDOLPHINE NUMBERS—i. 293.

RUMP—set up by the parliament, obeyed not out of duty, but fear. iv. 407:—what part of the Long Parliament so called. vi. 356:—is in possession, as they think, of the supreme power, and the army their servant. vi. 359:—their government an oligarchy. ibid.:—maintains the exclusion of the secluded members. vi. 360:—constitute a council of state. ibid.:—takes the name of *Parliament*. ibid.:—also the title of *Custodes Libertatis Angliæ*. vi. 361:—its proceedings. vi. 361-5:—try in vain to appease the Scots. vi. 365:—send to the relief of Ireland. vi. 365–6:—declare England to be a commonwealth and free state. vi. 369:—divide the estates of the royalists amongst themselves. ibid.:—enact the *Engagement*, and banish the royalists from London. ibid.:—vote liberty of conscience to the sectaries. vi. 375:—pull down the king's statue in the Exchange. ibid.:—resolve on the union of Scotland and England. vi. 378:—and enact it. vi. 380:—send ambassadors to the Hague. ibid.:—their demands of the Dutch. vi. 381:—subdue Scilly and Man, and other islands. vi. 382:—fix a term for their sitting. vi. 388:—is turned out by Cromwell. ibid.:—restored by the army. vi. 407:—is the *Independent* faction of the Long Parliament. vi. 408:—turned out of their house by Lambert. vi. 411:—restored again. vi. 414:—calls Monk up to London. ibid.

RUPERT—Prince, his character. vi. 303:—takes Cirencester. vi. 315:—and Birmingham and Bristol. vi. 320:—relieves Newark. vi. 322:—and York. vi. 324:—loses the battle of Marston Moor. ibid.

SABBATH—called God's *holy* day, why. iii. 404:—instituted in memorial of the six days' creation. ii. 235.

SACERDOTAL—*a sacerdotal kingdom*, in the covenant of God with Moses, how translated in the Latin. iii. 399:—translated by some a *kingdom of priests*, why. iii. 402. settled in Aaron and his heirs. iii. 463, 465.

sacerdotes, that is *sacrificers*. iii. 692:—was the title of the civil sovereign amongst the Jews when God was their king. ibid.

the sacerdotal kingdom, from the death of Joshua, was without power, but was by *right* in the high-priest till the time of Saul. ii. 242-4:—was renewed after the return from the Captivity. ii. 248:—was instituted by Moses. ii. 258.

Sacrament—a separation of some visible thing from common use. iii. 406:—and consecration of it to God's service. ibid.:—for a sign or in commemoration of our admission into his kingdom. ibid. 483. iv. 342:—of admission, the sacraments but once to be used. iii. 406:—of commemoration, oftentimes. ibid.:—of the *Old* Testament, the sacraments what. iii. 406, 483:—of the *New*, what. ibid. ibid.

of the Lord's supper an imitation of the Paschal Lamb. iii. 484.

the two sacraments, and the graces of God's spirit, are the Trinity of witnesses on earth. iii. 488.

where, for administering the sacraments, the necessity shall be esteemed for a sufficient mission. iii. 685.

Sacred—that which is made holy by men, and given to God for his public service only. iii. 405.

Sacrifice—and oblations, are signs of honour, if of the best. iii. 353. ii. 218:—that they be of the best, in divine worship, a dictate of natural reason. iii. 354:—obedience more acceptable to God, than sacrifice. iii. 355. ii. 218.

Sadducees—believed not that there were any spirits. iii. 67-8, 389.

Sagacity—discourse of the mind governed by design, by the Latins called *sagacitas*, *solertia*. iii. 14. iv. 15–16.

Saints—for their ascension into heaven, no probable text in Scripture. iii. 455:—the invocation of. iii. 636:—their bodies shall be spiritual. iii. 644:—the worship of by the Roman Church, not allowed by the word of God. iii. 656–8:—are believed by ignorant people to be either in the image, or the image itself. iii. 658:—their canonization, a relic of gentilism. iii. 660:—the legends of their lives, for what purpose alleged by the Roman doctors. iii. 686.

Sallust—his character of Catiline. ii. 161. iv. 209:—separates *wisdom* from *eloquence*, why. ibid. ibid.

Salmasius—a presbyterian, his book against the murder of the king. vi. 368:—its character. ibid.

Salt—consists of small bubbles containing water and air. i. 464:—the cause of its whiteness, what. ibid.

incantation practised by the Romish priests in the benediction of the salt in baptism. iii. 612.

Salus populi—the business of the great leviathan. iii. intro. 322:—by it meant not conservation only, but other contentments of life. ibid:—was the pretence of the Long Parliament. vi. 389:—and of Cromwell. ibid.

Salvation—in Scripture, comprehends the joys of life eternal. iii. 451:—to be *saved*, is what. ibid.:—remission of sin, and salvation, is in the Scripture the same thing. iii. 451, 453.

great difficulty concerning the place of. iii. 452:—must be in the kingdom of heaven. ibid.:—seemeth it should be on earth, why. ibid. 453, 455.

its state described by Isaiah. iii. 452–3.

the salvation of the Gentiles shall proceed from Jerusalem. iii. 453, 454.

supposeth redemption. iii. 456.

what is necessary to salvation. iii. 558. vi. 230:—the necessity for distinguishing between what is and what is not necessary to salvation, to those that would avoid punishment in this world for disobedience to their sovereign, or in the next for disobedience to God. iii. 585. ii. 299:—all that is necessary to salvation contained in *faith in Christ*, and *obedience to the laws*. iii. 585, 598, 599, 600. ii. 300:—what are the points of faith necessary to salvation. iii. 587.

the one article necessary to salvation, *Jesus is Christ*. iii. 590, 593, 594, 596, 598. iv. 176, 183.

if all points of doctrine now taught were necessary to salvation, nothing in the world so hard as to be a Christian. iii. 592.

no man can be saved by the justice of his works. iii. 599.

to follow the reason of any other man, or of the most voices of any other men, is little better than to venture his salvation at cross and pile. iii. 696.

justice, of all things the most necessary to salvation. ii. 155:—it, and civil obedience, and observation of all the laws of nature, one of the means to salvation. ii. 269:—to attain it we are obliged to a supernatural doctrine which it is impossible for us to understand. ii. 297.

in the things necessary to salvation Christ promised his Apostles infallibility till the day of judgment. ii. 297.

whence so many tenets of inward faith, all held necessary to salvation. ii. 316, 319.

the belief of what is written in the Old

Testament concerning our Saviour, sufficient for salvation. iv. 176:—no more faith is required for salvation in one man, than in another. iv. 180:—the observance of the law of nature, also necessary to salvation. iv. 184:—works contribute to salvation, in what sense. iv. 185:—conformity of actions to the commands of the sovereign in all points of faith not necessary to salvation, is part of that obedience necessary to salvation. iv. 186.

the one way to salvation, in the Church of Rome. vi. 217.

Samaritan—the parable of.

Samuel—his sons took bribes and judged unjustly. iii. 108, 400, 473:—his description of the right of kings. iii. 192:—the books of, were written after his time. iii. 370:—was only God's viceroy, whence it appears. iii. 401:—a phantasm of him raised by the woman of Endor. iii. 414:—had an extraordinary, but not an ordinary calling to govern the Israelites. iii. 470:—was obeyed out of reverence, not out of duty. ibid.:—was displeased with the people for desiring a king. iii. 473:—when Saul observed not his counsel, anointed David. ibid.

had the consent of Saul for slaying Agag. iv. 331.

Sanctification—what it is to be *sanctified* to God. iii. 405, 610.

Sanctum sanctorum—no man might enter but the high-priest only, that is, none but he might enquire God's will immediately of God himself. iii. 399, 400:—the most holy part of the temple. iii. 405.

Sarum—Old, its two burgesses. vi. 158.

Satan—the various names, Satan, Diabolus, Abaddon, signify an office or quality, not an individual person. iii. 448. v. 210:—should not have been left untranslated in the modern bibles, why. ibid.:—signify the enemy of them that shall be in the kingdom of God. iii. 449, 642:—his kingdom must be on earth, why. ibid.

means any earthly enemy of the Church. iii. 449.

all beyond the kingdom of Christ shall be the kingdom of Satan. iii. 504:—all beyond the Church was called his kingdom. ii. 289:—his kingdom, a power mentioned in Scripture. iii. 603:—is called *the prince of the power of the air*, why. ibid.:—*the prince of this world.* ibid.

the darkest part of his kingdom, that without the Church of God. iii. 604:—shall be made by the reprobate, iii. 625.

his entering into Judas, what it means. iii. 642.

Satyrs—and Fawns, worshipped by the Gentiles. iii. 9:—the Satyr, and the traveller that blew hot and cold with the same breath. vii. 120.

Saturn—the cause of his eccentricity, not enquired into. i. 444.

deposed by his son Jupiter. iii. 132. ii. pref.:—peace and the golden age ended not till his expulsion. ii. pref.:—then was first taught the lawfulness of taking up arms against kings. ibid.

Saturnalia—of the ancients. iii. 663.

Saul—sought the life of David. iii 193:—the spirit of God came upon him. iii. 383, 384:—his election put an end to the kingdom of God in Israel. iii. 403, 605, 617.

was amongst the prophets. iii. 413.

his death foretold to him by the woman of Endor. iii. 414:—his sovereignty over the high-priests. iii. 419:—caused lots to be drawn for the fault of Jonathan in eating a honey-comb iii. 422:—observed not the counsel of Samuel in slaying Agag. iii. 473. iv. 331:—the beginning of his kingdom. ii. 133:—his sons never had any right of succession, the kingdom never having been given to his seed. iv. 331.

Savile—Sir Henry. vii. 201, 349:—observes the eighth axiom of Euclid to be the foundation of all geometry. vii. 219:—calls the want of proof of *compound ratio*, a *mole* in the body of geometry. vii. 237, 243:—his judgment of Joseph Scaliger. vii. 290-1.

Saviour—by Frenchmen called by the name *Verbe* often, by the name *Parole* never. iii. 27-8.

why our Saviour cured madmen as if possessed, and not as mad. iii. 68:—acknowledges the right of kings to taxes, and paid them himself. iii. 193:—commands his disciples to take the ass, and the asses colt. ibid.

is for what cause called our *Saviour*. iii. 452.

Saxon—the Saxon laws of inheritance, practised when. vi. 44:—their manners, what. vi. 152-3:—the government of the Saxons that invaded England. vi. 259.

Scale—and beam, what. i. 351.

Scaliger—*Julius*, his river and lake on the top of Mount Cenis. vii. 114-15.

Joseph, his character as a geometrician and a man of learning. vii. 290-1.

Scandalous—saying and doings that betray a want of sincerity in the authors of religion, why called *scandalous*. iii. 106.

all crimes made greater by the scandal they give. iii. 293, 655:—in a pastor, what faults are scandals. iii. 697.

Scape-goat—how he carried with him into the wilderness the sins of the people. iii. 476.

Scelus—what crime called by that name. vii. 353.

Sceptic—the captions of sophists and sceptics of old, wherein they were for the most part faulty. i. 63:—deceived themselves as often as others. ibid,

School—School divinity, what sort of a thing, i. ep. ded.:—its likeness to Empusa. ibid,

schoolmen, their empty words. i. 531:—doctrine of the philosophy-schools, as to sense. iii. 3: —as to gravity. iii. 4:—ascribe appetite and knowledge of what is good for them to things inanimate. ibid.

the doctrine of ghosts, prognostics from dreams, &c., nourished by the schools. iii. 10:—know not what imagination and the senses are. ibid.:—their doctrine of sense and imagination. ibid.:—with many words make nothing understood. ibid.:—insignificant speeches, taken on credit from deceived or deceiving schoolmen. iii. 17:—names which are but insignificant sound coined by schoolmen. iii 27:—the canting of the schoolmen. iii. 35.

motion, what and why by the schools called metaphorical. iii. 39-40.

their unintelligible word, *beatifical vision.* iii. 51.

are alone subject to the madness of insignificant speech. iii. 69:—the trial to translate a schoolman into modern language, or into Latin. ibid.:—the times during which, guided by their worldly lust, they abstain from such writing, lucid intervals. iii. 70.

brought into religion the doctrine of Aristotle. iii. 108.

their definition of *justice.* iii. 131.

Schola, that is, leisure. iii. 667:—the *Schools* of Athens. iii. 667:—Schools erected in almost every commonwealth in Europe and part of Africa. ibid.:—schools of law amongst the Jews, called *synagogues.* iii. 668:—the schools of the Greeks were unprofitable. iii. 668-9:—their natural philosophy set forth in senseless and insignificant language. iii. 668:—their moral philosophy is but a description of their own passions. iii. 669:—make the rules of *good* and *bad* by their own *liking* and *disliking.* ibid.:—their *logic,* what. ibid.

school-divinity made from Aristotle's metaphysics mingled with the Scriptures. iii. 672. vii. 77:—their doctrine of *separated essences* and *incorporeal souls.* iii. 672-6.

dispute philosophically, instead of admiring and adoring the incomprehensible nature of God. iii. 677:—their doctrine of one body being in many places, and many bodies in one place. ibid:—their doctrine of *physics.* iii. 678:—of *gravity.* ibid.:—of the cause of the soul. iii. 679:—of *will.* ibid.:—of *sense.* ibid.

for the cause of natural events put their own ignorance. iii. 679.

their moral and civil philosophy. iii. 680-4:—their *inquisition.* iii. 684:—teach that a man shall be damned to eternal torments, if he die in a false opinion of an article of Christian faith. ibid.:—that the law may be interpreted by private men. ibid.

the writings of school-divines nothing for the most part but insignificant strains of strange and barbarous words. iii. 686, 693.

their term *velleity,* means what. iv. 41.

schoolmen use to argue, not by rule, but as fencers teach to handle weapons, by quickness only of the hand and eye. v. 397.

Science—the first grounds of all science, poor, arid, and in appearance deformed. i. 2.

science of ὅτι, what. i. 66:—of the διότι, what. ibid.

all science, not being that of causes, what it is. i. 66:—science, the knowledge of the causes of all things, so far forth as it may be attained. i. 68. vii. 210.—to those that search after science indefinitely, what necessary. i. 68:—the end of science, is the demonstration of the causes and generations of things. i. 82:—all true reasoning from true principles, produces science. i. 86.

the hardest of all to learn, to read mankind. iii. introd.

the right definition of names is the acquisition of science. iii. 24.

is the knowledge of consequences, and dependance of one fact upon another. iii. 35, 52:—is conditional. iii. 52.

they that have no science, in better condition than those that fall upon false and absurd general rules. iii. 36.

is the way by which the human mind should travel. iii. 36:—much science, sapience. iii. 37:—signs of science certain and infallible, when he that pretendeth it can teach the same. iii. 37:—uncertain, when only some particular events answer his pretence. ibid.

is the conditional knowledge of the consequence of words, signified by the conclusions in syllogisms. iii. 53.

the register of, the books containing the

demonstrations of the consequences of affirmations. iii. 71.
table of the several subjects of science. iii. 72-3.
the sciences are power, but small. iii. 75:—the nature of science, to be understood by none but such as have in a good measure attained it. ibid:—science, the true mother of the arts. iii. 75.
all actions and speeches proceeding from science, why honourable. iii. 79-80.
want of science constrains men to rely on the advice and authority of others. iii. 90.
is the skill of proceeding upon general and infallible rules. iii. 110:—not born with us, nor attained, like prudence, whilst looking after something else. ibid.
moral and civil science, prospective glasses for seeing afar off the miseries that hang over men, and cannot without contributions to the state be avoided. iii. 170.
natural science cannot teach us our own nature, or that of any living creature. iii. 254. ii. 217.
we may not in science, as in a circle, begin from what point we please. ii. ded.
no science without names. iv. 21.
is what sort of knowledge. iv. 27:—is *evidence* of truth from some principle of sense. iv. 28:—is derived whence. vii. 184:—resembles plants, wherein. vii. 188.

Scilly—and Man, subdued by the Rump. vi. 382.

Scipio—a second Scipio required by the Pompeians for their war in Africa. iii. 97. vi. 202.

Scotland—the Scots nearly all Presbyterians. vi. 198:—the result of imposing upon them the book of Common Prayer. ibid.:—their covenant to put down episcopacy. vi. 199:—the cause of their aversion to episcopacy. vi. 200:—arm, and force the king to call the parliament of 1640. vi. 203:—considered as a foreign nation. vi. 203, 205.—the *post-nati*. vi. 206:—invade England and march to Durham. vi. 207:—enter England and force the Earl of Newcastle to retreat to York. vi. 323:—promise safety to the king and his friends. vi. 330:—deliver him up at what price. ibid.:—their defeat by Cromwell at Preston. vi. 351:—prepare to invade England again. vi. 365.
its Union with England, proposed by the Rump. vi. 378:—absolutely refused by the Presbyterians, why. vi. 379.
the Scots furnish Monk with money for his march to London. vi. 412.

σκότος τὸ ἐξώτερον—iii. 447.

Scribes—said that our Saviour had Beelzebub, and by him cast out devils. iii. 67:—took for blasphemy that he should pretend to forgive sins. iii. 451.
the Scribes and Pharisees sit in Moses' chair &c., iii. 478, 560, 585. ii. 146:—sit there now no more. vii. 398.
Christ ascribes kingly power to them. iii. 478, 560.
sought to kill our Saviour at the Passover. iii. 554.
the Scribes and Pharisees were not priests, but men of popular authority. iv. 173.

Scripture—certain texts of, the outwork of the enemy whence they impugn the civil power. iii. dedic.
urged by some against the motion of the earth. iii. 68:—written to what end. ibid.
contain nothing requiring a belief that demoniacs were other than madmen. iii. 69.
the words of the scriptures joined together otherwise than is agreeable to reason, to the teaching of men that sanctity and natural reason cannot stand together. iii. 312.
from them may easily be deduced, without supernatural inspiration, all rules necessary to the knowledge of our duty to God and man. iii. 365.
the books of, those which ought to be the *canon* or rule of Christian life. iii. 366:—determine what laws a Christian king shall *not* constitute in his dominions. ibid.:—those books only *canonical*, that are established for such by the sovereign. ibid.:—those only canonical here, that have been established for such by the authority of the Church of England. iii. 367:—which, the same that are acknowledged by St. Jerome. ibid.
the books of the New Testament equally acknowledged by all Christian Churches. iii. 367.
the writers of, not evident by any sufficient testimony of other history. iii. 367-8:—the time wherein they were written, may be gathered by the light of the books themselves. iii. 368.
the books of *Apocrypha* recommended to us by the Church not for *Canonical*, but as profitable for instruction. iii. 374:—the Scripture set forth in its present form by Esdra. iii. 374, 516:—the Scriptures *not* falsified by the early doctors of the Church, why. iii. 375:—the books called *Apocrypha* not admitted as canonical, why. iii. 376:—the writers of the books of Scripture divers men, but all manifestly endued with one and the same spirit. ibid.:—their end, to set forth the rights of the kingdom of God. ibid. 602.

whence the Scriptures derive their authority, a question much debated amongst Christian sects. iii. 377:—that God is their original author, believed by all. iii. 378:—none can *know* them to be the word of God, but by supernatural revelation. ibid. iv. 64:—the question, *by what authority they are made law*. iii. 378, 513.
are the laws of God. iii. 378.
he to whom God has not supernaturally revealed that they are his, is bound to obey them only by the authority of the sovereign. iii. 378:—are not made laws by the authority of the *universal* Church. iii. 379.
the question of their authority reduced to this, whether Christian sovereigns are absolute in their territories, or subject to a vicar of Christ constituted of the universal Church. iii. 380.
in what sense the Scriptures are called the *word of God*. iii. 409. ii. 273.
credit to be given to the canonical Scriptures, whatever the *Apocrypha* may say. iii. 412.
the Scriptures are the *Mount Sinai*, the bounds whereof are the laws of them that represent God's person on earth. iii. 467:—to look on them and therein see the wondrous works of God, is allowed. ibid.:—to *interpret* them, is to transgress the bounds, and gaze on God irreverently. ibid.
how they were interpreted by the Apostles and elders. iii. 512:—no general binding interpretation, till kings were pastors, or pastors kings. ibid.
the *ten commandments*, that part of the Scripture which was first made law. iii. 513:—the Scriptures made law by the civil sovereign. iii. 514, 547, 587, 588, 685:—were not law to the Jews till the return from the captivity. iii. 517:—from that time were law. ibid.:—were never law but by the civil sovereign. iii. 517.
translated out of Hebrew into Greek by the *seventy* elders. iii. 367, 374, 376, 517:—put into the library at Alexandria. iii. 517.
the Scripture of the New Testament is law only where the civil power hath made it so. iii. 520.
the canonical Scriptures settled by the council of Laodicea. iii. 523.
men do not *know*, but only *believe* the Scriptures to be the word of God. iii. 589:—nothing in them whence to infer the infallibility of any particular man. ibid.:—the ordinary cause of believing them to be the word of God, the hearing of those by law appointed to teach. ibid.
atoms of Scripture cast as dust before men's eyes, make everything more obscure than it is. iii. 602:—is an ordinary artifice of whom. ibid.
the Enemy hath put out the light of the Scriptures. iii. 605.
no shame to confess the profoundness of the Scripture to be too great to be sounded by the human understanding. iii. 629:—we are not to require of the Scriptures an account of all questions that may be raised to trouble us in the performance of God's commands. iii. 643.
are the word of God commanding over all things by supreme right. ii. 50.
the mind not governed by them, unless understood. ii. 273:—to make them *canonical*, require an interpreter. ibid.
the word of the interpreter of Scripture, is the word of God. ii. 274.
there cannot in any written interpretation of the Scriptures whatsoever, be the canon of Christian doctrine for determining controversies of religion, why. ii. 275:—the authority of the interpreter must be no less than that of the recommenders of the Scriptures. ibid.:—the authority of interpreting them given to private men, would destroy all civil obedience, and all society. ii. 292.
the *volume of the law* commanded by God to be transcribed and publicly read. ii. 293:—that it should be the canon of divine doctrine. ibid.:—but to be interpreted by none but the priest. ibid.
the interpretation of the Scriptures belongs to the Church. ii. 293:—not to any foreign person whatsoever. ibid.
the interpretation of the Scriptures belongs to the sovereign power. ii. 295. iv. 339. vi. 228:—in *mysteries of faith*, by ecclesiastics lawfully ordained. ii. 297.
the authority to *interpret* the Scriptures is authority to determine all manner of controversies whatsoever. ii. 317.
are known to be the *word of God*, only by faith. iv. 64:—by faith in the holy men of God's Church succeeding one another from the time of those that saw his wondrous works. iv. 65:—their interpretation more safe than a man's own. iv. 66.
he cannot be said to submit himself to the Scripture, that does not submit to some other for the interpretation of it. iv. 187-8:—it is the word of God, but a law by pact, that is, to us that have been baptized into the covenant. iv. 363:—to be interpreted by the king's authority. iv. 364.
the fruit of their translation into Eng-

lish. vi. 190-1, 228-33:—the translation, why not such as that they might be understood by mean capacities. vi. 228:—the translation is profitable, why. vi. 230.

Scutcheons—hereditary, where they have any privilege are honourable. iii. 81:—their power, wherein it lies. ibid.:—were derived from the Germans. ibid.:—amongst the Greeks and Romans were not hereditary. iii. 82:—the Germans only had the custom. ibid..—from them derived into England, France, Spain, Italy. ibid.:—were used for what purpose. ibid.:—descended to the eldest child pure, to the rest with some distinction. ibid.:—bear for the most part living creatures noted for courage and rapine. iii. 83:—afterwards given by kings and popular commonwealths for encouragement and recompense. ibid.

Scylla—men wavering in obedience between God and man, between temporal punishment and spiritual death, as it were sailing between Scylla and Charybdis, do often run upon both. ii. 299.

Sea—sea-water, why it shines when struck with the oar &c. i. 454.
the sea ruffled with the wind, why it appears black. i. 464.
in the midst of the sea, each part, though no sound be perceptible, contributes to the roaring of the sea as much as any other part. iii. 63.
no use of the commodities imported by sea, in the war of every man against every man. iii. 113.
land and sea, the two breasts of our common mother. iii. 232.
the dominion of, claimed by the English. vi. 383.
how its pressure is removed by its arching itself. vii. 13:—the cause of its flux and reflux twice in the day, what. vii. 13-17.

Seal—the Great Seal of England, the seal of the person of the commonwealth. iv. 370.

Sect—a *sequendo*. iv. 388:—were never more numerous than in the time of the primitive Church. ibid.

Security—in the union of a small number of men, no security. iii. 154. ii. 65. iv. 119:—the multitude sufficient for security, is determined by comparison. ibid.:—is sufficient, when. iii. 155. ii. 65. iv. 119:—security is the end for which men submit themselves to government. ii. 74. iv. 128:—consists in what. iv. 128.

Sedition—the sickness of the great Leviathan. iii. introd. iv. 200.
the singular passions of any one or two men, though their unquietness not perceptible, are parts of the seditious roaring of a troubled nation. iii. 63.
they that distrust their own subtlety, are in tumult and sedition better disposed for victory, than they that suppose themselves wise and crafty. iii. 88:—in sedition, men are always in the precincts of battle. ibid.:—to use all advantage of force, a better stratagem than any that can proceed from subtlety of wit. ibid.
sedition and civil war produced by the imperfection of the Greek and Roman policy. iii. 315.
the dark and dangerous paths of sedition, how to be avoided. ii. pref.
in seditions three things to be considered, the *doctrines* and *passions*, their *quality* and *condition*, and the *faction*. ii. 150.
seditious doctrines. ii. 151-8. iv. 200-208.
the eloquence fit for stirring up sedition, is of what sort. ii. 162:—is disjoined from wisdom, why. ibid.
men well disposed to civil society, but that through ignorance dispose the minds of subjects to sedition, what sort. ii. 163:—the disposition to sedition, how brought into action. ibid. iv. 201.
seditions sometimes occasioned by errors in philosophy. ii. 268.
discontent, *pretence of right*, *hope of success*, three things necessary to sedition. iv. 200.

Selden—his treatise on titles of honour. iii. 84. vi. 160:—a greater antiquary than Coke. vi. 160.

Seneca—his opinion of the lawfulness of tyrannicide. ii. 163. iv. 208:—his use of *right* and *wrong*. iv. 211.

Sensation—to be sensible always of one and the same thing, all one with not being sensible at all of any thing. i. 394.
sensible qualities, but so many several motions of the object, whereby it presseth our organs diversely. iii. 2:—and in us that are pressed, nothing but divers motions. ibid:—are separable from the object. ibid.

Sense—its causes must be known, before we can know the causes of sensible qualities. i. 72:—consideration of its causes, to what part of philosophy it belongs. ibid.
sense and imagination the causes of the motions of the mind. i. 72-3, 74:—the subject of physical contemplation. i. 73:—the doctrine of, comprehends civil philosophy. i. 87.
the objects of sense and imagination, magnitudes, motions &c., are but ideas and phantasms. i. 92:—happening internally. ibid.:—but appears external, and

independent of any power of the mind. i. 92.
all knowledge derived from it. i. 389:—its causes to be searched for from the phenomena of sense itself. ibid.
sense must be taken notice of by memory. i. 389.
sense in the sentient, is motion in some of the internal parts of the sentient. i. 390.
organs of, those parts of the body whereby we perceive. i. 390:—subject of, that in which are the phantasms. ibid.:—the immediate cause, pressure of the first organ of sense. ibid.:—which motion propagated to the innermost parts of the organ. ibid.:—object of, the remote body whence originates the pressure. ib.
entire definition of. i. 391, 405.
subject of, the sentient itself. i. 391. iv. 4:—object of, the thing received. i. 391. iv. 3.
more correctly said, *the living creature seeth*, than *the eye seeth*. i. 391:—that *we see the sun*, than *we see the light*. ibid.
the organs of, what. i. 392.
defect of, from non-propagation of motion by the organs of sense. i. 392-3.
all sense reaction, but all reaction not sense. i. 393:—otherwise, all bodies would be endowed with sense. ibid.
by sense commonly understood comparing and distinguishing of phantasms. i. 393:—has necessarily some memory adhering to it. ibid.:—a perpetual variety of phantasms necessary to sense. i. 394.
certain organs common to all the senses. i. 395.
not every endeavour outwards to be called sense, but the more predominant only. i. 396.
motion of the organ causing phantasms, not called *sense* except the object be present. i. 396:—by the continual action of objects, the organ is no longer moved by the spirits without pain. i. 397:—no more reaction, or sense, till the organ refreshed and recovering motion, the sentient awaketh. ibid.
in most animals five kinds of senses. i. 402:—have their organs partly peculiar, partly common. ibid.
is nothing but the action of objects propagated to the farthest part of the organ. i. 403:—this action derived from the heart, in what way. ibid:—what things belonging alike to all the senses, seem to be administered by the arteries, not by the nerves. i. 404.
the two opposing endeavours in sense continue their motion every way to the confines of the two bodies. i. 405:—the endeavour outwards proceeds in a solid angle. ibid.
bodies the efficient causes and objects of sense. i. 410.
is the original of all thought. iii. 1:—its cause, the external object, pressing the proper organ. ibid. 38, 42.
is the resistance or endeavour of the heart to relieve itself from the pressure communicated by the object. iii. 2:—because outward, appears to be some matter without. ibid.:—is original fancy. iii. 3:—caused by the pressure of external things upon our organs. ibid. 38.
decaying sense, imagination. iii. 4. i. 396. iv. 9:—decay of sense in men waking, is not the decay of motion made in sense, but an obscuring of it. iii. 5. iv. 9.
the continual change of man's body, destroys in time the parts moved in sense. iii. 5.
sense decaying, or fancy, is imagination. iii. 5:—the decay of sense, memory. iii. 6.
the organs of sense not easily moved in sleep by the action of external objects. iii. 7.
to distinguish between sense and dreaming, why a hard matter. iii. 7:—by some considered impossible. ibid.:—how to be done. ibid.
the doctrine of the schools concerning sense and imagination. iii. 10.
the motions that succeed one another in sense, continue together after sense. iii. 11.
sense, and thoughts, and trains of thoughts, the only motions of the mind of man. iii. 16.
natural sense and imagination not subject to absurdity. iii. 25.
sense and memory are but knowledge of fact. iii. 35.
men differ in sense from one another and from beasts so little, as that it is not to be reckoned amongst virtues. iii. 56.
supernatural, one of the three hearings of the word of God. iii. 345.
ascribed to God, how to be understood. iii. 352, 415.
is, in man, a tumult of mind, raised by the pressure of the organs by external things. iii. 352, 382.
the cause of sense, the *ubiquity of species*. iii. 679.
sense is the conception produced by the *present* action of the object of sense. iv. 3:—of all the senses, the subject of their inherence, is not the *object*, but the *sentient*. iv. 4, 8.
the *great deception* of sense, what. iv. 8:—is by sense to be corrected. iv. 9.
the senses *five*. iv. 12.

the sense we have of bodies, consisteth in change of variety of impression. vi. 355:—of language, in the variety and changeable use of words. ibid.:—of all the senses, the object is the agent. v. 312.
all sense is fancy, but the cause is in a real body. vii. 28.

Sensual—as used by those that condemn pleasures of sense, has no place till there be laws. iii. 42:—desire of ease and sensual delight, disposeth men to obey a common power. iii. 86.
of sensual delight, the greatest that which invites to continue the species. iv. 34:—the next, that which invites to meat. ibid.:—men whose ends are sensual, much less sensible to honour and glory, why. iv. 55.

Septuagint—seventy learned Jews, sent for by Ptolemy, to translate the Jewish law out of Hebrew into Greek. iii. 367, 374, 376, 517:—have left us for Holy Scripture the same books that are received in the Church of England. ibid.

Serpent—the *Brazen Serpent* alleged for the worship of images. iii. 646:—worship given to God before it, not idolatry. iii. 652, 656:—was set up by Moses by God's commandment. iii. 653:—not to be worshipped, but that God might be worshipped before it. iii. 657:—was broken in pieces by Hezekiah. ibid.

Servant—to have servants, is power. iii. 74:—servitude for need or fear, why dishonourable. iii. 79.
master and servant, is by consent, not by difference of wit. iii. 140-1.
the vanquished becomes a *servant*, by what covenant. iii. 189. ii. 109. iv. 149.
the word, whence derived. iii. 189:—does not mean a captive held in bonds. ibid. ii. 110. iv. 150:—but one that has corporal liberty, upon promise. ibid, ibid.
his life is in security, and his service due, when. iii. 190:—if he refuse obedience, and is killed or punished by his master, is author of his own punishment. ibid.
the two sorts of servants, *slaves*, and those that serve *voluntarily*. iii. 647-8. ii. 110:—have what in common between them. iii. 648.
in all kinds of service is contained, not only obedience, but also worship. iii. 648.
lord and *servant*, what. ii. 109. iv. 149.
the obligation of the servant arises from his not being kept in bonds. ii. 110.
the power of the lord is supreme over the servant as well as the slave. ii. 111. iv. 150:—the servant has property as against his fellow-servant, not as against his lord. ii. 111. iv. 151.
is freed from subjection by *manumission*. ii. 112. iv. 152:—by *banishment*. ib. ib.:—by the inability of his lord to protect. ibid, ibid.:—by the want of any known successor. ii. 113. iv. 152:—by deprivation of personal liberty. ib. ib.
has no cause to complain of the want of liberty, why. ii. 121:—the *subject* and *servant*, wherein they differ. ibid.
to the lord that has none, servants are for sons. ii. 121. iv. 163.
servants subordinate are not released by the release of their immediate lord, nor by their immediate lord being released by the lord paramount. iv. 152.

Serviah—the prophet. iii. 371.

Seventy—the Seventy Elders. iii. 66, 386, 421, 465, 467, 482, 569. ii. 240, 253. iv. 192.
the seventy learned Jews, that translated the Jewish law into Greek. iii. 367, 374, 376, 517.
the manner of God speaking to the Seventy Elders that prophesied in the camp. iii. 421:—their prophesying subordinate to that of Moses. ibid. 468, 486:—were appointed by Moses himself. iii. 422, 467, 569. iv. 192:—were according to the numbers of them that went with Jacob into Egypt. iv. 192.
the Seventy Disciples. iii. 482, 496, 497, ii. 253. iv. 192.

Shame—grief for the discovery of some defect of ability. iii. 46. iv. 42:—consists in the apprehension of something dishonourable. ib. ib.:—in young men commendable, in old men not so, why. iii. 47.

Sheba—son of Bichri, had his head cut off, a proof for cutting off a traitor's head. vi. 127.

Ship—of Theseus, dispute as to its identity. i. 135.
how ships move in a line almost opposite to that of the movent. i. 339:—the action of the wind on the sails. vii. 44-5:—the action of the rudder. vii. 46.
ship-money, what. vi. 209, 237-9.

Shiskah—king of Egypt, took the spoil of the temple. iii. 516.

Sight—no sight without variety of colour. i. 394.
the organ of, partly animate, partly inanimate, i. 402:—the inanimate parts, which. ibid.:—the animate, which. i. 403:—the organ proper to sight only, what. i. 403-4.
the proper phantasm of, light. i. 404.—but the proper object of, the lucid body. ibid.:—phantasms common to both sight and touch, what. i. 405.
is produced by mediate pressure of the organ by the object. iii. 2, 637:—seems to be the body itself without us, why. ibid.

ib.:—never discovered by the ancient pretenders to natural knowledge, iii. 637.
pleasures of *sight*, consist in equality of colour. iv. 36.
Sign—what are *signs*. i. 14:—some *natural*, others *arbitrary*. ibid. ii. 219.
the difference between *signs* and *marks*. i. 15.
the antecedent is a sign of the consequent, and contrarily, when. iii. 15. iv. 17:—the oftener the sequence has been observed, the less uncertain the sign. ibid.:—the best guesser, he that has most signs to guess by. ibid. iv. 18.
if by words or signs a man seem to despoil himself of the ends for which the signs were intended, he is to be understood how. iii. 120.
signs by inference, are consequences of words, of silence, of actions, and of forbearing action. iii. 122.
a sign is so, not to the giver, but to him to whom made. iii. 350.
no sign but whereby somewhat becomes known to others. ii. 221:—a *true* sign, what. ibid.
signs are but *conjectural*. iv. 17:—their assurance never *full* and evident. iv. 18.
Silence—sometimes an argument of consent. iii. 252. iv. 76.
Sin—the desires and passions of man, in themselves no sin. iii. 114.
is contempt of the legislator, as well as transgression of his law. iii. 277. ii. 152:—a breach of all his laws at once. iii. 277:—may consist in the intention, as well as the fact. ibid. 278.
the pleasure of imagining the death of another is no sin, but the resolution to execute. iii. 277.
too severe to maintain the first motions of the mind, though checked by the fear of God, to be sins. iii. 278:—every crime is a sin, but every sin not a crime. ibid.
ceaseth, where the law ceaseth. iii. 278.
under the law of nature, if the intention is right, the fact is no sin. iii. 279. vi. 102:—if not right, it is sin, but no crime. ibid.
to refuse to obey the sovereign under pretence of a liberty granted by him, which is inconsistent with the existence of sovereign power, is a sin. iii. 289.
is transgression of the law. iii. 316. ii. 197:—the power to declare what is sin, is the power to declare what is law. iii. 316.
punishment is due for sin only, why. iii. 346.
to be *saved* from sin, what. iii. 451:—remission of sin and salvation, in Scripture the same thing. ibid. 453:—its punishment, death and misery, iii. 452:—its discharge, the discharge thereof. ibid.
he that is once guilty of sin, is obnoxious to the penalty. iii. 456:—he or some other must pay the ransom. ibid.:—such as is required by the person offended, God. iii. 457.
cannot be recompensed by the sinner or by any righteous man for him. iii. 457:—but may be pardoned, either *gratis*, or upon such penalty as God shall accept. ibid.
to forgive sin is not injustice. iii. 457.
sinners may, notwithstanding their redemption by Christ, be justly punished by God with eternal death. iii. 457.
the power to *remit and retain sins*. iii. 499. ii. 282:—is a consequence of the authority to give or refuse baptism. ibid. ii. 288.:—depends on the sincerity of the penitence of the sinner. iii. 500. ii. 284.
the benefit of faith cannot be the remission of sins, unless the damage of infidelity be the retaining of the same sins. iii. 521.
remission of, for the time past, necessary to salvation. iii. 585. ii. 300:—is the reward of faith in Christ. ibid. ibid.:—his passion is a full ransom for all manner of sins, as well lesser sins as greater crimes. iii. 634.
is the consequence of the *natural express* will, not of the *political* or *artificial*. ii. 102.
whatever is done against the conscience, is sin. ii. 152:—unless done by the command of one having lawful authority. ib.
is, in its largest sense, any *deed*, *word*, or *thought* against right reason. ii. 195:—follows *error* as the will doth the understanding. ibid.
sin that is *malum culpæ*, what. ii. 196.
sin is, in its proper sense, anything done against the reason of the state. ii. 197.
sins of *infirmity*, and of *malice*. ii. 197.
in the natural kingdom of God, subjects sin by what ways. ii. 225.
the remission of, follows not repentance as a *debt*, but as a *free-gift*. ii. 270:—to retain the sins of him who was baptized being truly penitent, could not be done by Christ himself. ii. 284:—the power to retain and remit sins at pleasure, would subvert all civil government. ibid.:—in remission of, two things to be considered, the *judgment* and the *remission*. ii. 286:—the one belongs to the sovereign, the other to the pastor. ibid.
the power to remit and retain sins is called the *power of the keys*. ii. 288.
the kingdom of heaven is not shut to sin-

ners who have not performed due obedience, if they believe the necessary articles of faith. ii. 300.

controversies about the power to retain and remit sins, are controversies about human sovereignty. ii. 317.

the pleasures of, how linked with the bitterness of punishment. iv. 34.

none can sin, but he that is subject to another's law. iv. 251.

its nature consists in a *voluntary* act done against the law. iv. 259-60. v. 229:—an action may be a sin, and nevertheless *necessary*. v. 229:—the formal reason of sin consists in what. v. 234.

SINAI—was the place chosen by God to appear in and give laws to the people of Israel. iii. 652:—was holy ground. ibid.:—the *flaming bush* appertained thereto. ibid.

SINCERITY—the reputation of, how taken away in the authors of religion. iii. 106.

SIPHON—Wallis's experiment of the siphon, to show that a lighter body gravitates on a heavier. vii. 144.

SISYPHUS—in the poet's hell. iv. 349.

SITUATION—the relation of one place to another. i. 200:—of many places, the situation is determined by four things. ibid.:—any number of points have the *like* situation with an equal number of other points, when. ibid.

SLAVE—that works in prison or in fetters, does it not of duty, but to avoid the cruelty of his master. iii. 190. ii. 110. iv. 150:—if he flies or kills his master, offends not against the law of nature. iii. 190:—may lawfully deliver himself by any means whatsoever. iv. 150.

SLEEP—in sleep the external action of the object does not disturb internal action. i. 396-7:—why the passage from the external object to the internal organ is shut up. i. 397.

heat in certain parts of the body, why in sleep it raises desire and the imagination of an unresisting beauty. i. 401. iii. 8.

the *images* in sleep, are strong and clear as in sense itself. iv. 9:—sleep is the privation of sense. iv. 10,

SMELL—the proper organ of, what. i. 404, 502:—the phantasm made by, is odour. i. 405:—the objects of, are not odour &c., but the bodies whence odour proceeds. ib.

is hindered by cold, and helped by heat. i. 501:—also by wind. ibid—bodies less pervious to fluid yield less smell. ibid:—bodies by nature odorous become more so by bruising. i. 502:—no smell without inhaling the breath. ibid:—none but through the nostrils. ibid:—nor beyond the passage of the breath within. ibid.:—is not caused by the efflùvium of atoms, nor of etherial substance. i. 504:—the cause of smell is in the simple motion of the parts of the odorous body. i. 504:—this motion propagated to the organ not strong enough to excite sense without air attracted by respiration. ibid.

smell why aided by heat, and hindered by cold. i. 504:—by wind, why. ibid.

is caused by the motion of the fluid parts of the body only. i. 505:—moves the stomach as well as the brain. i. 506:—the cause why. ibid.

is produced by the mediate pressure of the organ by the object. iii. 2.

of the same thing, not the same to every man. iv. 8:—therefore not in the *thing smelt*, but in the *man*. ibid.

smells seeming to proceed from others displease, though proceeding from ourselves; but seeming to proceed from ourselves displease not, though they proceed from others. iv. 35:—why. ibid.

SNELLIUS—and Van Cullen, approached nearer than Archimedes to determining the dimension of the circle. i. 287.

SNOW—a heap of very small diaphanous bodies. i. 463:—the possible cause of its whiteness. ibid.

how vapour is congealed into snow. i. 473. vii. 41, 46:—falls in greater flakes near the poles, than further off. i. 513. vii. 11:—why so much of it on high mountains. vii. 41.

SOCIABLE—who is so called. iii. 139:—to be sociable to them that will be so, is the sum of virtue and of the law of nature. iv. 110.

SOCIETY—the maintenance of civil society depends on justice. iii. 437:—civil societies are bonds, to the making whereof are necessary faith and covenants. ii. 2, n.:—children, fools, and those that have not yet tasted the misery of the want of it, are incapable of society, why. ibid.:—all men are born unapt for society. ibid.: —many so remain during their whole lives. ibid.:—man is made fit for it, not by nature, but education. ibid.:—the delights of society, what. ii. 3-5:—all society either for gain or glory. ibid.:—none lasting that begins from vainglory. ibid.:—all society originates in fear. ii. 6.

civil society, what. ii. 69.

SOCRATES—his fate feared by Aristotle. iii. 675:—was the first lover of civil science. ii. pref.:— of all philosophy judged it alone worthy of his labour. ibid.

Socrates is a man, therefore he is a living

creature, is evidently right reasoning, why. ii. 115:—*Sophroniscus is his father, therefore his lord*, perhaps true, but not evident, why. ibid.
his love for Alcibiades, was what. iv. 49:—had in it something savouring of the use of that time. iv. 50.

SODOM—sodomy attributed to their gods by the Gentiles. iii. 101.

SOFT—what bodies so called. i. 334:—the words *hard, soft, fluid* &c., used also comparatively. ibid.:—are of different degrees of quality, not of different kinds. ib.
soft cannot become hard but by change of motion of its parts. i. 471:—things made hard by fire, become soft by maceration. ibid.

SOLDIERS—an able conductor of, is of great price in time of war. iii. 76.
surrounded by an army, may demand quarter or run away, rather than be put to death. iii. 191:—may refuse, on the command of the sovereign, to fight against the enemy, in what cases. iii. 205.
he that enrolleth himself or taketh imprest money, must not only go to battle, but also not run from it without his captain's leave. iii. 205:—the most common soldier may demand the wages of his warfare, as a debt. iii. 306.
the general should gain an opinion of loving his soldiers. iii. 341:—his severity in punishing the mutinous or negligent soldier, is protected how. ibid.:—their love dangerous to sovereign power. ibid.:—unless the sovereign be himself popular with them. ibid.
he that besides the obligation of a subject hath also the obligation of a soldier, hath not liberty to submit to a new power so long as the old one keeps the field. iii. 704:—but when this can no longer give subsistence in his armies or garrisons, the soldier may submit to his new master. ibid.

SOLERTIA—what by the Latins so called. iii. 14.

SOLID—how made. i. 111:—any two of its three dimensions are applied whole to every several part of the third. ibid.:—can have but three dimensions, why. i. 112.
solids are exposed by motion. i. 140:—and by apposition. ibid.

SOLOMON—his prayer to God. iii. 192:—his advice to bind the ten commandments on the ten fingers. iii. 259:—wrote some part of the *Proverbs*. iii. 372:—also the book of *Ecclesiastes* and the *Canticles*. iii. 373:—and the *Song of Songs*. ibid.
God spake to him by dream or vision. iii. 418.
took the priesthood from Abiathar, and gave it to Zadok. iii. 419, 471, 571, 617. ii. 149.
made himself in person that excellent prayer used in the consecration of all churches. iii. 471, 545:—had not only the right of ecclesiastical goverment, but also the exercise of ecclesiastical functions. iii. 546. iv. 345.
consecrated the temple, how. iii. 621.
his testimony, that to the king belongs all judicature. ii. 144.

SOLON—his laws said to be like the spider's web. i. 36:—his device to obtain the repeal of the law against proposing the renewing of the war for Salamis. iii. 310.

SOMER-ISLANDS—the government of, committed to an assembly in London. iii. 216.

SOMERSET-HOUSE—the convent there of Friars-Capucin. vi. 240.

SO-MUCHNESS—a more proper name for *quantity*. vii. 193.

SON—in the state of nature, exists not. ii. 10, n.:—whether he may without injury kill his father. ibid.

SOPHIST—the captions of sophists of old, wherein faulty. i. 63:—deceived themselves as often as they deceived others. ibid.

SORBERIUS—translated the DE CIVE into French. vii. 333.

SOUL—that by the power of the soul, without muscular contraction, a man can raise himself in the air, is a childish conceit. i. 523.
of man, supposed to be of the same substance as that which appears in dreams, or in a looking-glass, why. iii. 96.
that there are three souls in a man, an opinion held by some doctors. iii. 316:—the civil government has more than one soul, when. iii. 318.
that the soul ascends into heaven as soon as departed from the body. iii. 442:—that the soul is in its own nature eternal, or a living creature independent of the body, is a doctrine not apparent in Scripture. iii. 443, 614.
soul and *life*, in Scripture, signify the same thing. iii. 543, 615:—body and soul jointly, means the *body alive*. iii. 615:—by soul is not meant a *substance incorporeal*. ibid.
the souls of the faithful are by God's special grace, not by their own nature, to remain in their bodies from the resurrection to all eternity. iii. 615:—the soul was supposed in the time of our Saviour to be a substance distinct from the body. iii. 616:—doubted by the doctors of the Church where it should sub-

sist till the resurrection. ibid.:—supposed that it should lie under the altars. ibid.
texts of Scripture seeming to prove the immortality of the soul. iii. 622–7.
texts of Solomon, signifying that God knows, but not man, what becomes of his soul when he expireth. iii. 622–3:—others which signify that there is no natural immortality of the soul. iii. 623.
no text of Scripture to prove the necessity of a place for the soul without the body. iii. 631. iv. 350.
is the essence of the man, as the schools say. iii. 676:—is all in every part, how small soever, of his body. ibid. iv. 296:—to believe the existence of an incorporeal soul separated from the body, what must be believed. ibid.
in the doctrine of the schools, *creatur infundendo*, and *creando infunditur*. iii. 679.
the natural care of himself compelleth a man to hazard his soul on his own judgment rather than that of a man unconcerned in his damnation. iii. 684.
it is by his soul that a man hath a will. ii. 89:—the office of the *head* is to counsel, of the soul to command. ibid.
its immortality is *acknowledged* by Christians, but to have *natural evidence* of it, is impossible. iv. 61:—cannot be *toto in toto, et tota in qualibet parte corporis*. iv. 62, 296:—its immortality is a fundamental point of faith. iv. 175.
is eternal only *a parte post*, as the schools say. iv. 300.
the word *immortal soul* not found in the Scripture. iv. 350.
angels and souls thought by the Eastern Church to be *corporeal*, and only called *incorporeal* because their bodies were not like ours. iv. 429.

SOUND—definition of. i. 485:—motion of the medium is not sound, but the cause of it. ibid.:—the phantasm made by the reaction of the organ, properly called sound. ibid.
the distinction of sounds. i. 485-6:—may be made almost infinite. ibid.:—the variety of, seems to be not less than that of colours. ibid.
is generated, as in vision, by the motion of the medium, but not in the same manner. i. 486:—in vision by pressure, in sound by a stroke. ibid.
the phantasm is made by the reaction of the heart. ibid.:—which reaction being outwards, the phantasm appears to be without us. ibid.
how affected by the magnitude of the body, and how by its velocity. i. 486.
through a trunk applied to the mouth of the speaker and the ear of the hearer, why stronger than through the open air. i. 487:—why it is easier within a chamber to hear what is spoken without, than vice versa. ibid.:—why on the sea shore the roaring of the sea is heard, but not the collision of two waves. i. 488.
sounds *acute* and *grave*, the difference in consists in the difference in the vibrations of the body. i. 488:—acute in sound, is subtle in matter. ibid.:—sounds clear and hoarse, what. i. 489.
no sound but by concourse of two bodies. i. 489:—in which there must be action and reaction. ibid.:—sound differs according to the proportion between these opposite motions. ibid.
hoarse sounds made by dividing the air into innumerable and very small files. i. 490:—clear sound made by two hoarse sounds with opposite motions. ibid.:—or by collision or sudden divulsion of two bodies. ibid.:—opposition of motion in the bodies causes opposition of motion in the organ of hearing. ibid.
sound of a gun discharged, why like a clap of thunder. i. 491.
pipes blown into, why they have a clear sound. i. 492.
sound of the human voice, is varied according to what. i. 493.
sound primary and reflected. i. 493:—reflection of sound in bodies elliptical and parabolical. i. 494:—is louder, but not articulate and distinct. ibid.
bodies that on being stricken yield an unequal sound, are heterogeneous. i. 494.
the possible cause of sounds uniform or harsh, and of their longer or shorter duration, is the likeness or unlikeness of their internal parts in respect of figure and hardness. i. 495:—of two plane bodies of the same matter and of equal thickness, the longest will yield the longest sound. ibid.:—of hard bodies yielding an uniform sound, the round and hollow will yield a longer sound than the plane. i. 496:—a string stretched and fastened at each end to a hollow body, will sound longer than not so fastened. ibid.
sound and light, the difference in their generation. i. 497:—in sound, as the circles in the air grow wider, so the air has its motion more and more weakened. i. 497:—how sound is affected by the wind. ibid.
is conveyed by hard mediums, as well as fluid. i. 498:—may be conveyed perpetually in any hard continuous body. ibid.:

—conveyed through a long and hard beam, effect of. ibid.

steps of passengers heard at night at a great distance by laying the ear to the ground. i. 499:—bodies heavier and less stretched, yield a graver sound than bodies lighter and more stretched. ibid.

is made by the vibration of the air. i. 499:—concent of sounds, how made. ibid.:—the most exquisite, made by strings vibrating in the same times. i. 500:—*unison*, the greatest concord. ibid.; —how made. ibid.:—an *eighth*, how made. ibid.:—a *fifth*, how made. i. 501.

is sense, as to the ear. iii. 2. iv. 4:—is all the knowledge we have of the object by the ear. iv. 4:—is supposed to be the quality of the object itself, why. ibid.:—is not in the thing heard, but in ourselves. iv. 7-8:—is an apparition of the motion in the brain caused by the motion of the object. iv. 8:—becometh an apparition *without*, whence. ibid.

simple sounds please by equality. iv. 35. —*harsh* sounds, what. iv. 36:—sounds that differ in any *height*, please how. ibid.:—the consequence of sounds one after another, called an *air*, pleases why. iv. 36:—no *air* pleases for more than a time. ibid.

Sovereign—the endeavour to advance the civil power not by the civil power to be condemned. iii. dedic.:—private men not, by reprehending it, to declare they think it too great. ibid.:—impugned by the enemy by aid of certain texts of Scripture. ibid.

sovereignty, the artificial soul of the great *Leviathan*. iii. introd.

men grieved with payments to the public, how in the end they fall upon the sovereign power. iii. 92.

without a sovereign power, men have no pleasure, but much grief, in keeping company. iii. 112:—without it will destroy each other. ibid.:—are in the condition of war of every man against every man. iii. 113.

the bonds of words, without coercive power, too weak to bridle the passions of men. iii. 124.

the gift of sovereignty, is understood to give the right of levying money to maintain soldiers, and of appointing magistrates. iii. 125.

the attaining of sovereignty by rebellion, against reason. iii. 134:—to kill or rebel against it, as some think, a work of merit. iii. 135.

men not to be kept in awe by covenant without a common power. iii. 157:—a common power sufficient to secure men, how to be erected. ibid.

the sovereign, he that carrieth the person of the united multitude. iii. 158:—sovereign power attained by two ways, by *acquisition*, and by *institution*. iii. 159:—the rights and faculties of the sovereign, derived from the institution of the commonwealth. ibid.:—his subjects cannot make a new covenant to obey another without his permission. iii. 160:—by deposing him, they take from him the person they had given him, which is therefore his own. ibid.

does not covenant with the multitude in the institution of the commonwealth. iii. 161. ii. 101:—cannot forfeit his power on pretence of breach of covenant. ibid. iii. 161:—to grant sovereignty by way of precedent covenant, why vain. iii. 161-2:—no precedent covenant supposed, when an assembly of men is the sovereign. iii. 162.

his actions must be owned by those that dissented in his election, as well as by those that consented, why. iii. 162. ii. 73-4:—no protest against their decree. iii. 163.

can do no injury to any of his subjects. iii. 163, 186, 199. ii. 101. iv. 140:—may commit iniquity, but not injustice. ibid. iv. 140:—cannot justly be put to death, or punished. iii. 163, 186. ii. 79, 144. iv. 131-2, 208.

is the judge of the means necessary for peace and defence, at home and abroad. iii. 164, 186. ii. 76. iv. 130, 205:—of opinions and doctrines averse and favourable to peace. ibid. ibid. 537. ii. 78:—has the whole power of prescribing the rules of property. iii. 165, 186, 233. iv. 131:—has the right of judicature. ibid. ibid. 568. ii. 76, 144. iv. 130, 205:—the right of making peace and war. iii. 166, 186. ii. 76, 144. iv. 130:—and of levying troops and money. iii. 166:—the choice of all counsellors and magistrates, both in peace and war. iii. 166, 186. ii. 77. iv. 131, 205:—the power of reward and punishment. ibid. ibid. ii. 75:—according to law, if any, or if none, then arbitrarily. ibid.:—to bestow titles of honour and appoint order in place and dignity. iii. 167.

the sovereign always generalissimo of the army. iii. 166.

the marks whereby it may be discerned in what man, or assembly of men, the sovereign power resideth. iii. 167. ii. 89. iv. 137.

if one of the essential rights of sovereignty be wanting, all the rest avail not for preserving peace and justice. iii. 168.

the opinion of the division of these powers between king, lords, and commons, the cause of the civil war in England. iii. 168.

by whatever words any of the essential rights granted away, if the sovereignty itself be retained, the grant is void, iii. 168, 207, 211. iv. 147, 205.

the opinion of some, that sovereigns are *singulis majores*, but *universis minores*. iii. 169:—is absurd. ibid.

sovereign power the same, in whomsoever placed. iii. 169, 170, 175. ii. 140.

is the fountain of honour. iii. 169.

the greatest pressure of sovereign power proceeds, not from any profit in weakening the subjects, but from the restiveness of the subjects, and their unwillingness to contribute. iii. 170.

must needs be one man, or an assembly of all or of part. iii. 171.

where there is a sovereign power, there can be no other representative. iii. 172, 211, 221:—except to particular ends by the sovereign limited. ibid. ibid. ibid.

admonition to the sovereign to take heed of admitting any other general representation of the people upon any occasion whatsoever. iii. 173.

has two persons, that of the people and his own. iii. 173, 226:—is prone to sacrifice the public good to his own, if they chance to cross. ibid.

they that have the right of giving the sovereignty after the death of an elective king, have it in themselves. iii. 179:—the assembly that has the power of limiting that of a king, has in itself the sovereignty. ibid.

in every perfect form of government, the disposing of the succession is in the present sovereign. iii. 180:—the death of him that has the sovereignty in propriety, leaves the multitude without sovereign at all. iii. 181.

sovereignty by *acquisition* differs from sovereignty by *institution*, wherein. iii. 185, 204:—both arise from *fear*. ibid.:—the rights of both are the same. iii. 186, 190–1.

the rights of sovereignty in a monarchy and a great family, the same. iii. 191.

sovereign rights by speculation and deduction from the nature, need, and designs of men in erecting commonwealths. iii. 159-70, 180-91.

sovereign rights from Scripture. iii. 191-4. ii. 146-9.

that the commands of sovereigns are not to be censured or disputed by their subjects, allegorically signified in the punishment of Adam. iii. 194.

the sovereign power is as great as possibly men can be imagined to make it. iii. 195, 546. ii. 80, 88, 221: — whosoever would limit it, must subject himself to one that can limit it, that is to a greater. iii. 195. ii. 88:—the objection, that in practice no unlimited sovereign power has ever been acknowledged, answered. iii. 195, 324.

the sovereign is the subject of God, and bound to observe the laws of nature. iii. 200, 212, 312, 322, 332. ii. 83, 166. iv. 206, 213.

a habit of favouring tumults and of licentious controlling the actions of their sovereigns, from reading the Greek and Latin authors. iii. 203.

the sovereign may justly be resisted by many men that, having committed some capital crime, join to defend one another. iii. 206:—except on offer of pardon. ibid.

may be sued at law by the subject, when he demands by virtue of some law, not of his sovereign power. iii. 207. ii. 84-5, 85 n., 154.

the obligation of the subject lasts so long, and no longer, than the sovereign is able to protect him. iii. 208. ii. 107.

is the soul of the commonwealth. iii. 208, 316, 321, 577. ii. 89:—is in the intention of them that make it, immortal. iii. 208:—has in it, from the very institution, many seeds of natural mortality, by internal discord. ibid.

no authority derived from foreign power, is within the sovereign's dominions public, but private. iii. 210.

of his act every subject is author. iii. 212, 215, 335:—no protest ever lawful against the decrees of a sovereign assembly. iii. 215.

deputies chosen by the great towns &c. at the command of the sovereign, to inform and advise him, are a body politic representing all the subjects. iii. 221, 172:—but for certain matters only. ibid. ibid.:—is not an absolute, that is sovereign, representative, ibid. ibid.

a number of men, part of the sovereign assembly, consulting apart to guide the rest, is a faction. iii. 223.

he alone has his authority *Dei gratia* simply. iii. 228: — alone has immediate authority from God to teach. ibid.

his person cannot be represented to him in his own presence. iii. 231.

distributes the land, as he judges agreeable to equity and the common good. iii. 234;—is understood to do nothing but in order to the common peace and security. iii. 235:—any distribution of land made by him in prejudice of the common peace, is contrary to the will of every subject. ibid.:—by the will of every subject to be reputed void. ibid.

may offend against the laws of nature. iii. 235. ii. 80 n., 83, 101.

none free from human passions and infirmities. iii. 236.

has the right of regulating foreign trade. iii. 237:—of appointing the words and signs by which contracts shall be made valid. ibid.

the legislator in every commonwealth is the sovereign only. iii. 252, 336, 366, 378, 522, 566. ii. 77, 150, 187. iv. 131, 205.

is not subject to the civil laws. iii. 252, 312. ii. 83, 153. iv. 205:—*that he is subject to the civil laws*, a seditious opinion. iii. 312. ii. 153. iv. 205:—cannot consist with the being of government, why. ii. 154.

length of time shall not prejudice the right of the sovereign. iii. 253.

the sovereign power alone can make binding the laws of nature. iii. 253.

his actions not authorized by children, fools, or madmen. iii. 257.

is supposed to be by every one sufficiently known, why. iii. 260:—no excuse from ignorance of where the sovereignty is placed. ibid.:—of who is sovereign, no man but by his own fault can make any doubt. ibid.:—ignorance of the sovereign power excuseth not. iii. 280.

to him belongs the interpretation of the law. iii. 262:—the sentence of the judge, is his sentence. iii. 263.

the sovereign power reprehended and called in question by those that have a great opinion of their own wisdom. iii. 283.

facts done against the law by authority of the sovereign power, are totally excused, why. iii. 289.

negligence is not without some contempt of the sovereign power. iii. 292.

a man not bound to take notice of his approbation otherwise than as expressed by his command. iii. 292.

should have a care not obliquely to countenance what directly they forbid. iii. 292.

every man obliges himself by his covenant to assist the sovereign in punishing others. iii. 297:—the right of the sovereign to punish, is not grounded on the concession or gift of the subject. ibid.:—but on the right of nature. iii. 298.

is originally made by the subjects to the end that they may have protection thereby. iii. 304, 322.

fear ought not to be incident to the sovereign power. iii. 306.

sovereigns, in order to the good of their own subjects, let slip few occasions to weaken the estate of their neighbours. iii. 309.

if the law be not the public conscience, no man would dare to obey the sovereign power further than it shall seem good in his own eyes. iii. 311.

his office, to defend his subjects from foreign enemies, and from each other. iii. 313.

that the sovereign power may be divided, a seditious opinion. iii. 313, 331. ii. 155. iv. 206.

the opinion that there are more sovereigns than one in a commonwealth. iii. 316:—*supremacy* set up against *sovereignty.* ibid.:—where one is sovereign, another supreme, there are two commonwealths. ibid.

in a human sovereign, no independence of persons. iii. 318:—if a king and two assemblies each bear the person of the people, there are not one, but three sovereigns. ibid.

is obliged by the tenacity of the people, to struggle with them by stratagems of law to raise money for the necessities of the commonwealth. iii. 319.

when the sovereignty has expired, the commonwealth resembles the dead body of the natural man. iii. 321.

the right of the sovereign cannot be extinguished by the act of another. iii. 322:—the sovereignty of an assembly, when its power is once suppressed, cannot reenter it. ibid.

is accountable to God. iii. 322:—and to none but him. ibid.

his duty lies in a general providence, contained in public instruction, and good laws. iii. 322. iv. 213:—his office, to preserve entire the essential rights of sovereignty. iii. 323:—deserts this end, how. ibid.:—his duty, to see that the people be taught the grounds and reasons of his essential rights. ibid. ii. 172.

the grounds of the essential rights of sovereignty cannot be maintained by law or terror of punishment. iii. 323.

objection that the common people are not capable of understanding the principles of the rights of sovereignty. iii. 325:—in their instruction in these rights no difficulty, whilst the sovereign has his power entire. iii. 326.

the sovereign loves not his people as he ought that is not jealous of them. iii. 327.

God, the sovereign of sovereigns. iii. 328, 366.
the people, after one generation past, cannot know without instruction in whom the sovereign power is placed. iii. 328.
sovereigns may learn from the first table of the commandments, what doctrine they should teach their subjects. iii. 329.
his duty to cause justice to be taught. iii. 329:—and to be administered to rich and poor alike. iii. 332:—ought not to leave the impotent to the hazard of private charity. iii. 334.
to his care it belongeth to make good laws. iii. 335.
is weak, that has weak subjects. iii. 336.
his office to make a right application of rewards and punishments. iii. 337:—and a right choice of counsellors. iii. 339.
an hereditary counsel of state, inconsistent with the rights of sovereignty. iii. 340.
his duty in the choice of generals. iii. 341:—if popular himself with the army, no danger from the popularity of a subject. ibid.
those that by violence suppress the power of their lawful sovereign, why obliged to contrive a title of their own. iii. 342:—a lawful sovereign, what he needs to gain the hearts of his subjects. ibid.
the office of one sovereign to another, comprehended in the *law of nations*. iii. 342:—has the same right in protecting his people, that particular men have in procuring their personal safety. ibid.
ordains what attributes of God shall be taken for signs of honour in public worship. iii. 356.
the depth of moral philosophy required in the sovereign. iii. 357:—natural justice the only science necessary for sovereigns. ibid.
the sovereign asserting that God has spoken to him immediately, may oblige the subject to obedience, so far as not to say he believes it not. iii. 361:—but not to think otherwise than as reason persuades. ibid.
his the authority by which the Scriptures are obeyed as the word of God. iii. 378.
the doctrine which the sovereign prophet hath in the name of God commanded to be taught, to be observed by every man as a rule. iii. 427.
is to be consulted by the subject as to the authority of those that pretend to prophecy, as the Israelites complained to Moses respecting the Seventy Elders. iii. 426.
is at all times to be consulted before we give credit to a pretended miracle or prophet. iii. 435.
the doctrines concerning the kingdom of God, to be determined only by them that under God have the sovereign power. iii. 444.
in every commonwealth, both in state and religion, must be one. iii. 460.
is, by the law of nature, the chief pastor. iii. 461:—those to whom God hath not spoken immediately, are to receive the commands of God from their sovereign. iii. 462:—ought to obey him in the external acts and profession of religion. ib.
may lawfully punish any man opposing his private spirit to the laws. iii. 463:—has the same place in the commonwealth, that Abraham had in his family. ibid.:—he alone can take notice of what is or is not the word of God. ibid.
the authority of all sovereigns is grounded on the consent of the people, and their promise to obey. iii. 464.
from the institution of God's kingdom to the Captivity, the supremacy of religion was in the same hands with the civil sovereignty. iii. 472.
if a sovereign forbid us to believe in Christ, what then. iii. 493-4:—or command to insult or not worship God. ii. 222.
the authority of earthly sovereigns not to be put down till the day of judgment. iii. 498. ii. 259.
Christ and his apostles have commanded us to be subject to the law of our sovereigns. iii. 507-8.
rules prescribed by other than the sovereign, are not law but counsel. iii. 518.
by making the Scriptures to be law, subjects himself not to the doctor or apostle, but to God and his son. ii. 520.
none but the civil sovereign could take power from the Church to bestow on the bishops of Rome. iii. 530.
in all heathen commonwealths, the sovereign had the name of *pastor*. iii. 538.
the sovereign is the Church by representation. iii. 538.
a mayor chosen by a town, is chosen by the sovereign. iii. 538:—so a pastor chosen by an assembly of Christians. ibid.
in every Christian commonwealth, the civil sovereign is the supreme pastor. iii. 539. 551, 556, 564, 581, 588.
for a sovereign to constitute another sovereign pastor over his people, were to deprive himself of the civil power. iii. 539.
executes his right of supreme pastor *jure divino*. iii. 540:—has authority to baptize and administer the Lord's supper. iii. 541, 545:— and to consecrate temples and

pastors. ibid. ibid.:—receives from Christianity no new right, but a direction only in the way of teaching truth. iii. 545.
has all manner of power that can be given to man both civil and religious. iii. 546, 547:—may make laws for their subjects, both as a commonwealth and as a Church. ibid.:—may commit the care of religion to one supreme pastor, or assembly of pastors. ib.:—give what power over the Church he thinks good. ibid.:—is to appoint judges and interpreters of the canonical Scriptures. iii. 547:—gives strength to excommunication. ibid.
at their hands, as heads of families, God will require an account of the instruction of his children and servants. iii. 557.
he that heareth his Christian sovereign, heareth Christ. iii. 564:—and he that despiseth his doctrine, despiseth Christ. ibid.:—a Christian sovereign, as pastor and teacher, makes not thereby his doctrine laws. ibid.
may make laws obliging men to certain actions which they would not otherwise do, and which he ought not to command. iii. 564:—but when commanded, are laws. ibid.:—external actions done in obedience to the laws without internal approbation, are the actions of the sovereign, not of the subject. iii. 493-4, 564.
if any one but he can make laws, the commonwealth and all peace and justice ceases. iii. 566:—jurisdiction belongs to him only. iii. 568, 570.
the power of depriving bishops belongs to every Christian sovereign. iii. 571:—is inseparable from the sovereignty. ibid.
will have to render an account at the day of judgment. iii. 573.
the laity depend not on the clergy, nor the temporal officers on the spiritual, but both on the civil sovereign. iii. 577:—the sovereign is bound to direct his civil commands to the salvation of souls, but is subject to none but God. ibid.
the sovereign of a spiritual commonwealth, if it existed, might war upon a civil one in self-defence or to revenge injuries, but it would be no less lawful for the civil sovereign to war upon the spiritual for the like cause. iii. 578.
if his command may be obeyed without forfeiture of life eternal, not to obey is unjust. iii. 585. ii. 299:—if not, then to obey were madness. ibid. ibid.
the law which commands us to obey our sovereigns, is the law of God which forbids us to violate faith. iii. 587, 577, 579, 580.
their Christian sovereign the only person whom Christians now hear speak from God. iii. 588.
the difficulty of obedience to God and the civil sovereign. iii. 584. ii. 314-16. iv. 174:—easily reconciled. iii. 600.
we are now under no king by pact, but our civil sovereign. iii. 606.
that which the subject doeth by command of the sovereign for fear of death, is not his act, but the act of the sovereign. iii. 493-4, 564, 652.
the duty of Christian sovereigns to break images worshipped by their subjects. iii. 657.
none but the sovereign can restrain that right which the commonwealth has not restrained: iii. 685:—to deny functions not denied by the civil sovereign, is to take away a lawful liberty. ibid.
when the churches resigned universal sovereignty to the pope, civil sovereigns should have recovered so much as, before they unadvisedly let it go, was their own right. iii. 690.
for want of an absolute and arbitrary legislative power, the civil sovereign obliged to handle the sword of justice as if it were too hot for him to hold. iii. 706.
his right depends, not on the goodness of his cause, but on his *possession*. iii. 706.
the *civil* rights of sovereigns grounded on the known natural inclinations of mankind, and the articles of the law of nature. iii. 710:—their power *ecclesiastical*, on texts evident and consonant to the scope of the whole Scripture. ibid.
sovereign power, before moral philosophy discussed, reverenced as a visible divinity. ii. pref.:—repugns not the divine right. ibid.:—those that will not subject themselves to the civil sovereign, and yet will live under his protection, are to be treated as enemies and spies. ibid:—any preacher &c., that shall say it is agreeable to God's word that a private man may lawfully put to death or resist his sovereign, how to be dealt with. ibid.
to have sovereign power in a commonwealth, is what. ii. 70. iv. 132, 137.
the power of the sovereign is *absolute*. ii. 80. iv. 132:—the objection, that the state of the subjects of an absolute sovereign would be very miserable. ii. 80, n. iv. 132:—reasons why he should not desire to spoil or injure his subjects. ibid.:—the sovereign that has power enough to protect all, has power enough to oppress all. ib.
sovereigns do not all they would, nor all they know to be profitable to the city. ii. 81, n.

it is sometimes doubted in whom the sovereignty is, but an absolute sovereignty there is at all times except in civil war. ii. 81:—in civil war, there are two sovereigns instead of one. ibid.
those that dispute absolute sovereignty, wish not to destroy it, but to convey it to others. ii. 81-2.
the right of sovereignty not frustrated by the want of obligation to put oneself to death. ii. 82:—or to kill one's own father, or execute any infamous command. ii. 83.
the sovereign that uses his power otherwise than right reason requires, sins against the law of nature and of God. ii. 80, n. 83.
the name of absolute sovereignty hateful to most men, partly through want of knowledge of the nature of man and of laws, and partly through the abuse of power by sovereigns. ii. 87.
the proposal of *constitutional* sovereignty. ii. 87.
the power of, is limited by that of the commonwealth, and by nothing else. ii. 88.
he that by his own authority independent may lawfully do any one act which can be lawfully done by no other citizen than himself, hath sovereign power. ii. 89. iv. 138.
grants the subjects sometimes a power of electing those that shall speak for them. ii. 90-91:—but such not intended to dispute his right. ii. 91.
cannot be deposed by the consent of all his subjects, without his own also. ii. 91-2.
limitation of sovereign power is not in fact limitation, but *division*. ii. 96, n.
the sovereignty is in the people, if they constitute a monarchy for a time limited, with time and place for reassembling. ii. 103-4.
loses the sovereignty, if the territory fall into the power of the enemy. ii. 107.
is indivisible. ii. 115. iv. 135.
good or bad government depends not on the sovereign, but on his ministers. ii. 140-41.
his wealth is, not the lands and money, but the strong bodies and minds of his subjects. ii. 142:—is the dominion he has in the riches of his subjects. iv. 162.
when by any law the judge sits upon the life of a subject, the question is not whether the sovereign could, but whether he intended that his life should be taken. ii. 155.
is divided by some, giving the power of peace and war to the monarch, the power of raising money to others. ii. 156. iv. 134.
the *right* and the *exercise* of sovereignty, may be divided. ii. 165;—their division resembles the ordinary government of the world. ii. 166:—their junction, the immediate application of God to all matters in the ordinary course of nature. ibid.
salus populi suprema lex, herein contained all the duties of sovereigns, ii. 166. iv. 214:—to neglect that rule, is to violate the laws of nature. ii. 167:—provides for their safety by universal laws. ibid.:—his duty not discharged unless he studies to provide them with the means not only of living well, but with delight. ii. 168:—with the means of growing strong. ibid.:—acts against his conscience if he permits any doctrine or worship to be taught contrary to, or if he does not cause to be taught and practised such doctrine and worship as he believes to conduce to salvation. ii. 168:—can confer no more to their civil happiness than by keeping peace at home and abroad to enable them to enjoy the wealth purchased with their own labour. ii. 169:—his duty to prevent all evils he suspects. ii. 171:—his duty to see that perverse doctrines are rooted out, and right doctrines taught. ii. 172:—that the true elements of civil doctrine are taught in all the universities. ibid.:—his duty to favour the obedient, and repress the factious subject all he can. ii. 175:—and to repress the factious themselves. ii. 175-6.:—to make laws for the encouragement of arts, and repressing expense. ii. 176-7.
the sin of the subject, committed through too small a penalty awarded, is the sin of the sovereign. ii. 180.
if the sovereign command to worship himself with the same attributes and actions wherewith God is worshipped, he is to be obeyed or not according as they signify or not that he has a sovereignty independent of God, or any attribute belonging only to God. ii. 224.
the civil and ecclesiastical authority from the time of Moses to that of Saul, how both in *right* and in *fact* it was in the same hands. ii. 242-4:—afterwards in the hands of the *kings*. ii. 246:—after the return from the Captivity, in the hands of the high-priest. ii. 248.
the right of sovereigns to define the sin of injustice in a Christian commonwealth. ii. 265:—also to determine what is necessary for peace and defence. ii. 267:—also to judge of all doctrines. ii. 268.

the sovereign cannot be understood to have transferred the right of interpreting the Scriptures, if he is understood to intend to retain the sovereignty itself. ii. 294.
is bound in *mysteries of faith*, to interpret the Scriptures by ecclesiastics lawfully ordained. ii. 297.
is the head of both the *commonwealth* and the *Church*. ii. 297.
the Christian sovereign cannot command his subjects to deny Christ, or offer him any contumely. ii. 315. iv. 174.
the sovereign is not to be obeyed in things contrary to the will of God. iii. 584. ii. 222, 299, 315. iv. 174.
in a Christian commonwealth, obedience is due to the sovereign in all things *spiritual* and *temporal*. ii. 315, 317.
definition of *sovereign*. iv. 123.
when the sovereign power is not such as affords security, the right of doing what seems good in his own eyes remains with every man. iv. 129.
the sovereign power is no less absolute than was that of every man before commonwealth. iv. 132.
the hypothesis of a sovereign with power *limited*. iv. 132-4:—the device of no effect. iv 134.
the device of sovereignty mixed of *democracy*, *aristocracy*, and *monarchy*. iv. 134:—such division takes away nothing of simple subjection, or if it does, introduces war. iv. 135:—every sovereignty is *purely* democracy, aristocracy, or monarchy, but in its *administration* each form may have place subordinate. ibid.
impunity, an infallible mark of sovereignty. iv. 137.
the profit of the sovereign and the subject always go together. iv. 162. ii. 127, 128:—the profit and inconvenience appertaining to sovereignty. iv. 163.
under a Christian sovereign no danger of damnation from simple obedience to human laws, why. iv. 186:—can compel no man to renounce the points of faith necessary to salvation. ibid.
can in no case be subject to any authority ecclesiastical but that of Christ himself. iv. 198:—the sovereign that has taken upon him the yoke of Christ, cannot lawfully cast it off again. ibid.:—all sovereigns are immediate rulers of the Church under Christ, and all others subordinate to them. iv. 199.
six *pretences of right* set up to resist the sovereign. iv. 203.
is indivisible. iii. 167. iv. 206.
his duty to procure to the utmost of his endeavour the good of the people. iv. 214.
is bound to establish the religion he thinks best. iv. 214.
his duty not to restrict unnecessarily the liberty of his subjects. iv. 215:—to set out laws of property. iv. 216:—to impose taxes equally. ibid.
whatsoever he doeth, if not contrary to the law of nature, he doeth it *jure divino*. iv. 323.
the distinction between his *natural* and *politic* capacity. vi. 149, 151-2:—the two capacities signify what. vi. 152.
the ethics of subjects, and of sovereigns, what. vi. 219.
the sovereignty, from 1640 to 1659, in what hands it resided. vi. 407-8:—its circular motion through two usurpers from the late king to his son. vi. 418.

Sowing—no planting or sowing in ancient times. i. 1:—man's reason improved by method, as it were by planting and sowing. i. 1-2.

Space—the conception of, how gotten. i. 93:—what it is men call space, and for what. ibid.:—falsely defined by philosophers. ibid.;—and what thence inferred. ibid.
definition of space. i. 94, 108:—space *contiguous* and *continual*, what. i. 98.
to imagine the beginning and end of space and time, is to limit them. i. 98:—space and time finite and infinite *potentially*, what. i. 99:—of infinite space or time, it cannot be said to be a *whole* or *one*. i. 99-100:—infinite divisibility of, what. i. 100.
imaginary space and magnitude, how distinguished. i. 105.
space full and empty, what. i. 107.
to think all space empty, why not so ridiculous. i. 523.

Sparks—how generated. i. 455.

Sparta—the sovereignty of, was not in the Kings, but in the Ephori. iii. 179.

Species—the ubiquity of, is, in the doctrine of the schools, the cause of sense. iii. 679:—the doctrine of species *visible* and *intelligible* passing to and fro from the object, worse than a paradox, and a plain impossibility. iv. 4.

Spectra—what by the Latins so called. iii. 644:—are phantasms. iv. 62:—called *incorporeal bodies*, why. ibid.

Speculation—the scope of all speculation, the performing of some action, or thing to be done. i. 7.

Speech—words so connected as to be signs of thought. i. 15.
divers kinds of speech from connexion of names. i. 29:—some signifying the

desires and affections of men. ibid.:—insignificant speech, what. i. 29-30:—two sorts of. iii. 27:—one, used by those that understand nothing in some subtle matter, to make others believe they understand it. i. 30:—hardly any, that is not made up of some Latin or Greek names. iii. 27.
in philosophy, but one sort of speech useful. i. 35:—what. ibid.
creatures without speech, may fear the image of a man seen in a glass, but do not apprehend it as true or false. i. 36.
all right reasoning owing to the right understanding of speech. i. 36. iii. 665:—all error from the not understanding of the same. ibid.
wherein speech is like the spider's web. i. 36.
living creatures that have not the use of speech, whence it is manifest that they have no conception answering to a syllogism made of universal propositions. i. 50.
insignificant speech, a thing to be amended in the Universities. iii. 3.
what faculties of man proceed from the invention of words and speech. iii. 16:—so improved by the help of speech, as to distinguish man from all other living creatures. ibid.
the most noble and profitable invention of all other. iii. 18:—without it amongst men neither commonwealth nor society. ibid.:—its first author, God. ibid.—its general use, to transfer mental discourse into verbal. iii. 19. iv. 25:—for registering our own thoughts. ibid.:—and for manifesting our knowledge to others. iii. 20. iv. 25:—its special uses, what. iii. 20:—its abuses. ibid.—registering thoughts wrong, metaphors, deceiving, and grieving. ibid.
serveth to the remembrance of cause and effect by the imposing of names and the connexion of them. iii. 20.
where speech is not, there is neither truth nor falsehood. iii. 23.
if speech is peculiar to man, understanding is also. iii. 28.
the forms of speech by which the passions are expressed. iii. 49:—the same not certain signs of the passions, why. iii. 50.
insignificancy of, not only hides the truth, but also makes men think they have it when they have it not. iii. 686.
cannot alone, without the help of many circumstances, signify our conceptions to others. ii. 274.—its interpreters are what. ibid.:—in speech is to be considered its *drift*, *occasion*, and *contexture*, as well as the words. iv. 23, 75:—in it, the mind suggesteth but the first word, the rest follow habitually. iv. 25.
the use of speech, to beget in others the same conceptions that we have in ourselves. iv. 71:—to express *appetite*, *intention*, *will*. iv. 74:—to persuade. iv. 75.
the interpretation of a man's speech belongs to him to whom it is addressed. iv. 76.
SPHERE—the superficies of any portion of a sphere is equal to a circle, whose radius is a straight line from the pole of that portion to the circumference of its base. i. 265.
will generate the four colours as well as a prism. i. 463.
SPIDER—speech like the spider's web. i. 36:—in what. ibid.:—spies resemble the spider's web. ii. 170:—spiders have art, prudence, policy, nearly equal to that of mankind. iv. 244. v. 80.
SPIRIT—the fountain of the animal spirits is the cavity of the brain or heart. i. 397:—all the animal spirits received by the nerves, enter where. i. 403:—are vital spirits purified by the heart, and carried from it by the arteries. ibid.:—how affected by the vital motion. i. 407.
the spirit of God, when said to be taken from Moses and given to the Seventy Elders, is not divided. iii. 66:—the Spirit of God in man, what it means in the Scriptures. ibid.
an unclean spirit, a man's spirit when producing unclean actions. iii. 66:—the unclean spirit that having gone out of a man, and wandering through dry places, returneth to the same man with seven other spirits worse than himself, explained. iii. 66.
a man may put together the words *spirit incorporeal*, but never can have any idea answering to them. iii. 96:—attributed to God by them that arrive at the knowledge of him by their own meditation, not dogmatically, but piously, to honour him. iii. 97.
body and spirit, in the language of the Schools, termed substances *corporeal* and *incorporeal*. iii. 380.
the proper signification of *spirit* in common speech, a subtile invisible body, a ghost, or other idol of the brain. iii. 382. iv. 309:—the metaphorical significations of, what. iii. 382.
the *spirit* of God, in the Scriptures, means God himself. iii. 383:—*the spirit of wisdom to make garments for Aaron*, what spirit meant. iii. 66, 384:—the spirit of God, signifies sometimes a *wind* or *breath*. iii. 383:—sometimes extraordinary gifts of the understanding. iii. 384;

— sometimes, extraordinary affections. ibid.:—sometimes, the gift of prediction by dream or vision. iii. 385:—sometimes, life. ibid.:—sometimes, subordination to authority. iii. 386:—sometimes, aërial bodies. iii. 387.
how we came to translate *spirit* by *ghost*. iii. 387.
spirits, the signification of in the Scriptures. iii. 388. iv. 61-2:—signify the *angels* of God, when. ibid.
the signification of, depends on that of *inspiration*. iii. 394.
the most common acceptation of, is in the signification of a man's intention, mind, or disposition. iii. 421:—the spirit of God, which he took from Moses to give to the Seventy Elders. ibid.
the spirit of God dwelleth bodily in Christ only. iii. 420, 422:—left Saul and came upon David, how. iii. 422.
men are to examine spirits, *whether they be of God or not*. iii. 588.
no text of Scripture implying that a man was ever possessed by any corporeal spirit but his own. iii. 641:—why our Saviour and his apostles did not teach that there are no *spirits immaterial*. iii. 642:—nor any *possession* by any spirit corporeal. ibid.:—the opinion of possession by spirits and phantasms no impediment in the way to salvation. iii. 643.
in the Scriptures no spirits *incorporeal*. iii. 644. iv. 61:—there are spirits corporeal, but subtle and invisible, but no man's body ever possessed by them. ibid.
spirits have dimensions, and are really bodies. iii. 672:—spirit is a body natural, so subtle that it works not upon the senses, but fills space. iv. 60:—is figure without colour. iv. 61.
spirit incorporeal, a name of more honour, and may with more piety be attributed to God. iii. 672:—the name *spirit* attributed to God signifies not any conception, but only of our reverence, and desire to abstract from him all corporal grossness. iv. 61.
the spirit of Rome walking by missions through the dry places of China, Japan, and India. iii. 700:—may return to the clean-swept house, and make an end worse than the beginning. ibid.
spirits *corporeal* and *incorporeal*, their existence cannot be known by natural means only. iv. 61:—spirits work not upon the sense, therefore not conceptible. ibid.
have been acknowledged, and held for incorporeal by all nations of the world. iv. 62.
are to be judged by their doctrine, and not the doctrine by the spirits. iv. 63.

SPIRITUAL—the distinction of spiritual and temporal dominion has no place in the kingdom of God. iii. 105.
the spiritual authority stands in the darkness of School distinctions and hard words. iii. 317:—may sometimes destroy a commonwealth. ibid.:—moves the body politic, as epilepsy the body natural. ibid.
the contention and war about spiritual jurisdiction, whence. iii. 404.
temporal and *spiritual*, two words brought in to make men see double and mistake their lawful sovereign. iii. 460:—the distinction is but words. iii. 574.
how the subjects of all Christians became charmed with the words *power spiritual*. iii. 689.
the division of sovereign authority into *civil* and *spiritual*. ii. 155.
spiritual things, and *temporal*, what. ii. 270.
temporal right, the determination of *just* and *unjust*, of the means of *peace* and *defence*, of all manner of doctrines in *natural* science. ii. 271:—*spiritual* right, the judgment of *mysteries of faith*. ibid.:—to define what is *spiritual*, what *temporal*, belongs to *temporal* right. ibid.
the judgment of both *spiritual* and *temporal* matters belongs, in Christian commonwealths, to the civil authority. ii. 297.
the commands of God in *temporal* matters are the laws of the sovereign, in *spiritual* of the Church delivered by pastors lawfully ordained. ii. 315:—in a Christian commonwealth obedience is due to the sovereign in all things, *spiritual* and *temporal*. ibid.:—in any other, obedience is due from a Christian subject in things *temporal*, in things *spiritual* he is to follow the authority of some Christian Church. ibid.
the distinction of power *spiritual* and *temporal*. vi. 171:—was made by Leo III and Charlemagne. vii. 77.

SPONSOR—what. iii. 152.

SPONTANEOUS—spontaneity means *inconsiderate action*, or means nothing. iv. 275:—means no more than *appetite* or *will*. v. 47:—actions whereof no cause could be perceived. v. 93, 400:—as a general name, comprehends the actions of inanimate things. ibid. ibid.:—in man and beast, answers to *voluntary*. ibid. ibid.:—signifies only that which is done voluntarily, or without coaction or compulsion by terror. v. 350-51.

SPRING—is what. vii. 33, 108.

SPY—is a minister of the commonwealth, but private. iii. 231:—compared to the eye in the body natural. ibid:—the subject that lives secretly under the government of a conqueror, is liable to be treated as a spy and an enemy of the state. iii. 705:—is to ministers of state as the beams of the sun to the human soul. ii. 169 :—no less necessary to the preservation of the state than the rays of light to the conservation of man. ii. 170.—may be compared to the spider's web. ibid.:—it is the duty of sovereigns to employ them. ii. 171.

Stamford—Justice, leaves out heresy as a plea of the crown, because a plea of the *mitre*. vi. 120.

Star—why in a serene cold night, without any moon, more of the fixed stars are seen than at other times. i. 406 :—the immense distance of the fixed stars long accounted incredible. i. 447 :—now believed by all the learned. ibid.
why they appear redder and bigger in the horizon than in mid-heaven. i. 462.
do no less exercise their virtue in the day than in the night. iii. 5.

Star-chamber—the corporal punishments inflicted by it, justified by what statute. vi. 124:—it, and the High-Commission court put down. vi. 256.

Statute—Statute-law, to what end ordained. vi. 7, 8:—statutes are what, and why to be obeyed. vi. 24:—all positive laws are statutes. ibid.

Stephen—Saint, was stoned, not by pretence of private zeal, but after a hearing before the High-priest. iii. 709.

Stevinus—his opinion of the equilibrium of fluids. vii. 142.

Steward—Lord Steward of England.vi.39.

στίγμα, στιγμὴ—a mark made with a hot iron. vii.200 :—their signification.vii.390.

Stoics — maintained that all crimes are equal. iii. 287. vi. 121. vii. 353 :—that all equally deserve the name of injustice, and that it is the same crime to kill a hen, as to kill one's father. ibid. ibid.:—taught in the *Stoa*, wherein the merchants brought their goods to land. iii. 667 :—were the followers of Zeno. iii. 667. vi. 98:—their disputes about *fate* and *contingency*. iv. 182 :—their character. iv. 387-8: — the mutual hatred of the Stoics and Epicureans. iv. 388: — their error consists, not in the opinion of fate, but in feigning of a false God. v. 245.

Stolidity—natural folly, the extremity of dulness. iv. 56.

Stone — made by the accretion of very hard particles within the earth. i. 479, 505:—having no great coherence. ibid.: —break suddenly, why. i. 480.
wood, stones &c., why being stricken they yield an unequal and not enduring sound. i. 495:—yield no odour, why. i. 501–2, 505.
man's belief in the power to turn it into bread. iii. 97.
stones cast away by the builder as unprofitable and troublesome. iii. 139.

στοργὴ—what it is the Greeks so call.iv.49.

Strafford—see **Wentworth**.

Study, stupor—what. i. 395.

Stupidity —slowness of imagination.iii.56.

Suarez—the title of his 6th chapter of the *concourse, motion, and help of God*. iii. 70: —he and the Schoolmen will never gain the multitude, because not understood by them. iv. 330:—his interpretation of the text of Scripture relating to the sending of Joseph into Egypt. v. 10–11:—his conclusion, that *man wills and God concurs with his will*. v. 18, 37:—his writings admired by what two sorts of men.vi.185.

Subject—of a proposition, what. i. 30, 31.
a body, in respect of any accident, is called the *subject*. i. 117.
the duty which earthly kings require of their subjects, taught by what religion. iii. 99: — the duty of them that have yielded themselves subjects in the kingdom of God, contained in what. ibid.
every man in the commonwealth except the sovereign. iii. 158. ii. 70. iv.123,127-8.
the subjects of a monarch cannot without his leave return to the confusion of a disunited multitude. iii. 160:—nor transfer their person to another man. ibid.:—are not freed from subjection on pretence of breach of covenant on the part of the sovereign. iii. 161.
every subject the author of all the actions of the sovereign instituted. iii. 163:—cannot accuse the sovereign of injustice. ibid.
have no protection against each other without decision of controversies.iii.165.
the subjects in the presence of the sovereign are without any honour at all. iii. 169: — shine in his presence no more than the stars in the presence of the sun. ibid.
the objection, that the condition of subjects obnoxious to the lusts and irregular passions of a sovereign with unlimited power, is very miserable, answered. iii. 169-70.
the unwillingness of the subjects to contribute to their own defence, obliges the government to draw from them in time of peace, that there may be means at hand for any emergent occasion. iii. 170.
the riches, power, and honour of a mon-

arch, arise only from those of his subjects. iii. 174.
the inconvenience arising from the infancy &c., of a monarch, proceeds from the ambition of the subjects. iii. 176, 177.
that which the representative doth as actor, every one of the subjects doth as author. iii. 181.
the liberty of subjects, is in relation to what bonds. iii. 199:—consists in what. ibid.
may be put to death by command of the sovereign power, without wrong done by either. iii. 200.
what things a subject, though commanded by the sovereign, may refuse to do. iii. 203:—his obligation to execute on the sovereign's command any dangerous or dishonourable office, depends on the end of his submission. iii. 204-5:—if the refusal to obey frustrates not the end for which sovereignty was ordained, then he has liberty to refuse. iii. 205.
his *obligation* and *liberty*, both lie in the act of his submission. iii. 203:—to be derived from the end of the institution of sovereignty, peace and security. ibid.:—has liberty in all things, the right whereof cannot by covenant be transferred. iii. 204.
his greatest liberty depends on the silence of the law. iii. 206.
if the subject have a controversy with the sovereign of any right or service required of him, grounded on some precedent law, he may sue, how. iii. 207. ii. 85, n. 154.
his obligation to the sovereign lasts so long only as the sovereign is able to protect him. iii. 208, 703-4. ii. 107. iv. 148:—taken prisoner of war, or his person or life being within the guards of the enemy, hath liberty to become the subject of him that took him. iii. 208, 703:—if held in bonds, or not trusted with his liberty, may, if he can, escape. iii. 208.
if the sovereign relinquish the sovereignty for him and his heirs, his subjects return to the absolute liberty of nature. iii. 209. ii. 107. iv. 147:—so if he die without known kindred, and without declaration of his heir. ibid. ibid. ibid.
if banished, he is no subject during banishment. iii. 209. ii. 107-8. iv. 148:—if he enter the dominions of another by leave of his own sovereign, he remains his subject by contract between the sovereigns. iii. 209.
if the sovereign become subject to a victor, his subjects are released from their obligation. iii. 209:—become subjects of the victor. ibid..:—but if held prisoner, his subjects must obey his magistrates governing in his name. ibid.
the subject is the author of all commands of the sovereign. iii. 212, 215, 235.
leagues of subjects savour of unlawful design. iii. 222:—therefore unlawful. iii. 223:—are commonly called *factions*. ibid.
how far bound to obedience to a public minister having general administration of the whole kingdom. iii. 227:—how far, when of a part or province only. ib.
his property in his land consists in the right of excluding all other subjects. iii. 235, 313. ii. 84, 111, 157. iv. 207:—not his sovereign. ibid. ibid. 319, 331. ii. 84, 111, 157. iv. 207.
any distribution of land by the sovereign contrary to the common peace, is by the will of every subject to be reputed void. iii. 235.
the subject cannot justly make war upon or in any way speak evil of his sovereign. iii. 235.
every man is bound to take notice of the laws to which he is subject. iii. 242.
every subject has covenanted to obey the civil law, either one with another in making a representative, or with the representative one by one when subdued by the sword. iii. 254.
if he have no particular revelation to himself of what is the will of God, he is bound to obey for such the command of the commonwealth. ii. 274:—in all things not contrary to the law of nature. iii. 275.
refusing at the command of the sovereign to do any thing contrary to a liberty granted by the sovereign, if such liberty be inconsistent with the sovereign power, is guilty of a sin. iii. 289:—not only disobeying, but also resisting a public minister, is guilty of a crime. ibid.
the subject that by fact or word denies the authority of the representative of the commonwealth, may lawfully be made to suffer whatsoever the representative will. iii. 300:—as an enemy to the commonwealth. iii. 301, 305.
all men, not subjects, are enemies, or have ceased to be so by covenant. iii. 305:—vengeance is lawfully extended to the third and fourth generation of the subjects that deny the authority of the commonwealth established, why. ibid.
benefits bestowed by the sovereign on a subject, through fear of his power to hurt the commonwealth, encourage not to obedience, but to further extortion. iii. 306, 338.
subjects are maintained against their

sovereigns by foreign commonwealths. iii. 309.
to be subject to laws, is to be subject to the commonwealth, that is to the sovereign. iii. 312.
that the subjects in a popular commonwealth enjoy liberty, but that in a monarchy they are all slaves, an opinion gotten from the Greek and Latin authors. iii. 315.
no subject can obey two masters. iii. 316.
the popularity of potent subjects, its effects upon the commonwealth likened to those of witchcraft. iii. 320:—is more dangerous in a popular government, than in a monarchy. ibid.
when the subject has no further protection in their loyalty, in war foreign or intestine, the commonwealth is *dissolved.* iii. 321:—every man then at liberty to protect himself as he may think best. ibid.:—the obligation of the subject may be extinguished, though the right of the sovereign cannot. iii. 322.
the sovereign cares not for individual subjects, otherwise than to give protection when they complain of injury. iii. 322.
subjects are to be taught to love no form of government more than their own. iii. 326:—nor to desire change by reason of the prosperity of other forms of government. ibid.:—nor from admiration of the virtue of any man or assembly of men, to yield them any obedience due to the sovereign only. iii. 327:—nor to speak ill of the sovereign, or dispute his power. iii. 328.
subjects often seduced from their loyalty by preachers, to proclaim marriage with popular men in *facie ecclesiæ.* iii. 327.
certain times to be set apart for the instruction of the subjects. iii. 328.
subjects are to be taught justice. iii. 329:—and that intentions to do unjust acts, are injustice. iii. 330.
their inequality proceeds from the sovereign power. iii. 333:—has no place in his presence. ibid.
are restrained by good laws, not from all voluntary acts, but from such only as are hurtful to themselves. iii. 335.
are weak, whose sovereign wants power to rule them at his will. iii. 336.
the soothing of the subjects in their irremediable grievances by embarrassed men, a sign of one expecting benefit from public troubles. iii. 339.
the informations and complaints of subjects, when they demand nothing inconsistent with the essential rights of sovereignty, diligently to be attended to. iii. 341.
owe to their sovereigns simple obedience in all things not inconsistent with the laws of God. iii. 343.
when commanded anything by the civil power, how he is to know whether it be contrary to the law of God, or not. iii. 343.
bodies inanimate, creatures irrational, atheists, are not subjects in the kingdom of God. iii. 344:—his subjects are, who. ibid.
is to obey God, when he speaks to him, before any earthly potentate. iii. 366:—can know *when* or *what* God hath said, only by that natural reason which leads him to obey his sovereign. ibid.
every subject in the kingdom of God, shall have dominion over sin, without prejudice to the sovereign. iii. 397.
how he is to discern between true and false prophets. iii. 426:—is to consult the sovereign prophet concerning the authority of those that pretend to prophecy, as the Irsaelites consulted Moses respecting the Seventy Elders. iii. 426-7.:—the duty of the subject as to consulting the sovereign respecting the truth of seeming miracles. iii. 435-6:—and what he is to do thereupon. ibid.:—if the sovereign say that a miracle is done, the subject is not to contradict it. iii. 436.
in the interpretation of the Scriptures must not transgress the bounds set by his sovereign. iii. 467:—is not to pretend to prophecy or to the spirit in opposition to the doctrine established by God's lieutenant. iii. 468.
whatever is done by the subject in obedience to his sovereign, not in order to his own mind but to the laws of his country, is not his act, but of his sovereign. iii. 493-4, 564, 652. ii. 224, 249.
is bound by the law of nature to be when required in the company and presence of his sovereign. iii. 506-7:—cannot go out of his dominions without leave. iii. 507.
if they tolerate not their king, whatsoever law he maketh, though it concern religion, do violate their faith, contrary to the divine law. iii. 579.
of the danger to religion from tolerating a heathen or erring prince, the subject is no competent judge. iii. 581.
the subject believing some false consequence from this article, *Jesus is Christ,* commanded to be taught by his Christian king, shall be saved. iii. 600-601:—if forbidden by his sovereign to profess any

of his opinions, can on no just ground disobey. iii. 601:—the subject that resisteth his infidel sovereign, sinneth against the laws of God ibid.:—and rejects the counsel of the apostles. ibid.
every subject has the same license that Naaman had. iii. 493, 494, 601.
if he endangers himself for his faith he must expect his reward in heaven, and not complain, much less make war upon his sovereign. iii. 601.
no infidel king so unreasonable as to put to death a Christian subject that thinks himself bound to obey his laws. iii. 602.
mist raised in the minds of subjects by the repugnancy between the political designs of the pope and other Christian princes, that they know not their lawful prince from an intruding stranger. iii. 607:—in this darkness of mind are made to fight against each other. iii. 608.
the school doctrines of *separated essences*, serve to lessen the dependence of the subject on his sovereign. iii. 675.
ought to thing himself bound to simple obedience to his sovereign. iii. 681.
at what time the subject becomes obliged to the conqueror, men not yet sufficiently taught by the civil wars. iii. 703:—becomes subject to the conqueror, when having liberty to submit, he consents, by express words or other sufficient sign, to be his subject. ibid. iv. 422:—the submission or composition of the subject, is not an assistance, but rather a detriment to the enemy, when. iii. 704:—if the subject has also the obligation of a soldier, he hath not liberty to submit till when. ibid.:—is bound to be true to the conqueror. ibid. ii. 107:—the subject that lives openly under the protection of the conqueror, is understood to submit himself to his government. iii. 705.
the duty and liberty of subjects grounded on the known natural inclinations of mankind, and the articles of the law of nature. iii. 710.
before moral philosophy discussed, subjects measured *just* and *unjust* not by private opinion, but by the laws. ii. pref.:—reverenced sovereign power as a visible divinity. ibid.:—could not but desire the preservation of that by which they are preserved. ibid.
in the search into the rights and duties of subjects, they must be considered as if dissolved. ii. pref.
the subject gives up to the sovereign power only his right of *resisting*, why. ii. 70.
what authority the lower sort of subjects under pretence of religion challenge to themselves. ii. 79, n.
subjects dispute not the absolute power of a popular commonwealth. ii. 80, n.
the will of the subject is comprehended in the will of the commonwealth. ii. 83:—that is of the sovereign. ibid.
the right of the subject to sue the sovereign belongs not to civil right, but to natural equity. ii. 84-5:—the sovereign is the judge of the controversy. ii. 85:—in it, the question is not what *right* the subject has, but what according to the laws declared is the *will* of the sovereign. ibid. n.
if the commonwealth require money of a subject as *tribute*, the subject has no action, if as *debt*, then he has a right of action, why. ibid.
the covenant of every subject with every subject in instituting the commonwealth, cannot be dissolved without the consent of every single subject. ii. 90.
the subject is held by a twofold obligation, one to each fellow citizen, another to the sovereign. ii. 91-2.
subjects sometimes allowed by the sovereign to elect a smaller number to speak for them. ii. 90-91:—such are not elected to dispute his right. ii. 91:—the voices of a few subjects, how taken for the consent of the whole commonwealth. ibid.
the subjects, how many soever, cannot lawfully depose the sovereign without his own consent. ii. 92.
his liberty not advanced by a *mixed monarchy*. ii. 96.
refusing obedience to the sovereign, is *injurious* to each fellow-subject, and to the sovereign. ii. 101.
he that is freed from subjection, whether *servant*, *son*, or *colony*, is understood to promise those exterior signs of honour yielded by inferiors to their superiors. ii. 119.
is not hindered by the penalties of the law from doing all things and using all means necessary to the preservation of life and health. ii. 121.
free subjects have what privilege above servants. ii. 121. iv. 157-8:—the subject differs from the servant in that he serves the commonwealth only, the servant serves his fellow-subject also. ibid. ibid.
the inconvenience of impoverished subjects, is as much that of the ruler as of the subjects. ii. 128:—public treasures can be no grievance to private subjects. ibid.

their condition best, when they are the inheritance of the ruler. ii. 142:—no example readily to be found of a subject, without default of his own, despoiled of his life or goods, through the sole licentiousness of his sovereign. ibid.
that the subject owes to his sovereign simple odedience, proved from Scripture. ii. 146-9:—that a subject sins in obeying his sovereign in what seems to him unjust, seditious doctrine. ii. 152.
subjects measure justice, not by the civil laws, but by the doctrines of whom. ii. 155:—through superstitious fear dare not obey their rulers. ibid.:—and fall into that they most fear. ibid.
the strength of the subjects is that of the commonwealth, that is, of the sovereign. ii. 167:—the commonwealth is instituted for the sake, not of itself, but of the subjects. ibid.
the four kinds of benefit received by subjects. ii. 169.
ought to contribute to the public burthens according to what he consumes, not according to what he possesses. ii. 174.
a stiff-necked subject must sometimes be flattered for his power, as a fiery horse is stroked for his fierceness. ii. 175:—as the rider of the one, so the ruler of the other is in danger of being unseated. ib.
to enable subjects to grow rich, the two necessaries are *labour* and *thrift*. ii. 176.
the liberty of subjects compared to that of water. ii. 178.
subjects covenant to obey the civil laws, in the very constitution of government. ii. 190.
is bound to know in whom is the sovereignty. ii. 191-2:—this known to him, how. ii. 192.
subjects sin, in the natural kingdom of God, how. ii. 225.
all subjects, Christian as well as others, must take the rules of *just* and *unjust* from their sovereign. ii. 265.
universally is to call nothing *murder*, *adultery*, *theft*, but what is done contrary to the civil laws. ii. 267.
subjects that believe themselves bound by any foreign authority in doctrines necessary to salvation, do not constitute a commonwealth. ii. 294:—are the subjects of that foreign power. ibid.
Christian subjects are not to *resist* their sovereign in things contrary to the will of God, but to go to Christ by martyrdom. ii. 316.
no subject has right to resist the sword of justice. iv. 130.
absolute subjection, out of hatred called slavery. iv. 134.
the subjection of subjects is as absolute as that of servants. iv. 158.
the profit of the sovereign and the subject always go together. iv. 162.
to a subject, the inconveniences of government are none at all. iv. 163:—suffers no grievance in *meum* and *tuum*, why. iv. 164-5.
all subjects are in commonwealths in the nature of children and servants. iv. 173.
cannot be compelled to renounce the points of faith necessary to salvation. iv. 186:—in other points is commanded by the law taught by Christ, to conform his actions. ibid.
the Christian subject has sufficiently discharged his covenant of obedience to an infidel sovereign by laying down his life rather than obey his commands in fundamental points of faith. iv. 188.
Christian subjects that deny obedience to their sovereigns under pretence that Christ has given the sovereignty to other than them. iv. 189.
whatsoever the subject doth, if it be not contrary to the civil law, he doeth it *jure divino*. iv. 223.
when the battle is lost and the subject at the enemy's mercy, it is not unlawful to receive quarter with condition of obedience. iv. 423:—and that condition it is not lawful to break. ibid.
the *ethics* of subjects and sovereigns, how distinguished. vi. 219.
princes obliged to buy with preferment the obedience of their subjects, are or soon will be in a weak condition. vi. 254.
the duty that a subject owes a sovereign is a science, built on sure and clear principles, to be learned by deep and careful study. vi. 362.
SUBSTANCE—*abstract substances, separated essences* &c., insignificant words from what fountain sprung. i. 34: — not heard of amongst such nations as do not use the copula *is*. ibid.
immaterial substances, words absurd, not error. iii. 32.
substance and *body* signify the same thing, in what acceptation of the word. iii. 381:—*substance incorporeal*, words which destroy each other. ibid.:—*aerial* substances in common language not taken for *bodies*. ibid.:—are called *spirits*. iii. 382.
demons held by the Gentiles to be *substances incorporeal*. iii. 389.
substance without dimension, words which flatly contradict each other. iv. 61.

its signification. iv. 308:—in Greek, what. ibid:—in what sense God is the *substance* of all the world. ibid.:—and wherein he differs from other substances. ibid.
entia, subjecta, substantiæ, what. iv. 394.

SUCCESS—good success, is power. iii. 75.

SUCCESSION—the right of, in commonwealths, is an artificial eternity of life. iii. 180:—the question of the right of, does not arise in a democracy. iii. 181. ii. 122:—has most difficulty in a monarchy. ibid. ibid.
in dominion paternal, proceeds as in monarchy. iii. 188. ii. 125.

SUFFER—to *do* and to *suffer*, is to move and be moved. i. 334.

SUIT—the cause of the multitude of suits. vi. 45.

SUN—what it is men call the sun. i. 75:—whether any apparent magnitude or splendour be in the sun or not, how to be determined. i. 76.
the hypothesis of his simple circular motion. i. 427:—the cause of the axis of the earth in its revolution being kept parallel to itself. i. 428:—has two motions, the one simple circular, the other circular about its own centre. ibid:—the hypothesis of the simple circular motion, why probable. i. 429:—more probable and more consistent than that of two motions of the earth, one in the ecliptic, the other about its own axis the contrary way. i. 431.
in the time of the sun's apparent motion in the summer arc, there are how many days. i. 432:—in the winter arc, how many. ibid.
the earth is nearer to the sun in winter than in summer, why. i. 433.
the sun is in its *perigæum* in winter, in its *apogæum* in summer. i. 434:—whether its apogæum and perigæum are moved in the same order and with the same velocity as the equinoctial points are moved. i. 443.
has a greater power of elevating waters than the moon. i. 440.
the cause of his light, what. i. 448:—is accompanied with the generation of heat, ibid.:—the cause of his heat, what. i. 449-50.
how by his simple circular motion he causes the parts of the air to change places. i. 449. vii. 97:—and causes the clouds. i. 450, 468.
the sun-beam nothing but the way in which motion is propagated. i. 452.
why he appears greater and more yellow in the horizon than in mid-heaven. i. 462.
why it is cold at sun-rise and sun-set. i. 472:—how by his action upon the air he forms ice. ibid.
by his simple circular motion causes the clouds to descend as well as ascend. i. 482.
the phenomenon of two suns seen at once, accounted for by frozen clouds. i. 483.
by his simple motion congregates homogeneous, and dissipates heterogeneous things. i. 510.
obscureth the light of the stars, as the object present obscureth the impression made by the object removed. iii. 5.
gazing upon the sun leaves an image of the sun before the eyes for a long time after. iii. 6.
the reflection of the sun in water and mirrors, a sufficient proof that *colour* and *image* are seen where the thing seen is not. iv. 4-5.
the sun worketh by no other ways than fire. iv. 7:—is the fountain of light. ibid.
if anything came out of the sun, we at this day had had no sun. vii. 32:—repels the air every way, by what motion. vii. 97:—how to find what part of a circle the sun's diameter subtends in the ecliptic. vii. 107.
the sun, earth, and planets, are so many bodies of the army of the Almighty, commanded by his glorious officer the sun. vii. 108.

SUPERFICIES—how made. i. 70, 71, 111.
are exposed by motion. i. 140:—by apposition. ibid.:—and by section. ibid.
definition of a plane superficies. i. 197:—of plane and curved superficies, the same comparisons may be as of straight and curved lines. ibid.
any three points are in the same plane. i. 183.
of the whole body, less than that of its parts. i. 506.

SUPERNATURAL—as in natural things men require natural signs and arguments, so in supernatural things they require supernatural signs before they consent inwardly and from their hearts. iii. 107,

SUPERSTITION—fear of power invisible, feigned by the mind. iii. 45:—or imagined from tales not publicly allowed. ibid.
the worshipping or fearing of power invisible otherwise than other men do. iii. 93.
engenders crime, how. iii. 286.
is the fear of things invisible, when severed from right reason. ii. 227. iv. 292:—the rock of *atheism* and *superstition*, hard to avoid without the special help of God. ibid.:—superstition proceeds from fear without right reason. ibid. iv. 292.

SUPRA—*quod supra nos, nihil ad nos.* ii. 214.

SURD—that which cannot be spoken. vii. 327.

SURETIES—what. iii. 152.

SYBIL—of the Sybil's prophecies some books in reputation in the time of the Roman Republic. iii. 102:—those now extant, apparently a fiction. ibid.

SYLLA—iii. 282, 310:—under him, the senate usurped upon the people. vi. 151.

SYLLOGISM—the second step in the progress of philosophy. i. 44.
  definition of syllogism. i. 44.
  no syllogism from propositions that have not a common term. i. 45:—in a syllogism, there can be but three terms. i. 45, 62:—no term in the conclusion, that was not in the premises. i. 45.
  major, minor, and middle term, what. i. 45-6:—the middle term must be determined in both propositions to one and the same thing. i. 46.
  the proposition which has the middle term for its subject, must be universal or singular, not particular or indefinite. i. 46.
  syllogism with a singular name for the middle term, may be true, but useless in philosophy. i. 46-7.
  no syllogism from propositions, in both which the middle term is particular. i. 47.
  syllogism is the collection of two propositions into one sum. i. 48:—as a proposition is the addition of two, so a syllogism is the addition of three names. i. 48.
  the figure of syllogism, what. i. 48:—distinguished by the diverse position of the middle term. ibid.:—direct figure, what and why so called. ibid.:—distinguished into four *modes*, varied by quantity and quality. ibid.:—of which two only of use in philosophy. i. 49.
  thoughts answering to a direct syllogism, how they proceed. i. 49.
  first indirect figure, how made. i. 50-52:—to convert the direct into the first indirect figure, the major term must be negative. i. 51:—the mode made by this conversion, why useless. i. 51-2.
  second indirect figure, how made. i. 52:—why useless. ibid.
  third indirect figure, how made. i. 52-3.
  figures, if numbered by the diverse situation of the middle term, but three. i. 53:—if by the situation of the terms simply, four. ibid.
  in every figure many modes, but most of them useless. i. 53.
  categorical and hypothetical syllogisms, are equivalent. i. 54.
  how a syllogism is said to be faulty in the *matter*, and how in the *form* of it. i. 57.
  faults in syllogism from implication of the terms with the copula. i. 62:—or from equivocation. i. 62-3.
  syllogism the first pace towards philosophy. i. 64.
  syllogism called a demonstration, when. i. 86:—in all syllogisms, the premises must be demonstrated from the first definitions. i. 87.
  signifies the summing up of the consequences of one saying to another. iii. 25.

συλλογίζεσθαι—to compute, reason, or reckon. i. 5.

SYLVESTER—Pope in the time of Constantine. vi. 177.

SYMBOLS—poor, unhandsome, though necessary scaffolds of demonstration. vii. 248:—ought no more to appear in public, than the most deformed necessary business done by a man in his chamber. ibid.:—their utility. vii. 329:—used by the ancients, for what. vii. 330.

SYNAGOGUES—of the Jews, were public schools. iii. 668:—in what cities held. ib.

SYNTHESIS—method of, what. i. 66:—and when used. i. 68.
  what is synthesis, and how it differs from analysis. i. 310:—is reasoning from the first causes of the construction till we come to the thing constructed or generated. i. 312.

σύριγμος—a hoarse sound. i. 489.

SYSTEM—in any number of men joined in one interest or one business. iii. 210:—are *regular* and *irregular*. ibid.:—regular, where one man or assembly is representative of the whole. ibid.:—are *independent*, and *dependent* or *subject*. ibid.
  subject or subordinate, are *political* and *private*. iii. 210:—political, those made by the authority of the sovereign. ibid.:—private, those made without that authority. ibid.:—private, are *lawful* and *unlawful*. ibid.:—lawful, those allowed by the commonwealth, all others unlawful. iii. 211.
  irregular consist only in concourse of people. iii. 211:—are lawful and unlawful, when. ibid.
  in systems political, the power of the representative is always limited by the sovereign. iii. 211:—to give leave to a system political to have a representative to all intents and purposes, were to abandon to it so much of the government of the commonwealth. ibid.
  the powers of a system politic are limited by their letters from the sovereign, and by the laws of the commonwealth. iii. 211:—their letters must be patent and sealed, why. iii. 212.

whatsoever is done by the representative of a system politic, if one man, not warranted by his letters or the law, is his own act. iii. 212:—whatsoever according to these, is the act of each member. ibid.:—if the representative be an assembly, a decree not warranted by their letters or the law, is the act of the assembly, and of every one voting for it. ibid.:—but not of any voting against it, or absent. iii. 213.
of a system the capital punishment is dissolution. iii. 213.
the representative of, cannot represent any one in things unlawful. iii. 213.
money borrowed by the person of a system politic, if one man, is the debt of the representative. iii. 213:—if the person be an assembly, they only that voted are responsible for the debt. iii. 214:—if the debt be to one of the assembly, the common stock only is liable. ibid.
protestation against the decrees of the representative of bodies politic, sometimes not only lawful, but necessary. iii. 215.
systems politic ordained, some for government. iii. 215:— some for foreign traffic. iii. 217.
controversies between a body politic and any of its members, shall be judged by the sovereign, not by the body. iii. 217.
of a body politic for trade, the best representative is what. iii. 217.
a body politic of merchants, is a double monopoly, why. iii. 218:—would be profitable to the commonwealth, if their monopoly of the home market were abolished. iii. 219:—the end of such a body, is the particular gain of each member. ibid.:—each member is liable for the debts of the representative. iii. 220:—if the creditor be a member, then the common stock is liable. ibid.:— a tax imposed by the commonwealth, is laid on each member in proportion to his share. ibid.:—a mulct, is payable by those by whose votes the unlawful act was decreed. ibid.:—a member may be sued at law by the body, but by the authority of the commonwealth. ibid.
bodies politic chosen by great towns, &c., at the command of the sovereign, to inform and advise him. iii. 221.
private systems, lawful and regular, what. iii. 221:—regular but unlawful, what. iii. 222:—irregular systems become lawful and unlawful, when. ibid.
systems lawful, resemble the *muscles* of the human body. iii. 225:—unlawful, the *wens, biles,* and *apostems.* ibid.

SYSTOLE AND DIASTOLE—of the heart, causes the circulation of the blood. vii. 120.

SWEARING—cursing, and the like, do not signify as speech, but as the actions of a tongue accustomed. iii. 50:—swearing by power invisible, one part of the worship of it. iii. 98.
swearing by God unnecessarily, is but profaning his name. iii. 130:—by other things in common discourse, an impious custom gotten by too much vehemence of talking. ibid.
swearing by God, a part of divine worship. iii. 353:—by none but him, is a sign natural of honour. ibid.
the definition of. ii. 27.

SWIMMING—the action of, what. vii. 12.

SWORD—without the sword, covenants have no security. iii. 154, 162:— the sword of justice, what. ii. 75. iv. 130:—confers supreme power. ibid.:—the sword of war, what. ii. 76. iv. 130:—belongs to the sovereign. ibid. ibid.:—he that executes by the power of another, has not the sword, but that other. ii. 76:—the hand which holds the sword, no less to be sustained, than that by which each man procures his private fortune. ii. 159.

σωματικῶς—iv. 307.

TABERNACLES—at the *Feast of*, the *Volume of the Law* ordered to be read to all Israel. iii. 369.

TANGENT—definition of tangent lines. i. 183.

TARQUIN—driven out of Rome from what cause. iii. 337.

TARTARUS—the place of men destroyed by God in an extraordinary manner from off the face of the earth. iii. 445:—Virgil's description of it. ibid.

TASTE—the proper organ of, what. i. 404, 506:—the phantasm made by, is savour. i. 405:—the objects of, are not savour &c., but the bodies whence savour &c., proceed. ibid.
no taste but of things contiguous. i. 506:—moves the stomach as well as the brain. ibid.:—the cause why. ibid.:—effluvia not concerned in taste, whence manifest. ibid.
the variety of tastes how to be accounted for by conjecture from the figure and motion of the parts of the objects. i. 507.
is produced by the immediate pressure of the organ by the object. iii. 2.
of the same thing, not the same to every man. iv. 8:—therefore not in the thing tasted, but in the man. ibid.

TAXES—men grieved with, why they discharge their anger on the publicans. iii. 92.
the equal imposition of, appertains to justice. iii. 333. iv. 216:—depends on what. ibid. 334.
are the wages due to them that defend private men in their trades and callings. iii. 333-4.
the taxes paid to the clergy by the people, a tenth of their revenues, are double to that exacted by a king of Athens deemed a tyrant. iii. 608.
how men shall be less grieved with those necessary for their peace and defence. iii. 713. ii. 173:—are but the reward of them that watch in arms, that the labours of the rest may not be molested by the invasion of enemies. ii. 159:—are not sufficient for sudden defence of the state with arms. ii. 171.
men are more grieved with the inequality, than the real weight of taxes. ii. 173.
taxes are the price paid for peace. ii. 173. iv. 164, 216:—the equal imposition of, a part of the duty of sovereigns. ii. 173. iv. 216:—consists in taxation according to what a man consumes, not according to what he possesses. ii. 174. iv. 217:—are in all states, whether *monarchy*, *aristocracy*, or *democracy*, levied by the sovereign power. iv. 165. vi. 20.
great taxes the cause of great seditions. iv. 201.
should be laid upon commodities. iv. 217.
all taxes levied fall down upon the common people. vi. 21.
TEACHING—what it is. i. 80. iv. 71.
they that have authority to teach the people, are public ministers, why. iii. 228:—the sovereign only has immediate authority from God to teach. ibid. 551, 556.
false teachers make men prone to violate the laws, how. iii. 282.
to teach that *Jesus is Christ*, what it is. iii. 498.
the teacher cannot accuse his disciple of injustice. iii. 508.
not the power of the teacher, but the faith of the hearer, caused the first Christians to receive for true the writings of the apostles. iii. 517.
if a stranger has authority to appoint teachers, it is given to him by the sovereign in whose dominion he teaches. iii. 539-40.
he that believes his lawful teacher, teaching some false consequence from this article, *Jesus is Christ*, shall be saved. iii. 601.
the power of teaching impropriated by the Roman Church, when left free by the laws. iii. 685.
of teaching accurately, the *infallible* sign is what. iv. 71:—the difference between it and *persuading*. iv. 73.
not reading, but judgment, enables one man to teach another. vii. 399.
TELESINUS—Pontius, his encounter with Sylla. ii. dedic.:—his saying, that Rome must be destroyed, as the forest that lodged the wolves and depredators of liberty. ibid.
TEMPERANCE—is a law of nature. ii. 44. iii. 144:—is a habit of abstinence from hurtful things. iv. 110.
TEMPORAL—and *ghostly*, a distinction insignificant. iii. 316.
temporal and *spiritual*, two words brought in to make men see double and mistake their lawful sovereign. iii. 460.
TENANT—by military service. vi. 155, 312:—of the English tenures. vi. 154-7.
TENERIFFE—the Peak of, not troubled with inconstant winds, why. i. 469.
TENNIS—the game of, likened to taking counsel. iii. 249.
TENSION—causes a motion from the exterior to the interior parts. i. 343.
TERENCE—i. 395.
TERM—major, minor, and middle term in a syllogism, what. i. 45.
TERTULLIAN—his book against Apelles, *De Carne Christi*. iv. 307, 429:—maintains that *whatsoever is not body, is nothing*. ibid. ibid.:—his doctrine not condemned by the council of Nice. ibid. 398:—his words, *light of light*, put in the Nicene creed. iv. 392:—speaks of the soul as of an invisible body. iv. 429.
TESTAMENT—of the *Old*, the canonical books those acknowledged by St. Jerome. iii. 367:—of the *New*, all equally acknowledged by all Christian Churches. ibid.
the whole of the *Old*, set forth in its present form after the Captivity, and before the time of Ptolomæus Philadelphus. iii. 373.
the writers of the *New*, had all seen our Saviour, or been his disciples, except St. Paul and St. Luke. iii. 374:—the books of, not acknowledged by the Church till later. ibid.
the books of both *Old* and *New*, first enumerated in the Canons of the Apostles. iii. 375:—supposed to be collected by Clement, the first bishop of Rome. ibid.
no reason to doubt that the present books of the *Old* and *New* Testament, are the true registers of the acts and sayings of the prophets and apostles. iii. 376.

the scope of the Old and New Testament, to convert men to the obedience of God. iii. 377.

the names, *Father*, *Son*, and *Holy Ghost*, why never found in the Old Testament in the signification of the Godhead. iii. 489.

the Old Testament, the Scripture of the Jews. iii. 509.

the New Testament not published in one body in the time of the apostles. iii. 511:—were received, in the time before Constantine, for the dictates of the Holy Ghost. iii. 517:—and the canon or rule of faith. iii. 517:—is law in no place where not so made by the commonwealth. iii. 518, 519, 520, 522:—but safe advice for the direction of sinners. iii. 519:—has some *appearance* of having had the force of law, from the decrees made in the times of persecution in their synods. iii. 520.

when the rest of the books of the *Old* Testament, besides Deuteronomy, were first received into canon, not manifest. ii. 238.

TESTIMONY—if not willingly given, is presumed to be corrupted by nature. iii. 128. ii. 26:—if not to be credited, a man is not bound to give it. ibid.

accusations upon torture, not to be reputed testimonies. iii. 128. ii. 26.

THALES—went to Egypt to fetch philosophy into Greece. vii. 74.

THAMES—the tides in. vii. 111:—how it becomes frozen over. vii. 123.

THANKSGIVING—part of worship natural. iii. 349. ii. 216:—also in different times and places differently used, part of worship arbitrary. iii. 349:—part of divine worship, as being signs of an intention to honour. iii. 353. ii. 216:—differ from prayers, how. ibid. ibid.:—the end of both, what. ibid.

θαυματουργοὶ—the workers of things wonderful. iii. 434:—the several sorts of, too long to reckon up. ibid.

THEFT—till the institution of great commonwealths, held no disgrace, but a lawful trade. iii. 81.

attributed to the Gentile gods. iii. 101.

is what, and how distinguished from robbery. vi. 91-4.

θεϊκῶς—*realiter*. iv. 307.

THENSA—and *vehiculum Deorum*, what. iii. 662.

THEOLOGY—not the subject of philosophy. i. 10.

THEOMANCY—the foretelling of events by the various ways of divination in use amongst the Gentiles. iii. 102.

THEOREM—the invention of theorems, is what. vii. 188.

THERMOMETER—description of. i. 521.

THESEUS—dispute amongst the sophisters of Athens, as to the identity of his ship. i. 135-6.

θῆτες—were what. iii. 648.

THIEF—upon the cross, testified no belief of any article but this, *Jesus is Christ.* iii. 592. ii. 307 n. 310:—will be raised by Christ at his coming again, to life eternal. iii. 636:—attributes the kingdom to Christ. ii. 255:—lies dead till the general resurrection. iv. 354.

THING—effects and appearances of things, are the faculties or powers of bodies. i. 5.

thing, a name applied to whatsoever we name, though that which we name be not always a thing. i. 18.

things not absolute or relative, univocal or æquivocal, but names only. i. 23.

the diversities of things are not, as those of names, to be searched out and determined by the distinctions of logic. i. 27.

that the kinds of things are not infinite, what arguments have been taken by some. i. 28.

a thing, one thing, and a very thing, are equivalent to one another," a trifling and childish saying of the metaphysicians. i. 35-6.

things, as signs, do not promise what they do not perform. i. 57:—do not in fact promise at all, but we from them. ib.

four kinds to which may be reduced things to which we give names. i. 57-8.

things, in what sense called *universal.* i. 67:—in what sense, singular. i. 68.

the universal knowledge of things, how to be attained. i. 69.

things may be considered, or brought into account, either as internal accidents of our own mind, or as species of external things. i. 92:—in what manner to be considered *in Philosophia Prima.* ibid.

not true, that nothing can be placed in nothing. i. 93.

all singular things have their forms and accidents certain. i. 118.

all things, in respect of their causes, come to pass with equal necessity. i. 127.

that a thing generated should have no cause, not intelligible. i. 127.

things *present* are obvious to the sense, things *to come* to reason only. ii. 48.

the things that are *really* in the world without us, are *motions* caused by apparitions. iv. 8.

no thing takes beginning from itself, but from the action of some external agent. iv. 274.

a real thing, what. iv. 393.

THOMAS—Saint, is said to have written on the life and acts of our Saviour, but his book not received. iii. 527.

Thought—how unconstant and fading. i. 13:—the recovery, how it depends on chance. ibid.
thoughts in the mind answering to a syllogism, how they proceed. i. 49.
many phantasms having by length of time been generated by sense, almost any thought may succeed to any thought. i. 398:—the thought of the end brings in all the thoughts that are means to that end. ibid.:—coherence of, proceeds from looking to the *end*. i. 400. iii. 13. iv. 15.
is the comparing of past phantasms. i. 399.
considered singly, is the appearance of some quality or accident of a body without us. iii. 1:—the original of them all, sense. ibid.
trains of thought, what. iii. 11:—not every thought to every thought succeeds indifferently. ibid. iv. 10-11:—trains of thoughts of two sorts, unguided and regulated. iii. 12-13:—the thoughts of a man without company and without care of anything, are like what. iii. 12:—the dependence of one thought upon another oft perceivable in trains unguided. ibid.:—the coherence of thought in the question of the value of a Roman penny in a discourse on the civil war. ibid.
trains of thoughts, how regulated by desire or design. iii. 13:—are of two kinds, seeking the causes of an effect, and seeking the possible effects of anything imagined. ibid.:—the former common to man and beast. ibid.:—of the latter, no sign in any but man. ibid.
sense and thoughts, and trains of thoughts, the only motions of the mind of man. iii. 16.
men's thoughts are held to and observe differently the things that pass through their imagination, why. iii. 57:—in the succession of thoughts, nothing to observe in the things thought on, but similitude or dissimilitude, or what they serve for and how. ibid.
the secret thoughts of man run over all things, holy, profane, clean, obscene, without shame or blame. iii. 59:—the most sober men, when alone and without employment of the mind, would be unwilling the vanity and extravagance of their thoughts should then be publicly seen. iii. 64.
the thoughts are to the desires as scouts and spies. iii. 61.
thought is free. iii. 436, 462:—human governors can take no notice of it. iii. 462.
we are said to *think*, when. ii. 303, 304.
the antecedent thought introduces the consequent as water follows a man's finger upon a dry table. iv. 11:—the cause of the coherence of thoughts, is their first coherence in sense. iv. 15, 19.

Thumomancy—the foretelling of men's fortunes by their own hopes and fears. iii. 102.

Thunder—caused by the breaking asunder of frozen clouds. i. 481, 490, 518. vii. 47, 49-50, 126.
cause of the first clap, and of the murmur that follows, what. i. 491. vii. 127.

Tichborne—Mayor of London, presents the petition to parliament for justice against the king. vi. 352.

Tide—the three phenomena of the tides. i. 437:—for the salving of which, the three simple circular motions of the sun, the earth, and the moon, and the daily revolution of the earth. ibid.:—also the stop given to the water by America. ibid. vii. 14, 109-10.
why greatest, when the sun is in the equinox. i. 437-8. vii. 15, 111:—the cause of the tides twice in twenty-four hours. i. 438-9:—upon several shores happen at several hours of the day. i. 439:—the cause of the spring tides at new and full moon. ibid. vii. 15, 110:—the cause of the great tides on the coast of Lincolnshire, and in the river Severn. vii. 111.

Time—cannot be said to have quantity, without the help of *line* and *motion*. i. 26.
is only in the thoughts of the mind. i. 94:—is the idea of a body passing by continual succession out of one space into another. ibid. vii. 84:—is an accident. vii. 193.
times of our predecessors, what meant. i. 94.
to call days, months, and years the motions of the sun and moon, is to say that there neither is, nor has been, nor shall be any time. i. 94.
is a phantasm of motion. i. 95, 110, 113, 141. vii. 267:—comprehends the notion of *former* and *latter*. ibid.:—of succession in body moved, as being first here, then there. ibid.
its complete definition. i. 95.
is measured by motion, not motion by time. i. 95, 205.
time continual, what. i. 98:—immediate, what. ibid.
to imagine the beginning and end of space and time, is to limit them. i. 98:—space and time finite and infinite *potentially*, what. i. 99:—infinite space or time cannot be said to be a *whole* or *one*. i. 99-100.

conception of time, past and future, necessary to conception of motion. i. 111.

can be reckoned only by some exposed motion. i. 113.

what it is to be moved in greater and in less time. i. 114.

times equal, greater, and less, what. i. 113.

time is exposed by the exposition of a line. i. 141:—or of something supposed to move along that line. ibid.:—the motion of which must be uniform. ibid.:—what philosophers mean, when they represent time by a line. ibid.

an instant, is an undivided, not an indivisible time. i. 206.

as many times, so many motions. i. 394-5:—as many motions, so many times. i. 395.

place and time are only our own fancy of a body simply so called. i. 411.

its first movements not more credible than the distance of the fixed stars. i. 447.

without time, no sense of rough and smooth. i. 508:—no sense of time without memory. ibid.

distance of time, and distance of place, hath one and the same effect in us. iii. 5.

that which is commonly called *old time* is *young time*. iv. 456.

the length of time is the length of a body. vii. 193:—a line, though not time itself, may be the quantity of a time. vii. 271.

TIMOTHY—the advice to him of St. Paul, to avoid foolish questions. iii. 505;—was an *elder*, but also a bishop. iii. 526:—ordained by the imposition of hands by the whole presbytery. iii. 544:—was not the subject, but the disciple of Paul. iii. 563.

TITHES—the right to, constituted by the civil power. iii. 533:—after the Captivity, paid as before to the priest. iii. 534:—not paid to the Christian Church before the time of Constantine. iii. 535:—could not be claimed by the then pastors, why. iii. 536.

have long been demanded and taken of Christians by ecclesiastics *jure divino*. iii. 608.

were in the kingdom of the Jews in the reign of God, the whole public revenue. iii. 609.

TITLES—of honour. iii. 83:—came into the empire about the time of Constantine the Great. ibid:—became in time mere titles without office. iii. 84.

TITUS—the advice to him of St. Paul touching the heretic. iii. 505.

TOHU, BOHU—confusion and emptiness. v. 20, 63.

TONGUE—to grieve with the tongue, an abuse of speech. iii. 20:—the tongue of man is a trumpet of war and sedition. ii. 67.

TOPHET—its situation. iii. 447. v. 443:—the idolatry of the Jews there committed. ibid.:—the priests of Moloch burned there by Josiah. ibid.:—the filth and garbage of the city deposited there. ibid. the fires kept to purify the air. ibid:—called the place of the damned by the name of *Gehenna*. iii. 448, 626,

the fire of, may be eternal, in what sense. iii. 626.

TORICELLI—his experiment to prove a vacuum. i. 420-22. vii. 23, 92:—why the equilibrium of the mercury and the air, is at the height of 26 inches. i. 422:—of 29 inches. vii. 93.

TORMENT—eternal torment, a greater punishment than natural death. iii. 437:—what is meant in Scripture by *eternal torment*. ibid. 625-7. iv. 351-2.

the place of, appears from the Scriptures to be on earth. iii. 444:—is determined by no note of situation, but only by the company. iii. 445.

the *Tormenters*, who. iii. 448.

the doctrine of eternal torments, whence. iii. 616.

shall be eternal by the *succession* of sinners, not by their immortality. iii. 627.

the fear of everlasting torments, deters subjects from obeying their princes. ii. 155-6.

eternal torments can neither be piously believed, nor proved by Scripture. iv. 354.

TORTURE—accusation extorted by torture, no testimony. iii. 128:—is to be used but as means of conjecture, in the further search of truth. ibid.

TOUCH—the proper organ of, what. i. 404, 507:—the phantasm made by, hard and soft &c. i. 405:—phantasms common to both touch and sight, what. ibid.

the objects of, are not hard, soft &c., but the bodies themselves from which those things proceed. i. 405.

rough and smooth to the touch, what. i. 507.

is produced by the immediate pressure of the organ by the object. iii. 2.

TOUGH—what so called. i. 334, 342.

hard, *soft*, *tough* &c., used only comparatively. i. 334:—are of different degrees of quality, not of different kinds. ibid.

TRACTION AND PULSION—what they are. i. 343-4.

TRADE—the regulation of foreign trade belongs to the sovereign. iii. 237.

TRADITIONS—alleged by the Roman Church, and called the unwritten word of God, but old wives' fables. iii. 686:—somewhat of them found in the ancient fathers. ibid.

TRANSFIGURATION—of our Saviour. iii. 619:—was a vision. ibid.

TRANSPARENT—that which is not transparent, shall never be made transparent by human art. vii. 169-72:—all bodies transparent, made so by God in the beginning. vii. 171.

TRANS-SUBSTANTIATION—makes the accidents of one body spirits possessing the body of Christ. iii. 70.

never perhaps thought of by St. Paul. iii. 593.

how practised by the Romish priests. iii. 611:—not established by the Romish Church till the time of Innocent III. iii. 612. vi. 182.

that God *can* transubstantiate the bread into Christ's body, not enough to save the worship of the Eucharist from idolatry. iii. 654.

TREASON—is a renunciation of the covenant of obedience. ii. 199:—that is, of all the laws at once. ibid.:—is manifested, how. ii. 199-200:—is manifested by those that say they cannot yield simple obedience to the sovereign, keeping their obedience to God entire. ii. 200:—by those that deny any of the essential rights of sovereignty. ibid.:—acts not treason by the *natural*, may be made so by the *civil* law. ii. 200.

is a sin not against the civil, but against the natural law. ii. 200:—traitors are punished not as subjects, but as enemies. ii. 201.

treason against the divine majesty, is what. ii. 225, 249. ii. 313:—in Abraham's subjects, to deny *God* the only treason. ii. 231:—in their posterity, to deny *the God of Abraham*, also treason. ibid. ii. 249:—in the kingdom of God by the *new* covenant, to deny *that Jesus is Christ*. ii. 313-14.

of High-Treason. vi. 68:—is a crime by reason without any statute. vi. 70-72:—the law of treason before the statute of Edward III, what. vi. 75:—a man condemned of treason in the reign of Henry VI, for saying the king was a natural fool. vi. 77:—whether taking the Great Seal from a patent, and fastening it to a counterfeit commission, be treason. vi. 78-9:—misprision of, what. vi. 79:—the punishment of, what. vi. 126:—and how warranted by Scripture. ibid.:—the punishment of petit-treason, what. vi. 128.

the *Gunpowder treason*, how brought about. vi. 189.

TRIANGLE—straight lines drawn parallel to the base of a triangle, are to one another as parts of the sides cut off from the vertex. i. 192.

TRIBUTE—see TAXES.

TRINITY—not ascribed to God in the Bible. iii. 487:—the Trinity of witnesses on *earth*. iii. 488:—in that on earth, the unity is not of the thing. ibid.:—in that of heaven, the persons are of one and the same God, represented on three different occasions. ibid.

the substance of the doctrine of the Trinity, as gathered directly from the Scriptures. iii. 488-9.

the Trinity, and the persons thereof, are one pure, simple, and eternal corporeal spirit. iv. 306:—the attribute *individual*, why given to it ever since the Council of Nice. iv. 307.

many of the texts of Scripture alleged to prove it, are not so firm as that high article requireth. iv. 317.

was the subject of the first and most troublesome heresies. iv. 390:—the same described. ibid.

TRITONS—the Sea-Gods of the Gentiles. iii. 99.

TRUE—truth, and true proposition, equivalent to one another. i. 35. ii. 303. iv. 24:—though sometimes opposed to *apparent* or *feigned*, yet always to be referred to the truth of proposition. i. 35.

a true proposition may follow from false propositions. i. 43:—but never the reverse. ibid.

determinately true, what. i. 131.

true and false, attributes of speech, not of things. iii. 23:—are not incident to beasts. iv. 25.

true *determinate* and *indeterminate*. iv. 277.

TRUST—and distrust, what. iv. 44:—to trust in God or in Christ, what. iv. 66.

TRUTH—not any affection of things, but of the proposition concerning them. i. 35, 38:—truth and falsity have no place but amongst such creatures as use speech. i. 36. iii. 23.

the first truths were arbitrarily made by those that imposed names upon things. i. 36.

some truths eternal. i. 38.

of future things, depends not on our knowledge, but on the foregoing of their causes. i. 130.

consists in the right ordering of names in affirmations. iii. 22:—he that seeketh precise truth, how he must deal with names. ibid.

men, when they look for somewhat beyond nature, often stumble on those truths which are pressed upon them by nature. iii. 39.

in a commonwealth wherein false doctrines have by time been generally received, the contrary truths may be offensive. iii. 164:—the most sudden and rough bursting in of a new truth, does never break the peace, but sometimes awakes the war. ibid.

some general truths found out by right reasoning as ancient almost as language itself. iii. 665.

wheresoever there is place for preferring and adorning of error, there is more place for preferring and adorning of truth. iii. 702.

men now call not only for *peace*, but also for *truth*. iii. 711:—are not so inclined to the reverence of antiquity, as to prefer, when novelty can breed no disorder, ancient errors before new and well-proved truths. ibid.

truth that opposeth no man's profit or pleasure, is to all men welcome. iii. 714.

is more commonly on the side of the few, than of the multitude. iv. 71.

produces nothing but truth. vii. 62.

TRUST—the good man deceived by too much. iii. introd.:—the evil man, by too little. ibid.

TYRANNY—a name given, by those that mislike it, to monarchy. iii. 171. ii. 93.

signifies no more than *sovereignty*, in one or in many men, with some tincture of choler. iii. 706. ii. 95:—the toleration of a hatred of tyranny, is the toleration of hatred of commonwealth in general. ibid.

TYRANT—*tyrannicide*, not *regicide*, the name used by the Latin writers. iii. 315:—signified originally no more than a *monarch*. iii. 682:—afterwards, the hatred borne to monarchy by popular states. iii. 683.

the *thirty tyrants* of Athens. iii. 682. ii. 153.

that a tyrant king may be put to death, from this error has followed the slaughter of how many good kings. ii. pref.

in a democracy or an aristocracy a subject that should by consent of all possess himself of the sovereign power, would be a legitimate monarch, not a tyrant. ii. 94-5:—if without such consent, he would be an enemy, but no tyrant. ii. 95:—he commonly called a *king*, that governs well, a *tyrant* that governs ill. ibid.

the prejudice against tyrants originates in the Greek and Roman authors. ii. 95:—to them not *tyrants* only, but *kings* were odious. ibid.

that *tyrannicide is lawful*, seditious doctrine. ii. 153. iv. 208.

under the name of *tyrant* included not only monarch, but all chief rulers in any government whatsoever. ii. 153.

a tyrant, if he commands without right, is justly put to death. ii. 153:—but as an *enemy*, not as a *tyrant*. ibid.

TYRANNOPHOBIA—the disease of, the fear of being strongly governed. iii. 316.

ULYSSES—when others wept, alone wept not, why. iv. 267-8. v. 307:—would not have ventured again into the cave of Polyphemus. vii. 354.

UMBRÆ—what the Latins so called. iii. 96.

UNDERSTANDING—is the imagination raised by words, or other voluntary signs. iii. 11:—is common to man and beast. ibid.

the understanding peculiar to man, is the understanding of his thoughts by the contexture of the names of things. iii. 11, 28:—is nothing but the conception caused by speech. iii. 28.

want of understanding, ignorance of the signification of words. iii. 90:—disposes men to take on trust the truth they know not, and the errors and nonsense of them they trust. ibid.

is by the flame of the passions never enlightened, but dazzled. iii. 174.

ascribed to God, how to be understood. iii. 352.

what meant by *captivating our understanding* to the word of God. iii. 360:—understanding, not in our power to change. ib.

is the delivering of names from equivocation. iv. 23.

UNION—all uniting of private men, if for evil intent, is unjust. iii. 223:—if for intent unknown, dangerous. ibid.

a *union* of men, is what. ii. 68. iv. 70, 121:—is made by what covenant of every man. iv. 121-2.

UNITY—a name given to the infinite number of number. i. 413.

UNJUST—may be resolved into what. i. 74:—that taken to be unjust which it has been the custom to punish, from what cause. iii. 91.

UNIVERSAL—nothing universal, but names. i. 20, 106. iii. 21. iv. 22:—names so called, why. i. 20. iii. 21.

that the idea of anything is universal, why a false proposition. i. 60.

of singular than universal things, it is easier known that they are. i. 66-8:—and of universal than of singular things, why they are and what their causes. ib.

universals must be known to be, before their causes can be known. i. 68:—are contained in the nature of singular things. i. 69:—the knowledge of them, how to be acquired. ibid.

a universal name denotes the conceptions of infinite singular things. i. 80.

UNIVERSE—is the aggregate of all bodies. iii. 381, 672 iv. 349.:—no part thereof, that is not *body*. iii. 381, 672.

not all the universe by the common people called *body*. iii. 381.

UNIVERSITY—things in Universities to be amended. iii. 3:—amongst which the frequency of insignificant speech. ibid.

the universities the source of the opinions contrary to the peace of mankind so deeply rooted in their minds. iii. 330-1. vi. 233:—till Henry VIII, always maintained the Pope against the commonwealth. iii. 332. vi. 233-4:—if not the authors of those false doctrines, yet knew not how to plant the true. iii. 332:—retain yet a relish of that subtle liquor wherewith they were first seasoned against the civil authority. ibid.

is an incorporation of many public schools under one government. iii. 670:—the three principal professions, the Roman religion, the Roman law, and medicine. ibid. vii. 346-7:—philosophy hath place there no otherwise than as an handmaid to the Roman religion. ibid. ibid.:—geometry, till very lately, had no place at all, as being subservient to nothing but rigid truth. iii. 671. vii. 347.

not philosophy properly, but *Aristotelity* taught there. iii. 670. vii. 347:—geometry thought *magic*, and an art diabolical. iii. 671.

have been all erected by the pope's authority. iii. 693. vi. 184, 213: — their teaching serves to keep the errors of the church of Rome undetected. ibid.:—the doctrines forged in them, that enabled the pope to mount into the throne of all Christian sovereigns. iii. 695:—are the operatories of the clergy. iii. 699:—received their discipline from authority pontificial. ibid.

are the fountains of civil and moral doctrine, and care should be taken to keep it pure, both from the venom of heathen politicians, and the incantations of deceiving spirits. iii. 713.

he that would introduce sound doctrines, must begin with the universities. ii. 172.

the grounds of seditious doctrines learned in the universities. iv. 219. vi. 233:—the profit derived from them by the pope. vi. 185, 214–15. vii. 400:—have been to this nation as the Wooden Horse to Troy. vi. 213:—no lasting peace till they direct their studies to teaching absolute obedience to the laws of the king, and his edicts under the Great Seal. vi. 233:—are the core of rebellions. vi. 236:—the doctrine fit to be taught there, what. ib.

the University of Oxford purged by the parliament. vi. 347.

all the universities of Europe hold sensation to proceed from species. vii. 339.

the people stirred up to resist the then supreme civil power by men which came from the universities. vii. 344.

URIAH—put to death by David. iii. 200.

URIM AND THUMMIM—how translated in the Septuagint. iii. 557. vi. 279.

UTILE—good as the means, or profitable. iii. 42:—*jus* and *utile*, is in the state of nature the same thing. iv. 84.

UXBRIDGE—the treaty of. vi. 327.

UZZAH—slain for putting out his hand to sustain the ark. iii. 370. vi. 172.

VACUUM—argument of metaphysicians against the existence of vacuum. i. 109.

an unanswerable argument against a vacuum. i. 414. vii. 17:—the disputation both for and against, carried on with probability enough. i. 414:—but in all the arguments for, something wanting to conclude them firmly. i. 415-16:—arguments of Lucretius for a vacuum. i. 416-19:—arguments of later writers. i. 420-25:—other phenomena to prove vacuum. i. 425:—how two bodies, contiguous in a common superficies, may be separated without a vacuum. i. 476. vii. 17-18:—the experiment of water enclosed in a vessel for proving a vacuum. i. 422, 517:—the cause of this phenomenon the same with that of thunder. i. 518.

problems of vacuum. vii. 17-24, 89-95:—is not proved by any experiments with the engine at Gresham College. vii. 22-3.

no place empty where God is, nor full where he is not. vii. 89.

VADES—what. iii. 152.

VAIN-GLORY—see GLORY.

VALENTINUS—his heresy, what. iv. 392:—condemned by what words in the Apostles' creed. ibid.

VALOUR—magnanimity in danger of death or wounds. iii. 44.

VALUE—of a man, is measured by comparing him with others. iii. 647.

VAN CULLEN — Ludovicus, approached nearer than Archimedes to determining the dimension of the circle. i. 287.

Vandals—so long as they were in Christendom, the Arian heresy never extinguished. vii. 77.

Vane—and others, sent by the Rump to offer the Union to Scotland. vi. 378:—his axiom as to judging the army. vi. 409:—one of the *Committee of Safety* of Wallingford house. vi. 411.

Van Tromp—engages with Blake off the Goodwin Sands. vi. 384:—endeavours to engage again, but his fleet is scattered by a storm. vi. 386:—engages again with Blake and has the best, and hangs out a broom from his mast-head. ibid.:—fights again and is worsted. vi. 387.

Vates—the heathen poets, why so called. iii. 413.

Vaygates—where situated. vii. 160.

Velleity—the appetite so called by the Schools, is what. iv. 41.

Velocity—is motion according to length. i. 112, 113, 204, 218:—may make a magnitude of motion consisting of *four* dimensions. i. 112.

velocities equal, greater, and less, what. i. 114:—uniform velocity, what. ibid.

is motion, which in a certain time passes over a certain space. i. 142:—is exposed by exposition of the time, and of the space to be passed through. ibid.

quantity of, is determined by the sum of all the several impetus in the several points of time of the body's motion. i. 218.

if the impetus be the same in every point of time, the velocity of the whole motion will be represented by what parallelogram. i. 219:—if the impetus begin from rest and increase uniformly, the velocity of the whole motion will be represented by what triangle. ibid:—or by what parallelogram. ibid.

Venice—its great council doth nothing but choose the magistrates, &c. iv. 136:—but has nevertheless the supreme authority. ibid.:—is an aristocracy not subject to dissolution, why. iv. 169:—its origin, what. vi. 151.

the tides at Venice. vii. 14.

Ventriloquist—forms his voice not by emission of the breath, but by drawing it inwards. i. 498. iii. 434:—by weakening makes his voice appear to come from afar. ibid. ibid.:—is able to make men believe it is a voice from heaven. iii. 434.

Verb—our Saviour by some called the *Verb* of God. iii. 410.

Verse—to what purposes appropriated by the Greeks. iv. 445:—was afterwards chosen by the poets, why. ibid. 446:—its antiquity greater than that of letters. ib.:—the verse of the Greeks and Latins was *hexameter*, ours is of *ten syllables*, why. iv. 446.

Versutia—shifting. iii. 60:—putting off a present danger by engaging in a greater. ibid.:—*versura*, taking money at usury to pay interest. iii. 61.

Vespasian—interprets in his own favour the prophecy concerning our Saviour. ii. 253:—his judgment in the case of the quarrel between the senator and the knight of Rome. vii. 331, 341, 356.

Vice-god—sovereign kings, and such as have sovereign authority, are vice-gods here on earth. iv. 199.

Viceroy—what. iii. 227:—must act in the king's name. ibid.:—to deny obedience to the viceroy, is to sin against the sovereign. ii. 226:—the sin of treason. ibid. Christ was *viceroy* only, as was Moses also. ii. 254.

Victor—in the contention of which shall exceed in benefiting, the victor is pleased with his victory, and the other revenged by confessing it. iii. 88.

Vieta—a most admirable geometrician. i. 314:—in him was at the highest the way of analysis by squares. vii. 188.

Vile—the object of his contempt, each man calls *vile* or inconsiderable. iii. 41.

Violence—used by men that invade for gain. iii. 112:—by the invaded to defend themselves. ibid.:—by others, for glory. ibid.:—proceeds from controversies concerning *meum* and *tuum*, *good* and *bad* &c. iv. 131.

Virgil—dipping for verses in. iii. 103:—his description of *Tartarus*. iii. 445:—honours Augustus Cæsar and others, in the characters of Æneas and his companions. iv. 447:—his description of the funeral games of Anchises, of the duel of Æneas and Turnus. iv. 452.

Virgin Mary—God spake to her by the vision of an angel. iii. 423:—how an image of *Venus* came to be called an image of the *Virgin Mary*. iii. 660.

Virginia—the government of, committed to an assembly in London. iii. 216.

Virtue—something valued for eminence. iii. 56:—consisteth in comparison. ibid.

intellectual, what. iii. 56:—commonly called, a *good wit*. ibid.:—are *natural* and *acquired*. ibid.:—difference in natural, caused by the difference in men's passions. iii. 57.

military virtue the only thing held in honour in ancient times. iii. 83.

by what reasoning successful wickedness has gotten the name of virtue. iii. 132.

the moral virtues are the laws of nature. iii. 146.

facts contrary to the moral virtues can never cease to be sins, why. iii. 279.

the nature of virtues placed by moral philosophers in a certain *mediocrity*, of vices in *extremes*. ii. 49. iv. 110.

virtue and *vice*, what. iv. 110:—the sum of virtue, is to be sociable to them that will be sociable, formidable to them that will not. ibid.:—*equity*, *justice*, *honour*, contain all virtues whatsoever. iv. 111:—of all virtues, the greatest is religion. vi. 220-21.

Vision—is made by beams constituting a cone, the vertex of which is in the eye. i. 462.

a body placed in one of the foci of an ellipse, why it is not distinctly seen in the other. i. 494.

nothing visible but in a medium less opaque. i. 523.

beatifical vision, an unintelligible word of the Schoolmen. iii. 51.

to say that one has seen a vision or heard a voice, is to say that one has dreamed between sleeping and waking. iii. 361:—those that observe not their slumbering, how they often take their dreams for visions. iii. 8, 362.

more true in vision political, than in natural, that the sensible and intelligible species of outward things are transported by the air to the soul. ii. 169.

the image in vision, consists of *colour* and *shape*. iv. 4:—all vision has its origin from what motion. iv. 7.

whether if a child, new born but with open eyes, can see. vii. 83.

Vitellio—defended by Wallis. vii. 264.

Volition—is what. iii. 679:—the Schools use *voluntas* for *volitio*, that is the effect for the cause. ibid.

Voluntary—act, that which proceeds from the will, and no other. iii. 48. iv. 68-9:—no act made voluntary by *inclination*. iii. 49:—intervenient appetites or aversions make no act voluntary or involuntary. ibid.:—actions are voluntary, that have their beginning from aversion or fear of consequences, as well as those proceeding from appetite. ibid.

of all voluntary acts, the object is some good to oneself. iii. 120, 138.

all voluntary actions, how they proceed from both liberty and necessity. iii. 197-8.

the action of a man throwing his goods into the sea to save the ship, is purely voluntary. iv. 69:—of a man going to prison, not so. ibid.:—actions proceeding from *sudden anger* or *appetite*, are voluntary so far as a man can discern good from evil. ibid.

the passions are not voluntary, but are *the will*. iv. 69.

all voluntary actions not proceeding from *fear*, are called *spontaneous*. iv. 243:—*voluntary* presupposes *deliberation*. ibid.

voluntary actions, what. iv. 272:—follow immediately the last appetite. ibid.:—are those made upon deliberation. iv. 273:—of a voluntary agent it is the same thing to say, he is *free*, and to say, he has not made an end of deliberating. ibid.:—voluntary actions have all necessary causes, and are therefore necessitated. iv. 274.

Voluptuous—philosophy neglected by voluptuous men, why. i. ep. to Reader.

Vow—contrary to the law of nature, why in vain. iii. 126. ii. 22:—if the thing be commanded by the law of nature, not the vow, but the law is binding. ib. ib.

no obligation to God by vow, in a state of nature. ii. 22:—except by revelation. ib.

Vulgar—the vulgar, all men but ourselves and a few others, whom for concurring with ourselves we approve. iii. 110:—who comprehended under that name by vain-glorious men. iii. 283.

Waggon—with a board for a sail, its motion. i. 340.

Wakes—our *wakes*, an imitation of the *Bacchanalia*. iii. 663.

Waking—why in men waking the phantasms of things past are more obscure than those of things present. i. 396:—succession of one thought to another, not so uncertain in waking as in sleeping men. i. 398.

Wales—rises against the parliament, but is soon pacified. vi. 349.

Walk—children learn to walk, not by precept, but by using their feet. i. 55, 64.

Wallingford-house—the council of officers at. vi. 403:—oblige Richard Cromwell to dissolve the parliament. vi. 406:—choose a *Committee of Safety*. vi. 411:—produce their model of government. vi. 413-14:—breaks up. vi. 414.

Wallis—dedicates a book to Owen, Oliver's Vice-Chancellor. iv. 416:—deciphered the letters of the king. ibid.:—pretends that he did it to the king's advantage. ibid.:—entered into the *Covenant*. iv. 418:—and took the *Engagement*. ibid.:—assisted the assembly in making the *Directory*. ibid.:—guilty of all the treasons, murders, and spoil committed by Oliver or the parliament. iv. 418:—and of all the crimes, the great one not excepted, done in the rebellion. iv. 419:—takes Hobbes by the throat for a fault in his LEVIATHAN, made so by misconstruction. iv. 420:—charges him with writing in defence of Oliver's title. ibid.:—pretends to abhor atheism, but justifies treachery. iv. 424.—accuses Hobbes, and all approvers of the LEVIATHAN, of atheism. iv. 425:—calls Hobbes' a new divinity. ibid.:—takes for an argument of atheism his denying *incorporeal substances.* iv. 426:—and saying *that besides the creation of the world there is no argument to prove a Deity.* iv. 427:—the *fellows* of Wallis, are who. iv. 428-9:—intended to make the *Assembly* the sovereign, and the king their *magistrate.* iv. 429:—said in a sermon, that σοφίης was not in Homer. iv. 430.—his sermons are what. iv. 431:—the real cause of his anger towards Hobbes. iv. 434:—his insolent, injurious, and clownish language in his *Elenchus.* iv. 439:—reproaches Hobbes with his age. ib.:—his geometry, almost every line may be disproved, or ought to be reprehended. iv. 440:—the same compared to what. ibid.

his treatise of *gravity.* vii. 139:—his definition of gravity. vii. 143:—his supposition that every body has every way an endeavour to motion. vii. 144:—will find at last that he has no genius for either natural philosophy or geometry. ibid.:—his experiment to show that a lighter body will gravitate upon a heavier. ibid.:—to show that air gravitates. vii. 145:—receives the wages for that which has been done by Hobbes. vii. 185:—his principles of geometry, what. vii. 186–7:—so void of sense that a man, geometrician or not, must at the first hearing abhor them. ibid:—since the beginning of the world there has not been, nor ever shall be so much absurdly written in geometry as in his books. vii. 187:—Euclid's definition of *ratio* as bad as anything ever said by Wallis. vii. 208:—understands not what the word *consideration* signifies. vii. 217:—swims upon other men's bladders on the superficies of geometry, without being able to endure diving. vii. 242:—*oncethmus,* the special figure wherewith he graces his oratory. vii. 247:—his treatise *De Angulo Contactus* but one absurdity from beginning to end. vii. 254:—denies Hobbes' proposition, *that the perimeters of circles are as their radii.* vii. 255:—his objection that *motion, in a plenum, is not propagated in infinitum.* vii. 268:—has scarce one right thought of the principles of geometry. vii. 273:—professes mathematics and theology, and practises the depression of the truth in both. vii. 278:—his scurvy book *Arithmetica Infinitorum.* vii. 283, 301:—worthy to be gilded, but not with gold. vii. 301:—makes the spiral of Archimedes equal to what. vii. 291–2, 310–11:—the *nineteenth* proposition of his *Arithmetica Infinitorum.* vii. 312, 362:—the *thirty-ninth.* vii. 314, 373:—his *Conic Sections* covered with the scab of symbols. vii. 316:—his *Epiphonema.* vii. 318:—compares what act of Hobbes to the act of him that steals a horse, and is hanged for it. ibid.:—his *adducis malleum* &c., not good Latin. vii. 322, 391:—his *Analytica per potestates* is no art. vii. 329.

never in Hobbes' company. vii. 336.

his philosophy and language under the servitude of the ambition of what doctors. vii. 348:—charges Hobbes with being an enemy to religion. vii. 349-50:—writes nothing but what is dictated to him by a doctor of divinity. vii. 352:—charges Hobbes with atheism, why. vii. 353:—with plagiarism, as to the spiral. vii. 361:—the invention delivered by him in his *Arithmetica Infinitorum* claimed by another. vii. 362, 380.

encomiastic epistles written to Wallis. vii. 362:—by three great mathematicians. vii. 380.

denies that he makes *proportion* to consist in a *quotient.* vii. 366:—the proportions of his paraboloeides to their parallelograms are true, but the demonstrations false. vii. 379:—never demonstrated by any but by Hobbes. ibid.:—his half-learnt epistles. ibid.:—his book against *Meybomius.* vii. 382:—his *School Discipline.* ibid:—his doctrine of *condensation* and *rarefaction.* vii. 223–5, 385:—the *Thesis* maintained by him in 1654 at Oxford. vii. 395:—would have every minister to be a minister of the *universal* Church. vii. 398:—would have market-day lectures set up by authority. ibid.:—for what purpose. vii. 399.

he and Ward take wing like beetles from the egestions of Hobbes. vii. 324.

WAR—the calamities that arise from war, and chiefly from civil war. i. 8:—the cause of civil war, that few have learned the duties that keep men at peace. ibid.:—from want of moral science. i. 10.

civil war, the death of the great LEVIATHAN. iii. introd.

in a discourse of the civil war of England, the question of the value of a Roman penny. iii. 12:—the coherence of thought in. ibid.

consisteth not in the act of fighting only, but in the tract of time wherein the will to fight is sufficiently known. iii. 113. ii. 11, 294. iv. 84:—in it, time to be considered as it is in the weather. ibid.

the incommodities of the war of every man against every man. iii. 113. ii. 12:—this war never general over the whole world. iii. 114:—but exists in some places at this day. ibid. iv. 85:—civil war, an image of the war of every man against every man. iii. 115:—no hope therein for a man to save himself from destruction, without the help of confederates. iii. 133. ii. 12.

can never preserve life, nor peace destroy it. iii. 145.

controversies, disputes, and at last war, arise from the different opinions of men as to good and evil. iii. 146.

commonwealth instituted to get men out of the miserable condition of war. iii. 153:—ariseth amongst men from competition for honour and dignity. iii. 156.

the civil war in England, owing to the opinion of the division of the power of sovereignty between King, Lords, and Commons. iii. 168.

the greatest incommodities of any form of government, not comparable to the evils of civil war, and the condition of masterless men. iii. 170.

in the condition of war, every man may protect himself with his own sword. iii. 191.

no disturbance of the commonwealth without a civil war. iii. 284.

in war, the sword knows no distinction of nocent and innocent. iii. 305:—nor any respect of mercy other than as it conduceth to the good of the people. ibid.

is the last remedy for excessive population. iii. 335.

civil war may be deferred by preferment bestowed as a bribe on potent ambitious subjects, but the public ruin is thereby more assured. iii. 338.

the people find not out till after a civil war, that without arbitrary government it must be perpetual. iii. 683.

deceit and *violence*, the two daughters of war. ii. dedic.:—men do better to enjoy the present state, though perhaps not the best, than to endeavour by war to procure a reformation for other men in another age, themselves in the mean time killed or consumed. ii. pref.

war, in the state of nature, in its own nature perpetual. ii. 12:—cannot be ended by victory. ibid.:—the conqueror, even the strongest, cannot close his life with many years and old age. ibid.

that which is the part of an honest man in time of peace, is the part of a coward in time of war. ii. 45, n.

in the war of *nation* against *nation*, a certain mean always observed. ii. 64. iv. 118:—to spare life and refrain from instruments of husbandry and beasts of the plough. ibid. ibid.

the *sword of war*. ii. 76:—belongs to the sovereign. ibid.

no principle, neither in religion or science, whence may not arise discord, and by degrees war. ii. 78, n.

civil war and the right of the private sword, much worse than any subjection whatsoever. ii. 96.

neither can war be waged nor peace preserved without money. ii. 156.

all are still in a state of war, whosoever have not joined themselves in an unity of *one person*. ii. 294.

it is sufficient for a hostile mind, that there is suspicion. ii. 294.

of war, the law is *honour*, the right *providence*. iv. 119.

unnecessary wars to be avoided. iv. 220:—to affect war for itself, the ruin of commonwealths and monarchs. ibid.

the causes of the CIVIL WAR, the ambition of presbyterians, papists &c., of the readers of Greek and Roman histories, the admiration of the great towns for the prosperity of the Low Countries, and the ignorance of the people. vi. 167-9:—the interpretation of a verse in the Hebrew, Greek, or Latin Bible oft-times the cause of civil war. vi. 343.

WARD—one of Hobbes' revilers. iv. 435:—his book *Vindiciæ Academiarum*. v. 454. vii. 335, 337:—the favour shewn by him to Bishop Bramhall. vii. 205:—his philosophical essay. vii. 334:—worse reasoning never seen than in it. ibid.:—his great expectation of Hobbes' philosophical and mathematical works, whence. ibid.

was pleased once to honour the civil policy of Hobbes with praises printed before it. vii. 336:—whether he ever conversed with Hobbes. ibid. 337-9:—his incivility. vii. 340-1:—has given Hobbes the worst words that possibly can be given. vii. 341:—his philosophy and language are under the servitude of ambitious churchmen. vii. 348:—charges Hobbes with being an enemy to the Roman religion only as having the name of religion. vii. 349:—writes nothing but what is dictated by a doctor of divinity. vii. 352:—the reason why he charges Hobbes with atheism. vii. 353.

WARNER—has demonstrated that in *Refraction* the sines of the angles of refraction are as the sines of the angles of inclination. vii. 174-5:—caused by Hobbes to be printed in Mersenne's *Cogitata Physico-Mathematica.* vii. 342.

WARWICK—Earl of, admiral of the parliament. vi. 290, 302.

WATER—a heap of very small diaphanous bodies. i. 463:—is white, from what cause. ibid.
how congealed by cold. i. 472. vii. 38:—why it freezeth not in deep wells so much as on the surface. i. 474. vii. 39.
conveys sound as well as air. i. 498.
its parts have little or no motion. i. 505:—therefore yields no smell. ibid.:—but raised by the action of the sun into a plant, and thence pressed out, will become odorous. i. 505.
its weight why not felt by divers. i. 515:—the human body more heavy than the same quantity of water. ibid.
water has no weight in water, why. i. 515:—a body floating in water, is equal in weight to what quantity of water. i. 516:—a quantity of water, how little soever, will float a body of matter less heavy than water, how great soever. ibid.
in the weather-glass, ascends when the air is cold, descends when warm. i. 521.
we do not feel the weight of water in water. i. 523.
matter of a middle nature between air and water found in coal-mines. i. 524:—its effects. ibid.:—its possible cause. i. 526.
as water upon a plane table follows the part of it which is guided by the finger, so the motions that succeeded one another in sense continue together after sense. iii. 11-12.
holy-water of the ancients. iii. 663.
water enclosed on all sides stands still and corrupts, having no bounds spreads too widely, the more passages it finds the more freely it takes its current. ii. 178.
two waters, rain and mineral, producing by their mixture a fluid not to be distinguished by the eye from milk. iv. 309–10.
water in an exhausted receiver appears to boil, why. vii. 22:—will not shine, why. vii. 28:—the cause of its rising in capillary tubes. vii. 116:—the supposition that air and water have an endeavour to motion equally in every direction. vii. 142:—the cause of a drop of water forming itself into a ball. vii. 150.

WAX TAPERS—and torches, were borne by the Greeks and Romans before their gods. iii. 662:—how introduced into the Church, and established by some of the ancient *councils* iii. 663.

WEEPING—sudden dejection, caused by the sudden taking away of some vehement hope. iii. 46. iv. 47:—those most subject to it, that rely most on helps external. ibid. ibid.:—weeping for the sudden stop made to the thoughts of revenge, by reconciliation. ibid. ibid.:—both weeping and laughter taken away by custom. ibid.:—are both sudden motions. ibid.

WEIGHT—is exposed by any heavy body of uniform weight. i. 142.
its effects and those of percussion, hardly admit of comparison. i. 346:—why. i. 347.
is as a solid thing. i. 347.
is the aggregate of all the endeavours by which the points of a body tend downwards in parallel lines. i. 352.

WENS—in the commonwealth, united conquests. iii. 321:—often with less danger lost than kept. ibid.

WENTWORTH—Earl of Strafford, his history and character. vi. 245–7:—accused of high treason. vi. 247-51:—found guilty and beheaded. vi. 253.

WHITE—the learned Mr. White. iv. 236.

WHITENESS—is light, but perturbed. i. 463:—the strongest light is the most white. ibid.:—is hard to distinguish by the light of a fire or a candle, from yellow, why. i. 464.
white things do not so easily take fire from burning-glasses as black. i. 464.

WHOLE—the *whole* more known to us than the *parts*, in what sense said. i. 67.
the whole, and all the parts taken together, the same thing. i. 97:—nothing rightly so called, that is not conceived to be compounded of, and divisible into parts. ibid.
to deny that a thing has parts, is to deny it to be a whole. ibid.:—that which is infinite cannot be said to be a *whole*. i. 99, 100:—the whole is greater than its part, demonstrated. i. 119.

WICKED—see REPROBATE.

WICKLIFF—his doctrine occasioned the first law made in England against heretics. iv. 403. vi. 104:—escaped by the favour of John of Gaunt. iv. 403.

WIDDRINGTON—Sir Thomas, speaker of the house of Commons. vi. 400.

WIFE—the liberty of many wives allowed in some parts of the world. iii. 206.
the lawful use of wives made a sin, or act so unclean as to unfit a man for the altar. iii. 681.
who so called. iv. 157.

WILL—has nothing for object but good, real or seeming. i. 8.
is the last act of deliberation. i. 409. iii. 49. ii. 21, 23. iv. 68, 90, 273, 275:—the

same thing called both will and appetite, for what consideration. i. 409.
deliberation having preceded and there being appetite, the will in man is not different from what it is in other animals. i. 409:—freedom of, not greater in one than in the other. ibid.
is in beasts as well as man. iii. 48.
the definition of by the Schools, that it is *a rational appetite*, why not good. iii. 48.
the proper object of every man's will, is some good to himself. iii. 241.
the pravity of the will, as well as the irregularity of the act, is injustice.iii.330.
the *will* ascribed to God, how to be understood. iii. 352.
understanding, reason, opinion, are not effects of our will, but our will of them. iii. 360.
the School doctrine of the *will*. iii. 679.
free will, a will of man not subject to the will of God. iii. 680:—how maintained by the Schools. ibid.
the will proceeds from hope and fear. ii. 63. iv. 129.
the will of a council, is the will of the major part. ii. 68.
the will is not itself voluntary, but the beginning of voluntary actions. ii. 68. iv. 69, 122:—we will not to *will*, but to *act*. ii. 69. iv. 69.—falls not under deliberation or covenant. ibid. iv. 122.
to submit one's will to another, is to convey to him the right to one's strength and faculties. ii. 69.
all voluntary actions depend on the will, the will on the opinion of good or evil, or reward or punishment consequent thereon. ii. 78. iv. 69-70, 117.
it is by his soul that a man wills. ii. 89.
the concourse of many wills, is called *consent*. iv. 70:—many wills involved in one, is called *union*. ibid.
sic volo, sic jubeo, not properly said without the other clause, *stet pro ratione voluntas*. iv. 75.
of two contradictory expressions of a man's will, the *former* is to be taken for his will, when. iv. 76.
I can will, if I will, an absurd speech. iv. 240:—the will, and each inclination during deliberation, is as much *necessitated*, and dependent on a sufficient cause as any event whatever. iv. 247.
the will necessarily follows the last dictate of the understanding, this how to be understood. iv. 268:—the cause of the will is not the will itself, but something not in a man's own disposing. iv. 274.
places of Scripture that prove that *to will* is the work of God, and not eligible by man. v. 6-9:—places that seem to prove the contrary. v. 10:—the two reconciled. v. 12-15:—the Scriptures, in what sense usually called the revealed will of God. v. 12:—*God will have all men to be saved*, what *will* is meant. v. 13:—*Nor came it into my mind*, how consistent with God's will. v. 14.
free-will takes away the prescience of God. v. 17-18.
a *rational will*, signifies what. v. 234:—the will is not *compelled*, but *necessitated*. v. 260:—the appetite and the will are the same thing. v. 295:—the will is produced, generated, formed, as accidents are effected in a corporeal subject. v. 313:—quick motions of the hand, of which the will gives a beginning only to the first. v. 354.
See Free.

William—the Conqueror, the people of England held their lands of him. iii. 234. vi. 149, 312:—reserved lands to his own use, but in his natural, not his political capacity. iii. 236:—he and his successors laid arbitrary taxes on the subjects' land. ibid.:—dispensed with the subjection of ecclesiastics to the commonwealth. iii. 309:—the right of the kings of England depends, not on the goodness of the cause of William the Conqueror, but on their lineal descent from him. iii. 706:—his right is all descended on our present king. vi. 21:—his creation of tenures by military service. vi. 312.

William—Rufus, encreased the power of the barons to a degree inconsistent with sovereign power, why. iii. 309.

Wind—all wind diminishes former heat. i. 467:—is nothing but the direct motion of the air thrust forward. i. 468:—whirlwind is circular from the concurrence of many winds. ibid.
the air being clear and calm, why a wind must presently arise somewhere. i. 468:—cause of the winds the generation of vapour by the sun. i. 468–9. vii. 42-3, 114.
how the diurnal and simple circular motion of the earth causes a constant east wind near the equator. i. 469.
how by the wind is formed ice. i. 472. vii. 38:—and snow. i. 473. vii. 39, 41.
the less the wind, the less the cold. i. 474.
why they have a hoarse sound. i. 489.
why the wind encreases or diminishes the propagation of sound, and not of light. i. 497.
when we feel the wind, we rather think something coming than already come. i. 523.

though the wind cease, the waves give not over rolling for a long time after. iii. 4.
the winds rebuked by Christ. iii. 68.
made gods by the Gentiles. iii. 99.
why the waves of the sea sometimes precede the wind. vii. 43. vi. 114:—how ships sail very near the wind. vii. 44.

WINDEBANK—Sir Francis, the Secretary, accused for setting at liberty the Jesuits. vi. 240—his flight. vi. 270.

WINE—new, is windy. i. 414:—old, less pleasant but more wholesome. ibid.:—resembles geometry. ibid.
does not freeze so easily as water, why. i. 474. vii. 39:—contains particles not fluid, having very swift motion. ibid. vii. 29:—the unfrozen wine in the middle, the strongest. ibid.
its effects a proof that madness is but too much apparent passion. iii. 64:—are the same with those of an evil disposition of the organs. ibid.:—the behaviour of them that have drunk too much, the same as that of madmen. ibid.:—its effects do but remove dissimulation, and take from them the sight of the deformity of their passions. ibid.
new wine is to be put into new casks, that both be preserved. iii. 711.
its effects upon the brain, what. vii. 29.

WISDOM—they that study wealth, do it out of love to wisdom. i. ep. to reader.
to be acquired not by reading of books, but of men, a saying much usurped of late. iii. introd.
our name for both prudence and sapience. iii. 37.
the reputation of, how taken away in the authors of religion. iii. 106.
the wise in their own conceit contending with those that distrust their own wisdom but seldom get the victory. iii. 141. ii. 39. iv. 103.
a false presumption of their own wisdom, to what crimes it makes men prone. iii. 283-4.
is properly, *the perfect knowledge of truth in all matters*. ii. ded.
the wiser contending with the stronger, do not often get the better. ii. 39.
consists in knowledge. iv. 210:—a *wise man* in general, is who. iv. 211.
the counsels of God not to be measured by human wisdom. iv. 249.
the wise is he that succeeds without knavery and ignoble shifts. vi. 211.

WIT—men in public study the reputation of their own wit, more than the success of another man's business. iii. 38.
the word used to distinguish one certain ability from the rest. iii. 56:—a *good wit*, what. iii. 56, 57:—is *natural* and *acquired*. ibid.:—natural, consisteth in celerity of imagining, and steadiness of direction. ibid.
difference of quickness, caused by difference of men's passions. iii. 57.
judgment without fancy, is wit. iii. 60:—fancy without judgment, not so. ibid:—wit is called prudence, when. ibid.
wit acquired, none but reason. iii. 61:—grounded on the right use of speech. ibid.:—produceth the sciences. ibid.
the cause of the difference in wits, the passions. iii. 61.
all actions and speeches proceeding from wit, are honourable. iii. 79-80.
of a good natural wit, no man thinks himself unprovided. iii. 282. vi. 363.
the combat of wits, the fiercest. ii. 7:—the discord thence arising, the greatest. ibid.
the glory of wits, the subject of most human controversies. ii. 316.
the difference of wits, has its origin in the difference of passions, and the ends to which the appetite leads them. iv. 54.
comprehends both fancy and judgment. iv. 56.
when the finer and coarser wits contend, in sedition or civil war, the latter for the most part have the victory. iv. 103.
questions of wit, not of faith, wherein casually men are inclined to seek the mastery over each other. iv. 182-3.

WITCH—the opinion rude people have now-a-days of the power of witches, whence. iii. 9:—their witchcraft no real power, but justly punished, why. ibid.:—their trade nearer to a new religion than to a craft or science. ibid.
their liturgy, charming and conjuring. iii. 97.
the Gentiles sought their fortunes in the predictions of witches. iii. 102:—pretending conference with the dead. ibid.
potent subjects by their popularity exercise upon the commonwealth the effects of witchcraft. iii. 320.
the crime of witchcraft. vi. 96.

WITNESSES—the judging by, the *nineteenth* law of nature. iii. 144:—the *eighteenth*. ii. 43, 59:—are the only judge of fact. vi. 26, 118:—must have seen what he testifieth, or his testimony is not good. iii. 495.
the law of the Israelites, that *the witness cast the first stone*. iii. 707-8, 709.

WOLSEY—Cardinal, the cause of his disgrace. vi. 121.

WOMAN—women might prophecy in the Church, but not speak to the congregation. iii. 413.

the inequality between man and woman in the state of nature not so great, as that he can obtain the dominion over her without war. ii. 116. iii. 187:—women are in divers places invested with supreme authority. ii. 116: — dispose of their children by the *right of nature*. ibid.:—the promiscuous use of women is to be forbidden by the sovereign, why. iv. 215.

Wood—why some kinds of rotten wood shine. i. 454.

Worcester—battle of. vi. 377.

Word—how men reason in thought, without the use of words. i. 3-4.

any number of words put together to signify one thing, may constitute one name. i. 23. iii. 21.

in the method of invention, the use of words, what. i. 79:—without words, all inventions perish. ibid.:—without words, not possible to go from principles beyond a syllogism or two. ibid.

what would be the case of a man without the use of words, if he could discover that the three angles of any triangle were equal to two right angles. i. 80. iii. 22.

the use of words in nothing so evident as in numbering. iii. 22:—the numeral words, why in no nation more than ten, in some but five. iii. 23:—words, the signification of which is not remembered, entangle a man as a bird in lime-twigs, the more he struggles the more belimed. ibid.

words are the counters of wise men, but the money of fools. iii. 25.

a senseless and insignificant word hardly to be met with, that is not made up of some Latin or Greek names. iii. 27.

words which have a signification of the nature, disposition, and interest of the speaker. iii. 29:—such words no true grounds for any ratiocination. ibid.

reckoning, how far possible without the use of words. iii. 32.

words *absurd*, *insignificant*, such whereof we conceive nothing but the sound. iii. 32.

perspicuous words the light of the human mind, by exact definitions first snuffed and purged from ambiguity. iii. 36:—words senseless and ambiguous, like *ignes fatui*. iii. 37:—their end contention and sedition. ibid.

all gingling of words in public, or before persons unknown or to be reverenced, is accounted folly. iii. 59.

ignorance of the signification of words, disposes men to take on trust the truth they know not, and the errors and nonsense of them they trust. iii. 90.

the bonds of words, without coercive power, too weak to bridle the passions of men. iii. 124, 128, 153.

men by words represent to each other good in the likeness of evil, and evil in the likeness of good. iii. 156.

the consequences of words are not signs of the will, when other consequences are signs of the contrary. iii. 211.

the fallacy of judging of the nature of things by the ordinary and inconstant use of words. iii. 240:—appears in the confusion of *counsel* and *command*. ibid.

of almost all words the signification is ambiguous. iii. 267, 336:—multiplication of words, is multiplication of ambiguity. iii. 336.

in things above reason in the word of God, we are to captivate our understanding to the words. iii. 360.

the constant signification of words, the foundation of all true reasoning. iii. 380.

the *word of God*, or *of man*, signifies what. iii. 407. ii. 272:—not *vocabulum* but *sermo*. ibid.:—understood sometimes of the speaker. ibid.:—sometimes of the subject. ibid.

the word of God, and the doctrine of the Christian religion, the same thing. iii. 408. ii. 273:—is called the *word of the Gospel*. ibid. ii. 272:—and the *word of faith*. ibid. ibid.

the *word of God*, understood sometimes properly, sometimes metaphorically. iii. 409:—properly, the words he hath spoken to his prophets, metaphorically, for his wisdom, power &c. ibid.:—signifies also, the effect of his word. ibid.:—also such words as are consonant to reason and equity. iii. 411.

words have no effect but on those that understand them. iii. 432:—nor any but to produce some passion or conception. ib.

not the bare words, but the scope of the writer, giveth the true light whereby any writing is to be interpreted. iii. 602.

the use of words as marks and signs. iii. 673:—receive their force from custom. ib.

words convey no right, unless they relate to the time past or present. ii. 18:—unless other sufficient signs be added. ii. 19:—convey no right in matter of free gift. ibid.

the *rational word* of God, and the *word of prophecy*. ii. 206.

that only is *the word* of God, which a true prophet declares God to have spoken. ii. 235:—we must first know whether the prophet be true, before we can know what is the word of God. ii. 236.

words, by vulgar use, become wrested

from their own signification. ii. 304:—some have no determined signification, and are understood only by other signs used with them. ibid.:—words also of things inconceivable. ibid.
all words unknown to the people, and as to them insignificant, are canting. iv. 318:—nothing in learning more difficult than to determine their signification. iv. 335:—the signification of words in common use, depends on the arbitration of the common people. v. 92:—words understood are the *seed*, no part of the *harvest* of philosophy. vii. 226.

WORLD—if the world, all but one man, were annihilated, what would remain to that man to reason about. i. 91-2.
inferred to be infinite, from a false definition of space. i. 93:—rash conclusion, from the same definition, that God cannot create more than one world. ibid.:—reasoning to prove it finite, not good. i. 99:—meaning of the question, whether the world be finite or infinite. i. 100:—whether supposed to be finite or infinite, no absurdity follows. i. 412.
the world, the greatest of sensible objects. i. 410:—is beheld on looking round about from the earth. i. 411.
as an aggregate of many parts, the things that fall under enquiry concerning it, few. i. 411: — that can be determined, none. ibid.: — questions concerning the magnitude of the world, what. ibid.:—concerning its duration, what. ibid.:—concerning its number, what. ibid.
the questions of its magnitude and beginning, by whom to be determined. i. 412:—not by philosophers. ibid.:—those that boast of demonstrating by natural reason that it had a beginning, contemned both by idiots and the learned. i. 413:—why deservedly. ibid.
argument to prove the world not eternal. i. 412:—the same would prove the creator of it not eternal. ibid.:—to say that the world is eternal, is to deny that there is a God. iii. 351.
the visible things in this world, and their admirable order, lead to the conception of God. iii. 93.
when overcharged with inhabitants, the last remedy is war. iii. 335.
the world, or *the soul of the world, is God*, the saying of the philosophers. iii. 351.
God is the cause of the world. iii. 351.
its creation and destruction, why not miracles. iii. 429-30.
the *world to come*, how to be interpreted. iii. 456:—in Scripture three worlds, the *old*, the *present*, and the *world to come*. iii. 456, 629:—the *first*, from Adam to the flood. ibid.: — the world which Christ shall come to judge. ibid.
in Scripture but two worlds, the *present*, and that which shall be after the day of judgment. iii. 478.
its conflagration in the day of judgment. iii. 597, 632.
the business of, consists in a perpetual contention for honour, riches, and authority. iii. 702.
as it was created, so it is governed by God. iv. 165.
the same internal motion that is supposed in all the concrete parts of the world, is supposed in all the parts however small. vii. 49.
of the system of the world. vii. 95-107.

WORSHIP—the doctrine of God's worship, not the subject of philosophy. i. 11.
the natural worship of power invisible, such expressions of reverence as men use towards men. iii. 98.
of images, invented by the Gentile legislators. iii. 101.
the laws of God touching his honour and worship. iii. 348:—his worship is the external signs in the words and actions of men of their opinion of his power and goodness. ibid. ii. 210. iv. 257, 362.
the proper signification of the word. iii. 349, 647. ii. 210.
the three external parts of, *praise, magnifying*, and *blessing*. iii. 349, 647. ii. 211; —arise from internal honour. ibid. ibid. ii. 210.
natural worship, are attributes and actions. iii. 349. ii. 211: — *arbitrary*, those so made by institution or custom. ibid. ii. 212.
commanded and *voluntary*. iii. 349. ii. 212: —of worship *commanded*, not the words or actions, but the obedience is the worship. iii. 350:—of *voluntary*, the essence is in the opinion of the beholders. ibid.
words and actions intended to honour, but appearing ridiculous to the spectators, are no worship, why. iii. 350.
public and *private*. iii. 350. ii. 212:—public worship is that of the commonwealth. iii. 350: — in respect of the commonwealth, is free, in respect of particular men not so. ibid.:—private is in secret free. iii. 350. ii. 213:—in sight of the multitude never without some restraint. ibid. ibid.
its end amongst men, power. iii. 350. ii. 213.
done to God, proceeds from duty. iii. 350:—is directed by the rules of honour dictated by reason. ibid.

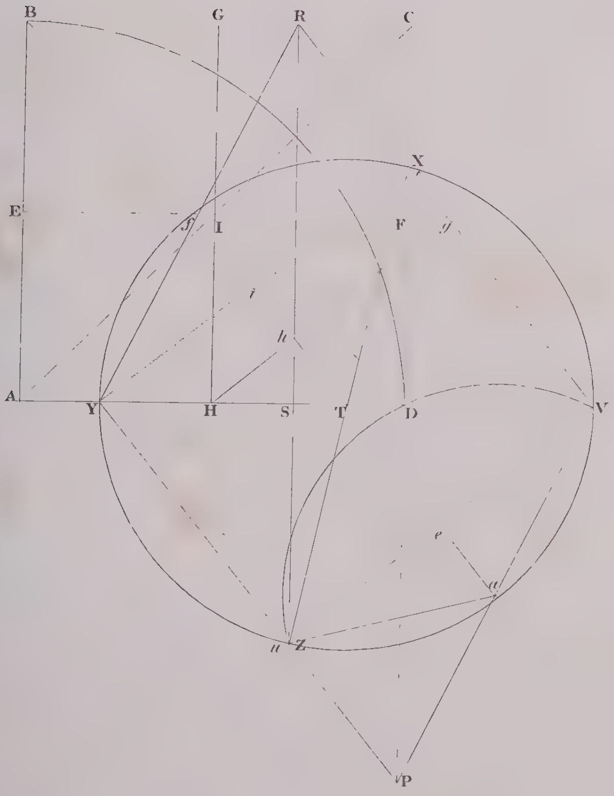
of divine worship, the actions must always be signs of intention to honour. iii. 353. ii. 216:—the actions are what. ibid. ibid.:—to speak considerately of God, a part of rational worship. iii. 353.
the heathen worship of images, absurd. iii. 354. ii. 218: — the actions of their worship, reasonable. ibid. ibid.
should be, not only secret, but especially public and in the sight of men. iii. 355. ii. 218.
obedience, the greatest worship of all. iii. 355. ii. 218.
the commonwealth should exhibit to God but one worship. iii. 355.
public worship, what. iii. 355. ii. 219:—its property, to be *uniform*. ibid. ibid.:—where many sorts allowed, there no public worship. ibid.:—in public worship, the attributes of God to be taken for signs of honour, are ordained by the sovereign. iii. 356.
of actions, such as naturally are signs of contumely cannot by human power be made a part of divine worship, nor such as are naturally signs of honour be separated from it. iii. 356. ii. 220:—of actions indifferent, such as the commonwealth shall ordain, are to be used by the subject in public worship. ibid. ibid.
all words and actions that betoken fear to offend, or desire to please, are worship, whether sincere or feigned. iii. 647.
worship *civil* and *divine*. iii. 647, 651. ii. 225:—to fall prostrate before a king, is but *civil* worship. ibid. ibid. ibid.:—to take off the hat in a church, *divine*. ibid. ibid.:—the distinction lies not in the word or action, but in the intention. ib. ib. ib.
to worship an image, what. iii. 651.
that which is not a sign of internal honour, is no worship. iii. 651–2.
divine worship paid to a sovereign under terror of death, is no scandal or stumbling-block to others, why. iii. 653:—to worship God turning the face towards an image, is not to *worship* the image, but to acknowledge it *holy*. ibid.
scandalous worship, is but seeming worship. iii. 655;—a worship of images which is *scandalous* and a sin, but not *idolatry*. ibid.
if an unlearned man, by command of his idolatrous king, worship an idol for fear of death, he doeth well. iii. 656:—but if he had fortitude to suffer death, he should do better. ibid.
the sum of the worship of images, is what. iii. 656:—the worship of saints and images still practised by the Church of Rome, is not allowed by the word of God. ibid.
no authority, neither in the law of Moses nor in the Gospel, for the worship of images or other representation of God set up by men to themselves. iii. 659:—Christian kings are not to be worshipped by any act signifying esteem of his power greater than mortal man is capable of. ibid.
the right of judging the manner of God's worship belongs to the sovereign power. ii. 222:—no man worships God, who doth not those things whereby he appears to others to honour him. ibid.
nature dictates neither the manner of God's worship, nor any article of our creed. iv. 294.
WORTHINESS—the worth of a man, is so much as would be given for the use of his power. iii. 76. iv. 39:—is not absolute, but depends on the need and judgment of another. ibid:—the public worth of a man, is the value set on him by the commonwealth. ibid.
worthiness, how it differs from the worth of a man. iii. 84:—a man may be worthy of what he cannot be said to merit or deserve. ibid.
the difference of worth, an effect not of wit or any natural quality, but of the will of the sovereign. iii. 283.

ZACCHÆUS — the publican. iii. 503: — our Saviour's accepting his invitation in order to convert him, treated as a crime. ibid.
ZACHARIAS—Chilperic deposed by Pope Zachary. iii. 109. vi. 178:—his act the greatest crime incident to human nature. iii. 183.
ZADOC—made high-priest by Solomon. iii. 419, 571.
ZEAL—a dangerous opinion, that any man may kill another, in some cases, by right of zeal, whence proceeding. iii. 708:—the pretence of *jus zelotarum* condemned. iii. 709:—is against both the justice and the peace of the commonwealth. ibid.
ZEBEDEE—the mother of the sons of Zebedee, her petition to Christ. ii. 255.
ZECHARIAH—prophecied in the Captivity. iii. 373:—his text, *two parts therein shall be cut off and die* &c. iii. 596, 631, 633.
ZEDEKIAH—the false prophet. iii. 385.
ZENO—his famous argument against motion, in what it consisted. i. 63:—believed it himself to be true. ibid.:—wherein false. ibid.:—taught his school in the

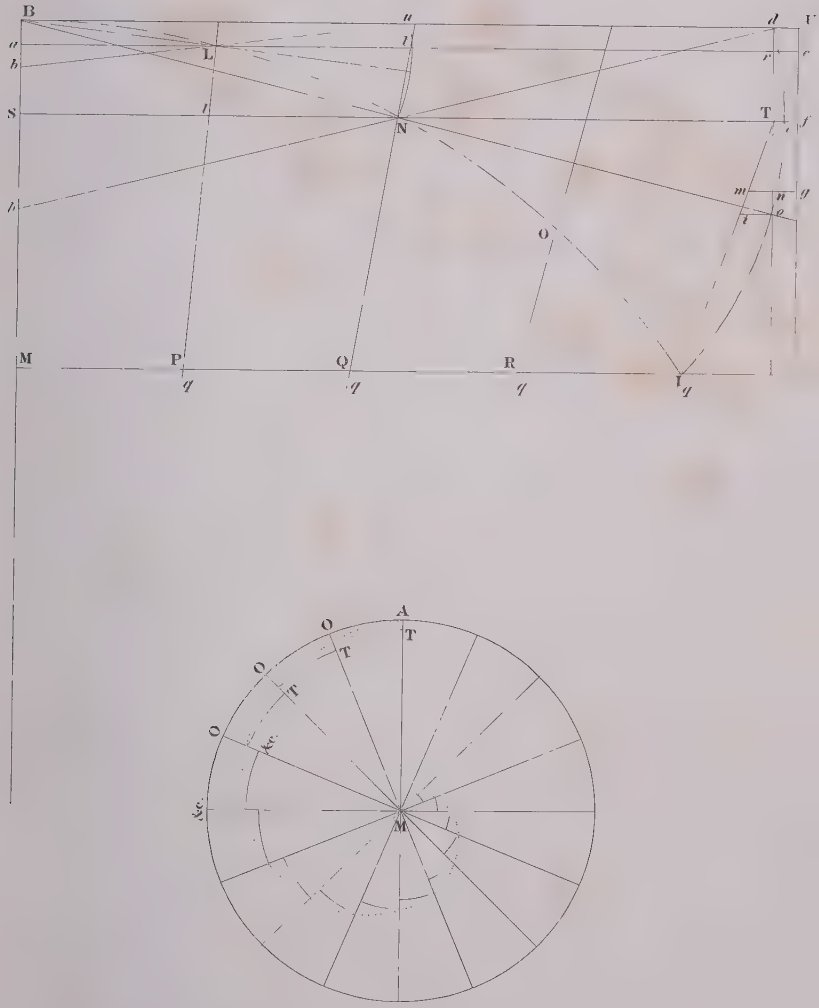
Stoa. iii. 667. vi. 98 :—the story of his beating his man. iv. 251. v. 147.
ZEPHANIAH—the prophet. iii. 373.
ζέω, ζύμη—i. 324 : —*fermentation*, or the motion which congregates homogeneous, and dissipates heterogeneous bodies. ib.
ZION—is in Jerusalem on earth. iii. 439.
ZODIAC—a latitude of about 16 degrees. i. 429 :—within it are contained the orbits of all the planets. ibid.
ζωγρία—taking alive. iii. 189 :—now called *quarter.* ibid.
ζῶον πολιτικὸν—man so called by the Greeks. ii. 3.

END OF VOL. XI.

LONDON: RICHARDS, PRINTER, ST. MARTIN'S LANE.



Delphic Problem.
Vol. VII. Eng. p. 60.



Six Lessons.
Vol. VII. Eng. p.310_ II. 325

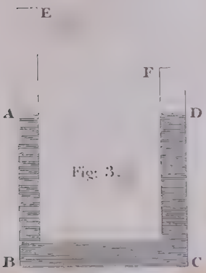


Fig: 3.

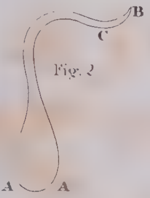


Fig. 2

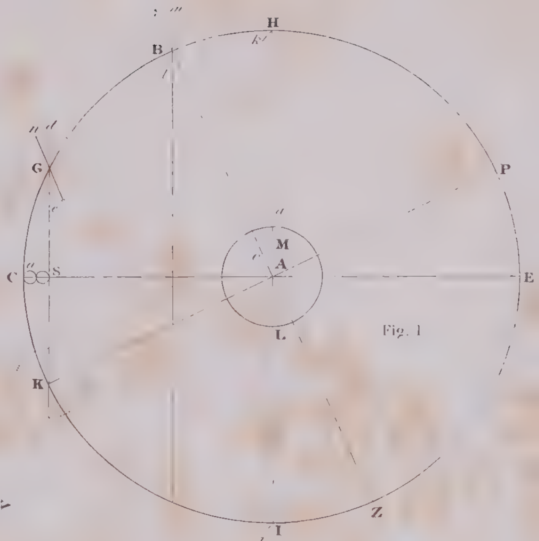


Fig. 1

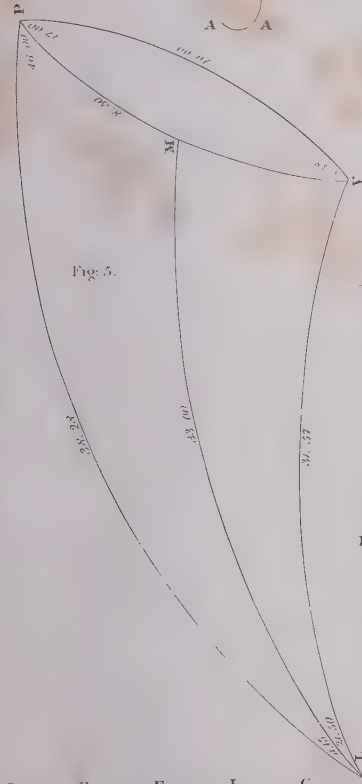


Fig: 5.

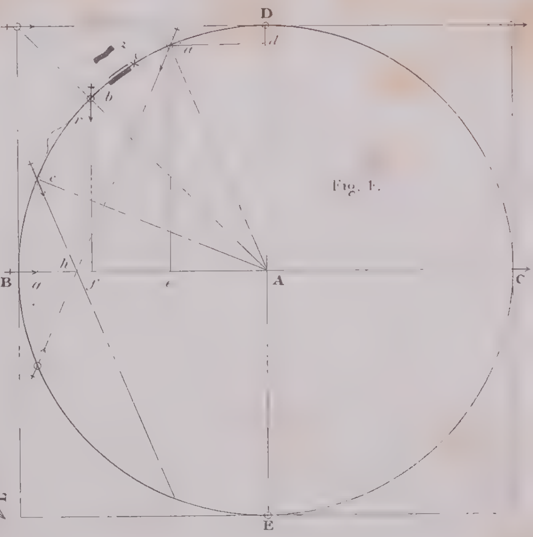


Fig. 4.

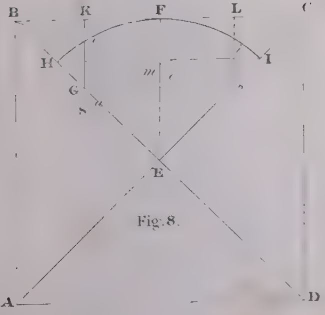


Fig: 8.

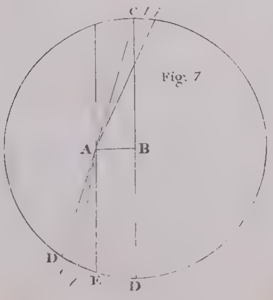


Fig: 7

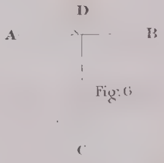


Fig: 6

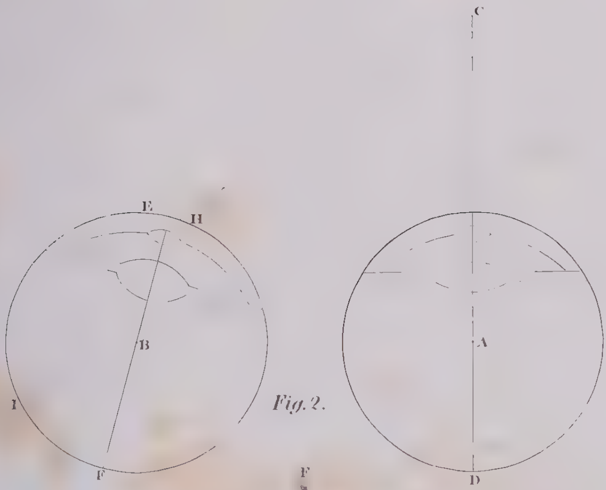


Fig. 2.

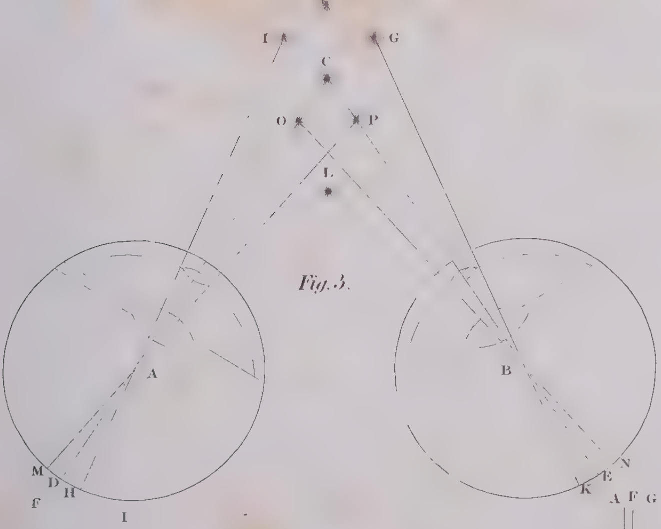


Fig. 3.

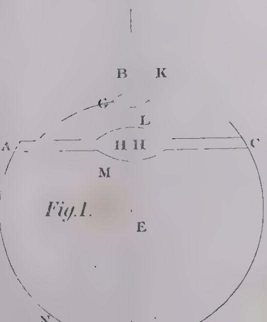


Fig. 1.

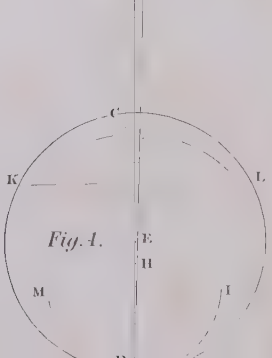


Fig. 4.

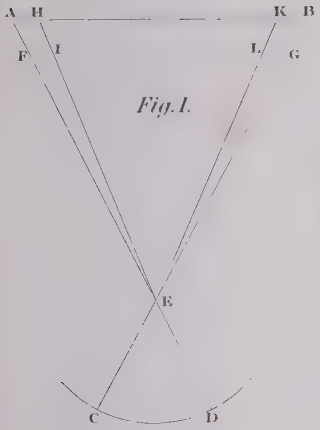


Fig. 1.

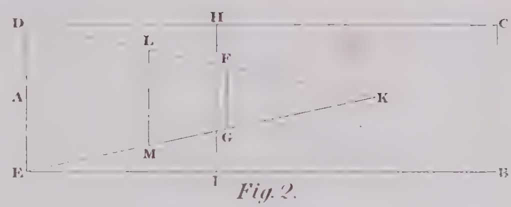


Fig. 2.

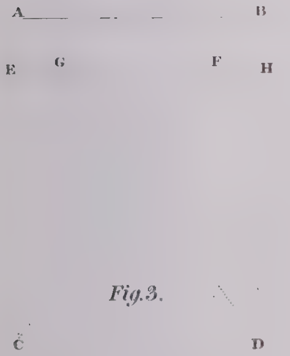


Fig. 3.

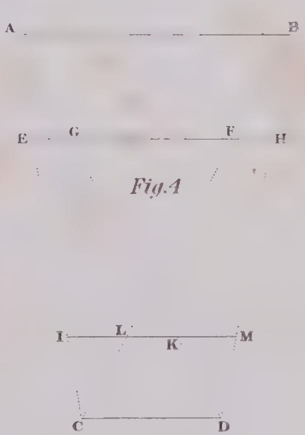


Fig. 4

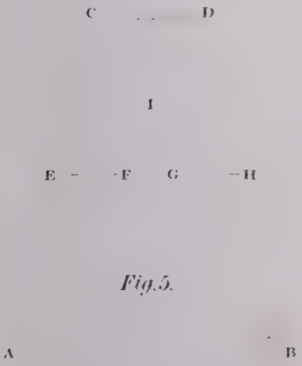


Fig. 5.

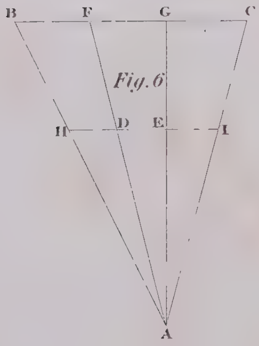


Fig. 6

Vol. II. Lat

C,IV,

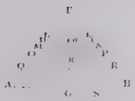


Fig. 2.

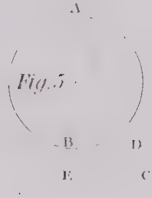


Fig. 5

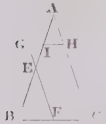


Fig 7

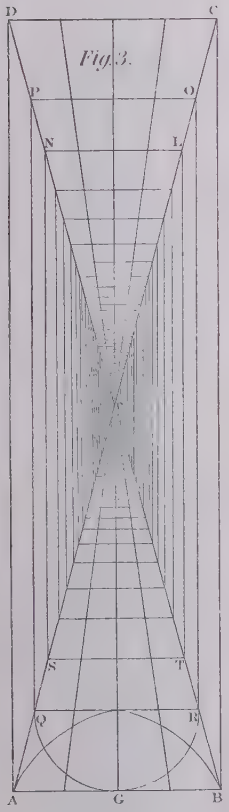


Fig. 3.

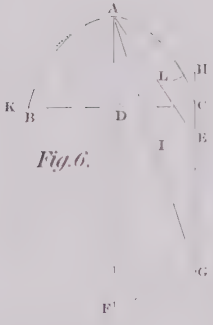


Fig. 6.

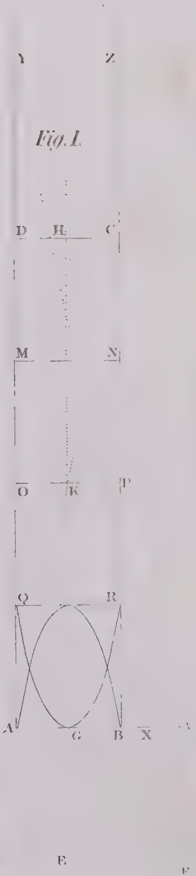


Fig. 1.

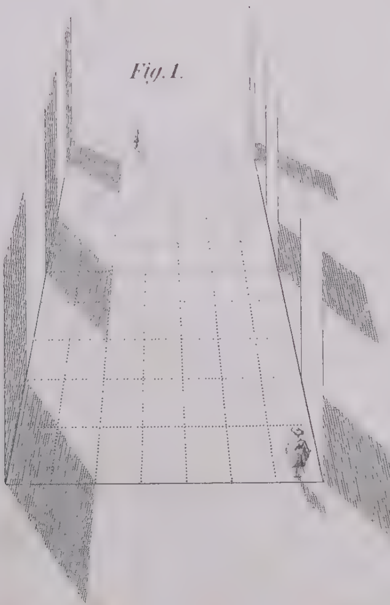


Fig. 1.

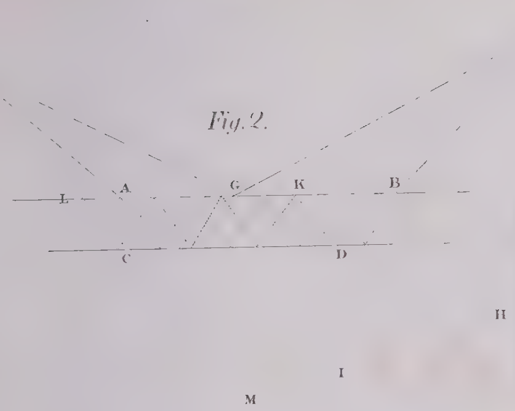


Fig. 2.

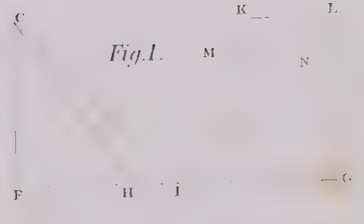


Fig. 1.

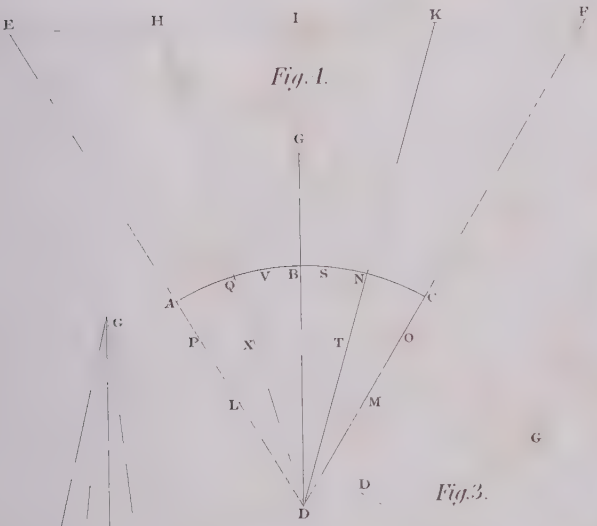
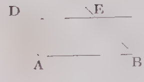


Fig. 1.



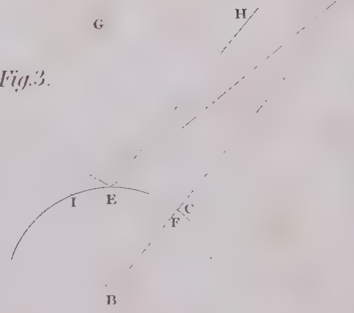


Fig. 3.

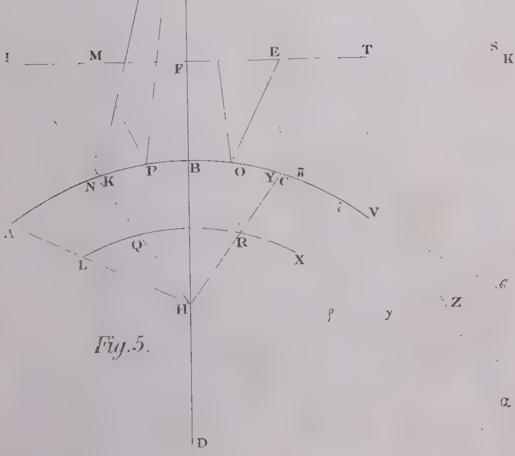


Fig. 5.

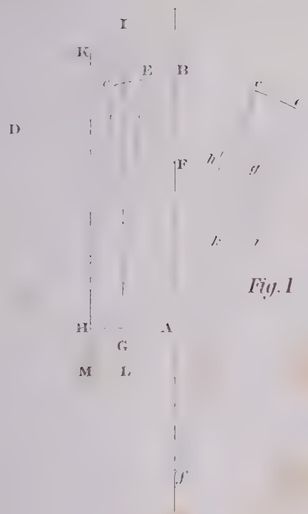


Fig. 1

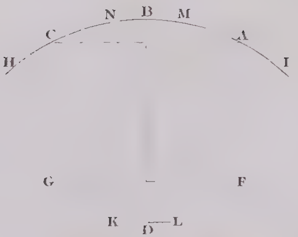


Fig. 2.

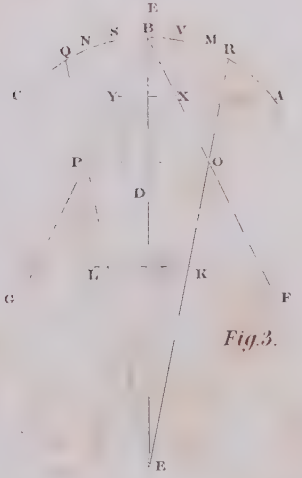


Fig. 3.

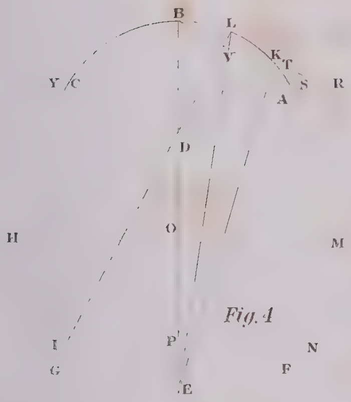


Fig. 4

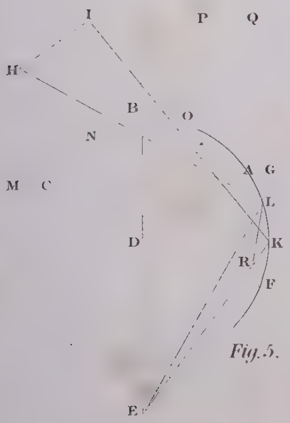


Fig. 5.

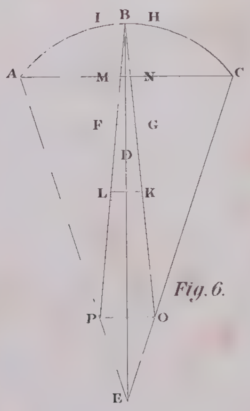


Fig. 6.

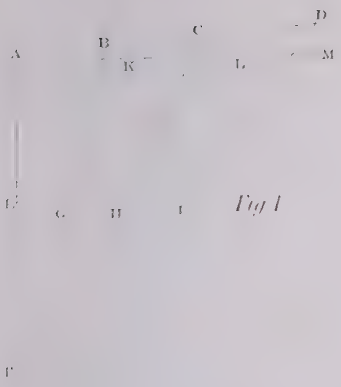


Fig. 1

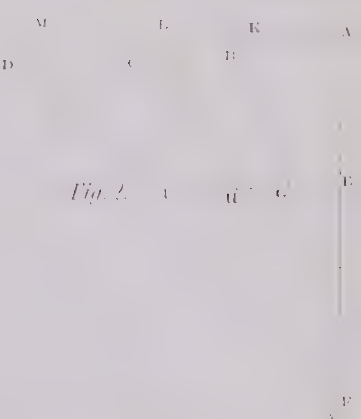


Fig. 2.

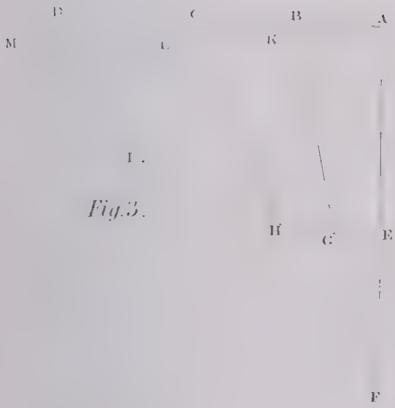


Fig. 3.

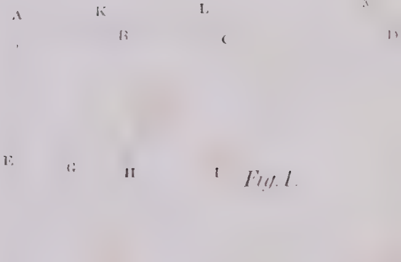


Fig. 4.

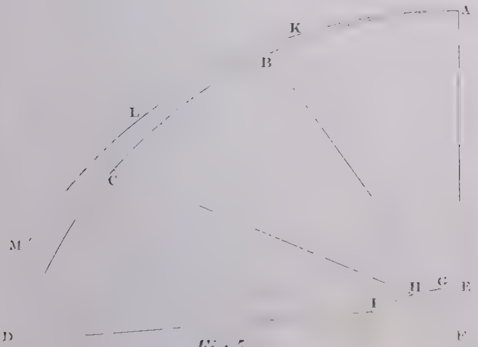


Fig. 5.

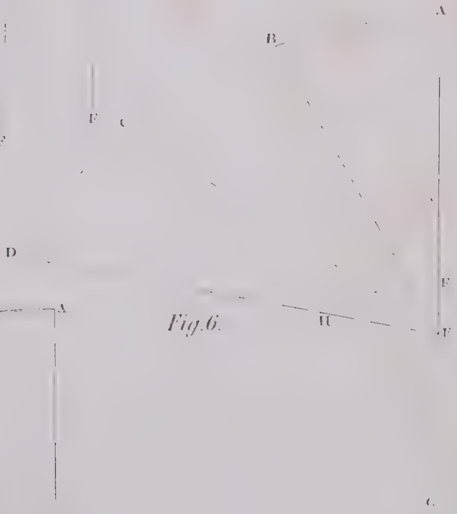


Fig. 6.

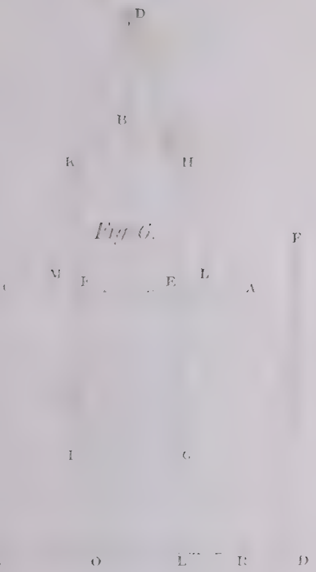


Fig. 6.

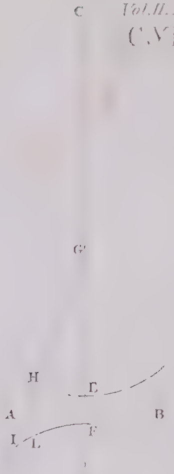


Fig. 2.

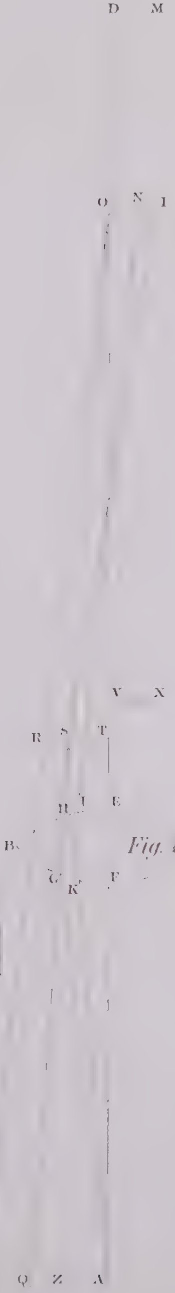


Fig. 4.

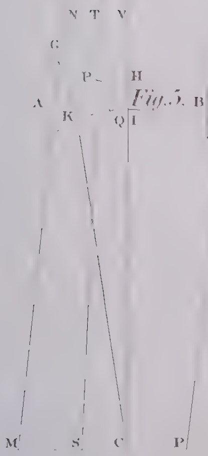


Fig. 5.

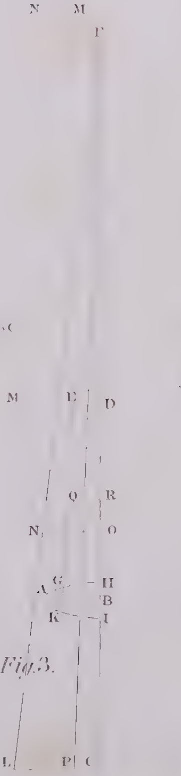


Fig. 3.

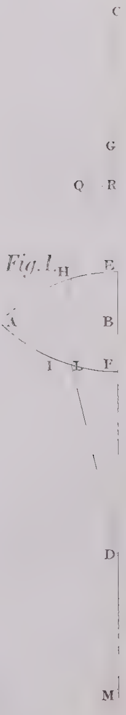


Fig. 1.

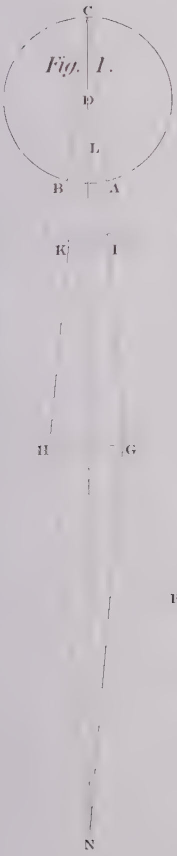


Fig. 1.

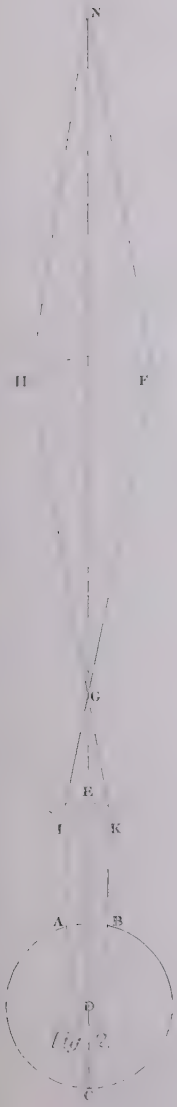


Fig. 2.

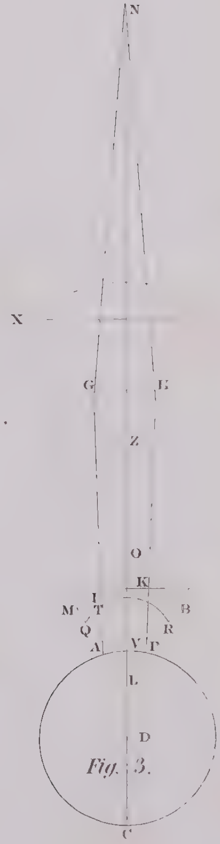


Fig. 3.

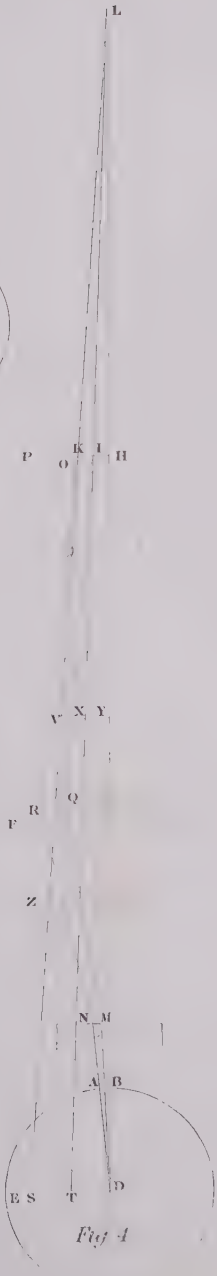


Fig. 4

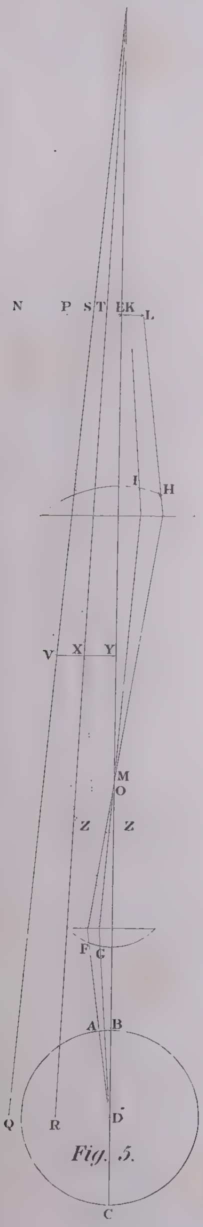


Fig. 5.

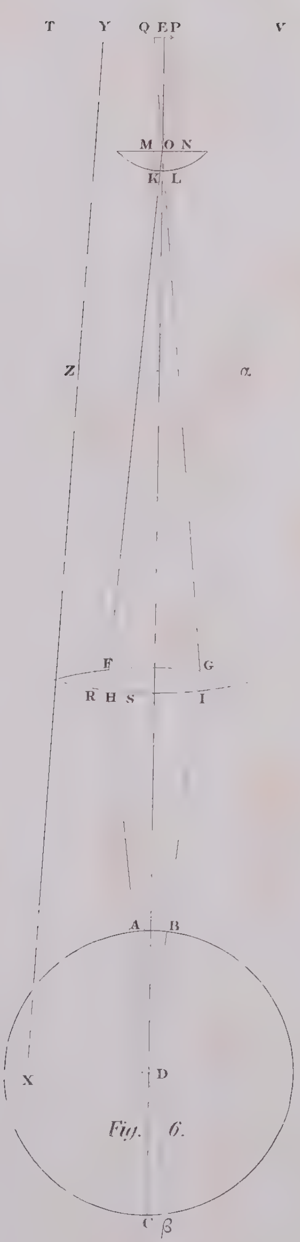


Fig. 6.

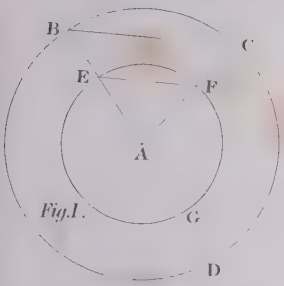


Fig. 1.

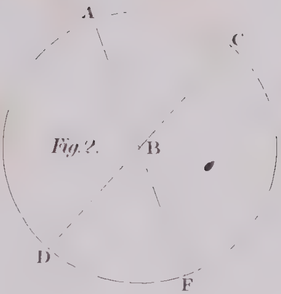


Fig. 2.

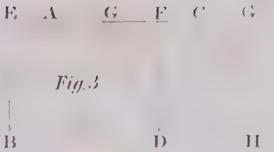


Fig. 3.

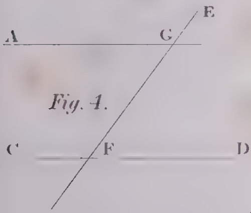


Fig. 4.

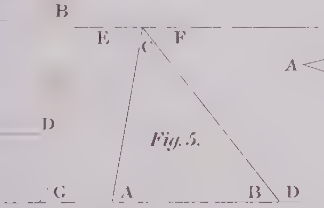


Fig. 5.

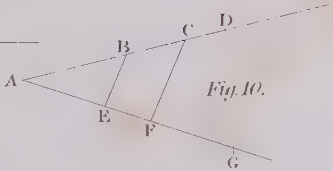


Fig. 10.

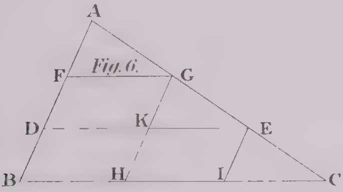


Fig. 6.

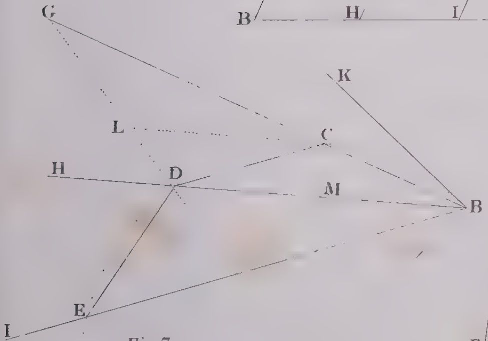


Fig. 7.

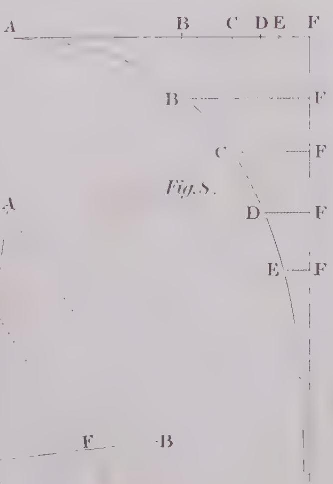


Fig. 8.

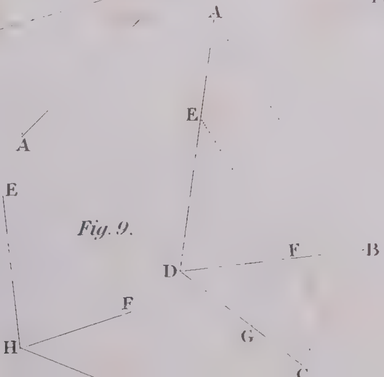


Fig. 9.

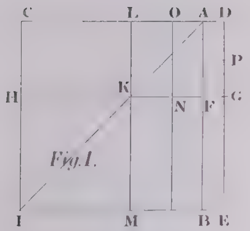


Fig.1.

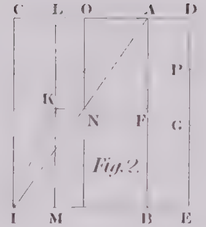


Fig.2.

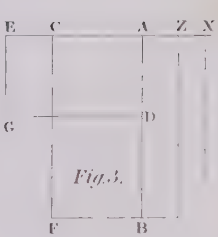


Fig.3.

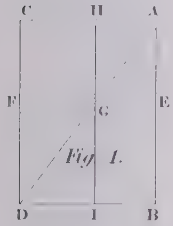


Fig. 4.

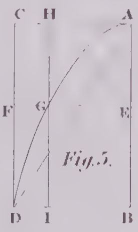


Fig.5.

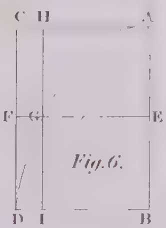


Fig.6.

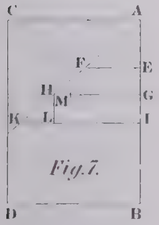


Fig.7.

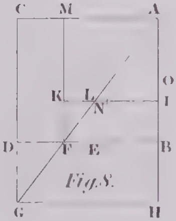


Fig.8.

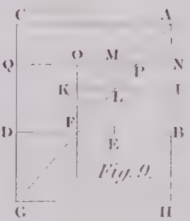


Fig.9.

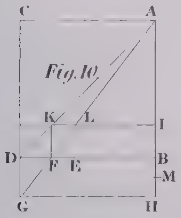


Fig.10.

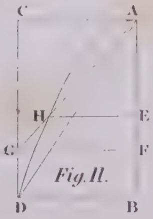


Fig.11.

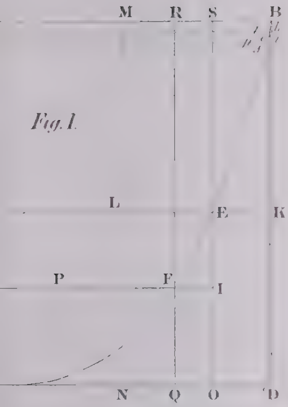


Fig. 1.

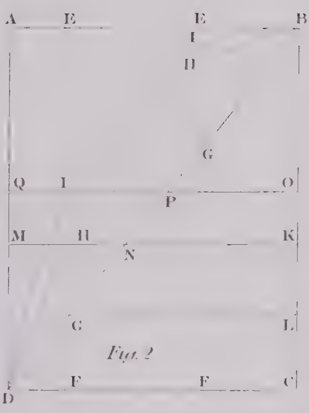


Fig. 2.

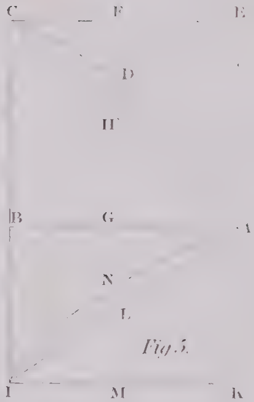


Fig. 5.

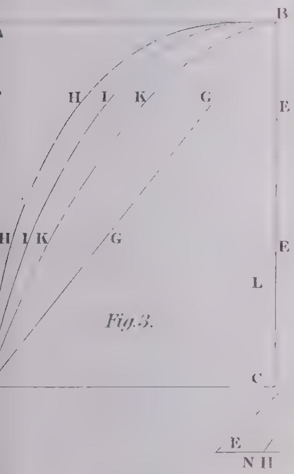


Fig. 3.

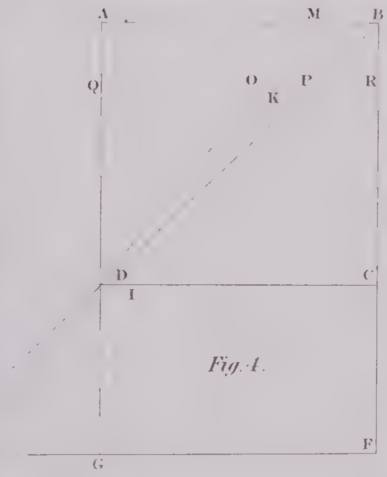


Fig. 4.

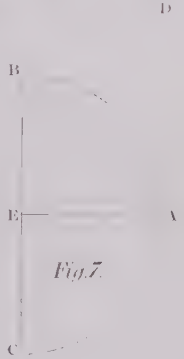


Fig. 7.

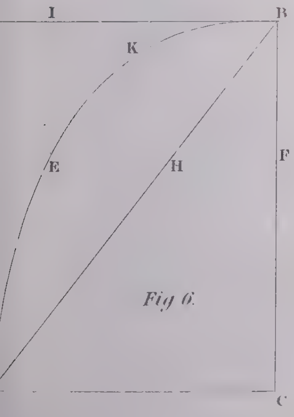


Fig. 6.

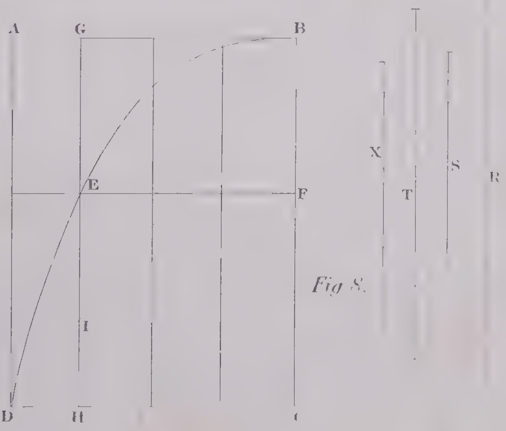


Fig. 8.

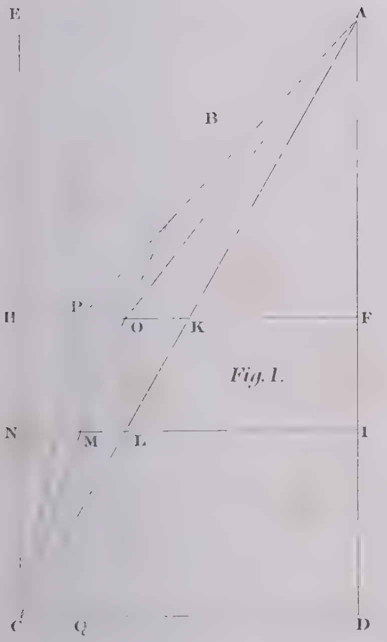


Fig. 1.

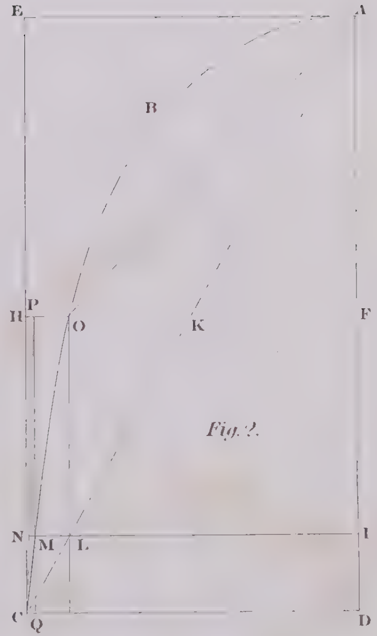


Fig. 2.

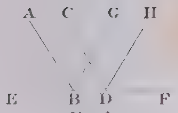


Fig.1.

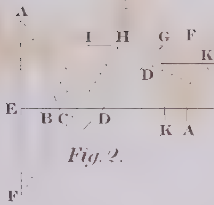


Fig. 2.

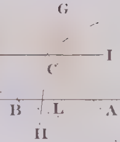


Fig.3.

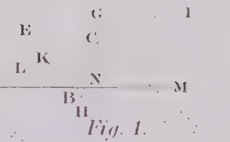


Fig. 4.

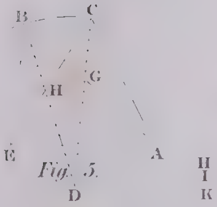


Fig. 5.

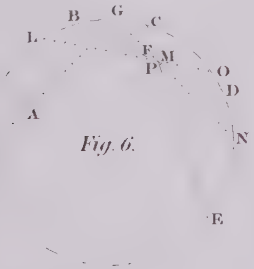


Fig. 6.

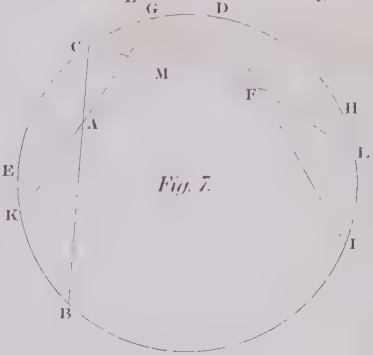


Fig. 7.

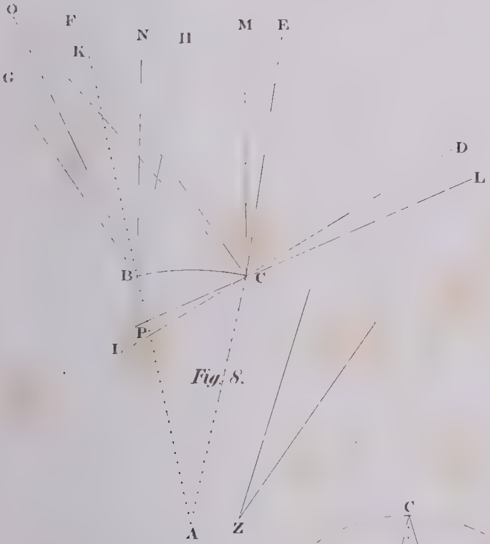


Fig. 8.

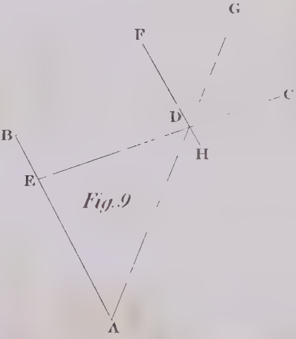


Fig.9

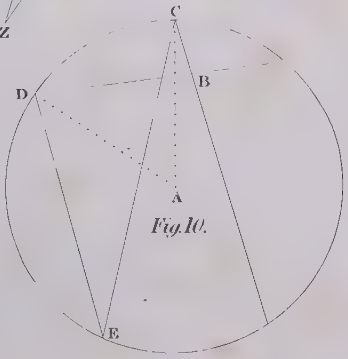
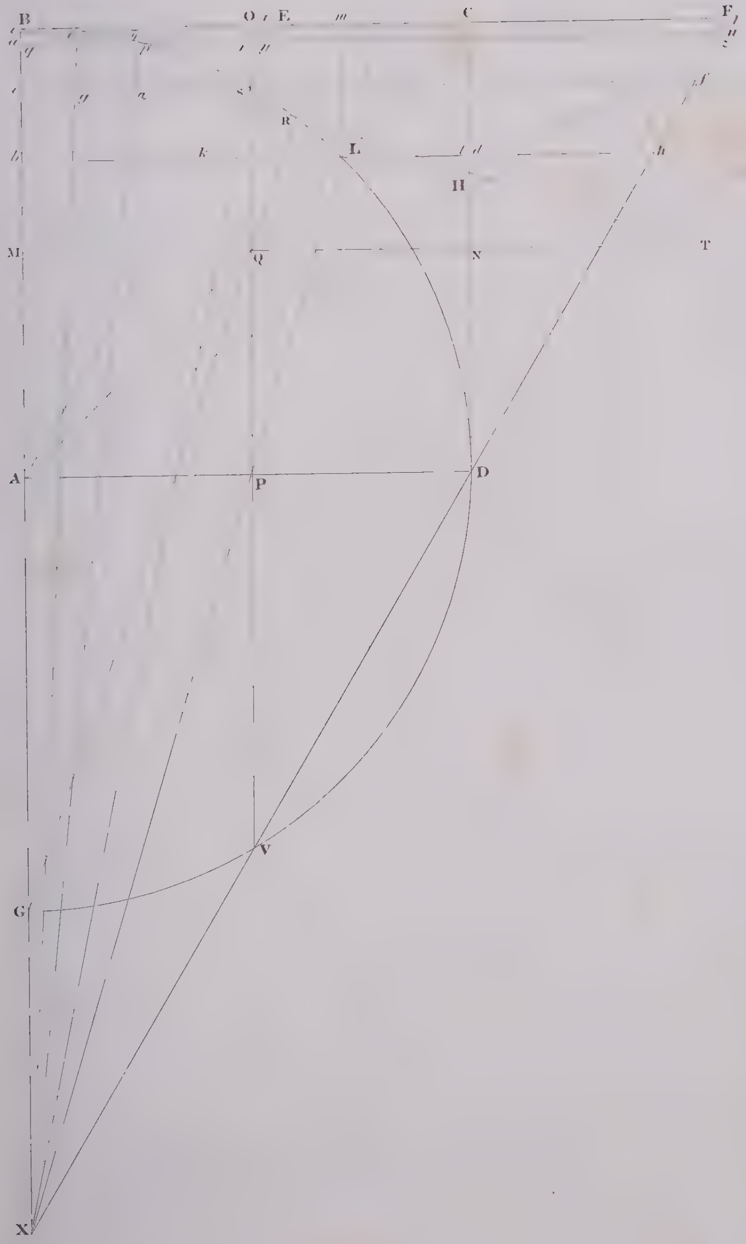


Fig.10.

Vol. I. Tab.
C.XX.



C.XX,
Vol.I.Eng.

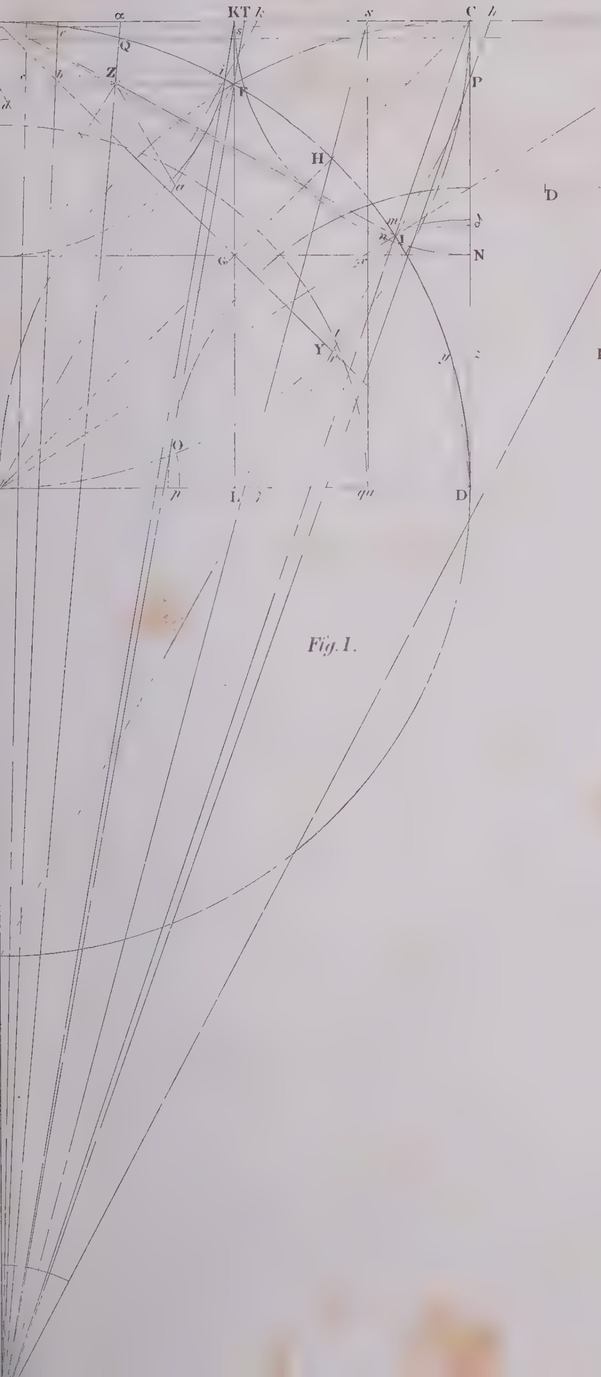


Fig. 1.

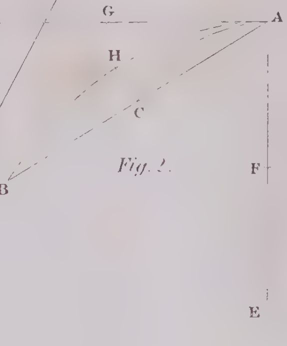


Fig. 2.

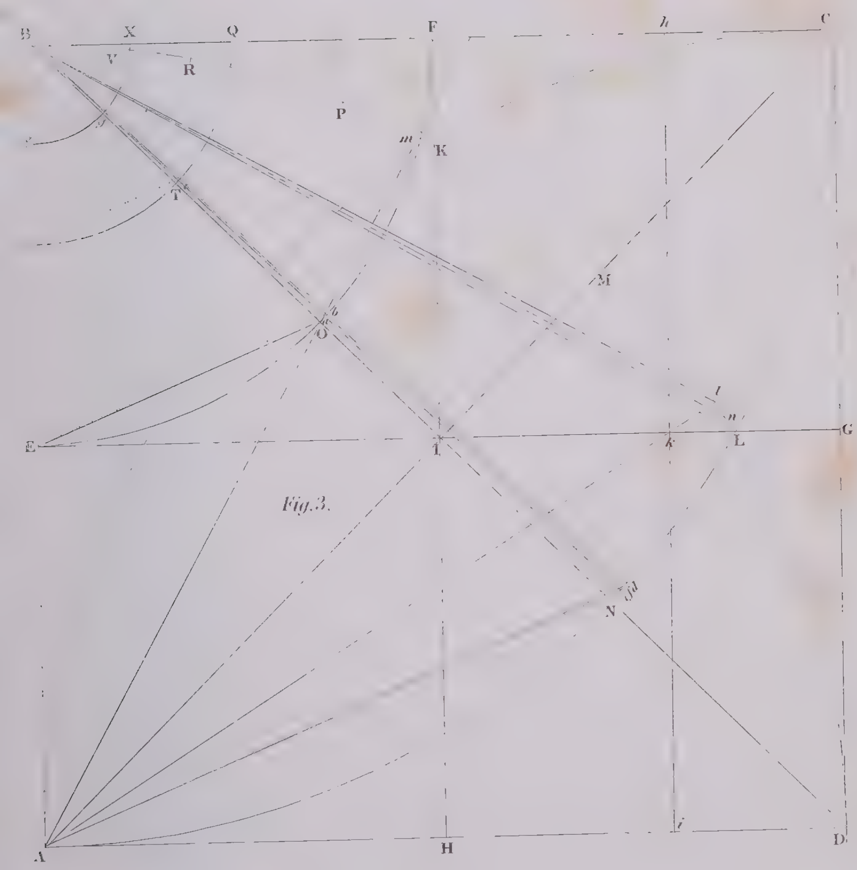


Fig.3.

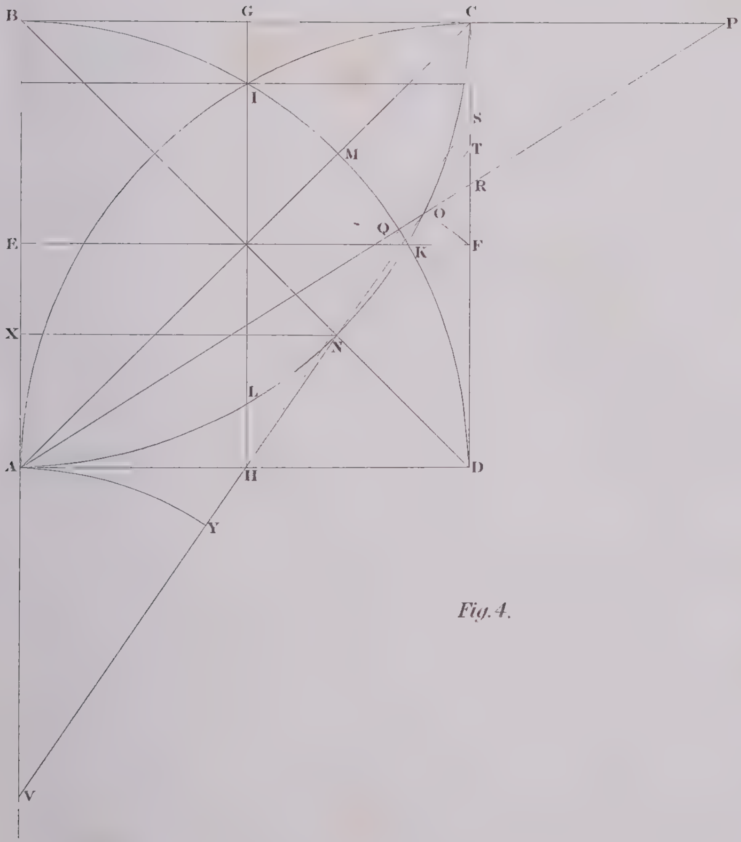
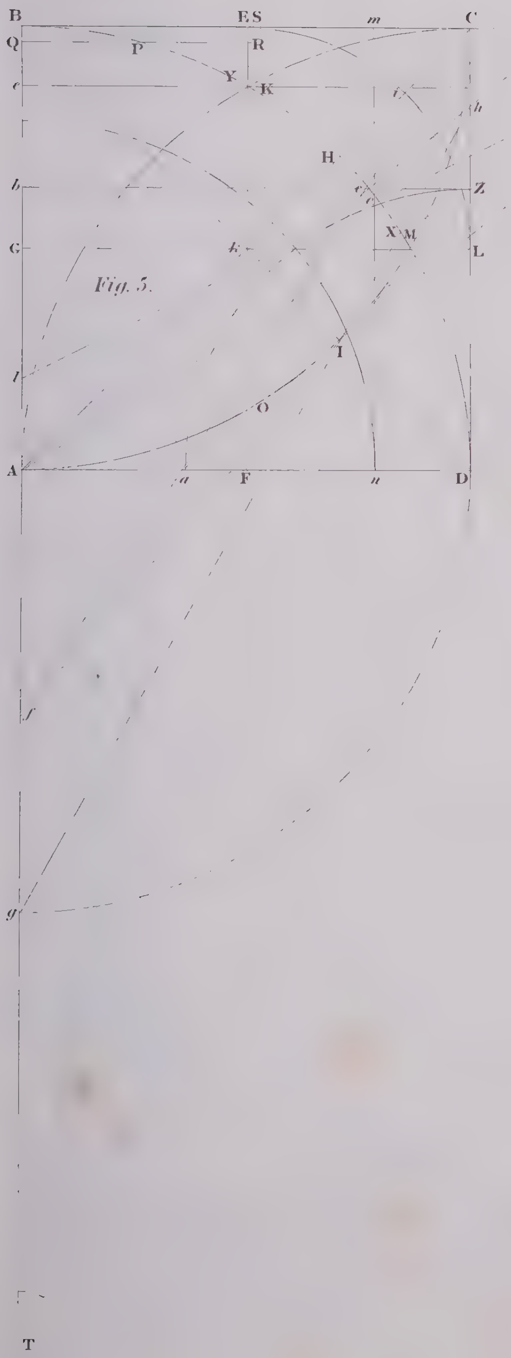
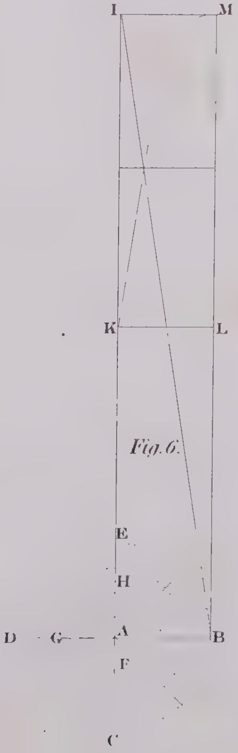
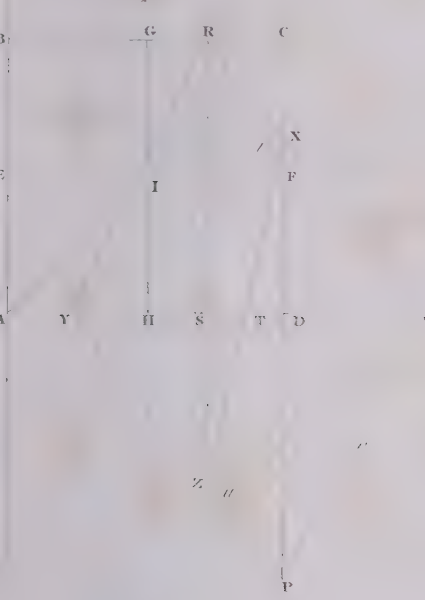


Fig. 4.

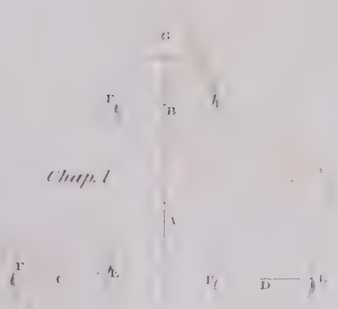

B
E S
m
C
d
V
Q
P
R
Y
e
K
t
h
H
b
Z
X
M
G
k
L
Fig. 5.
I
l
O
A
a
F
n
D
f
g
T


I
M
K
L
Fig. 6.
E
H
D
G
A
B
F
C

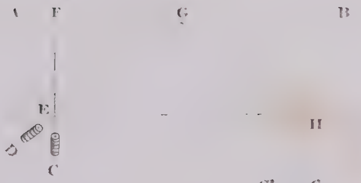
Chap. 8



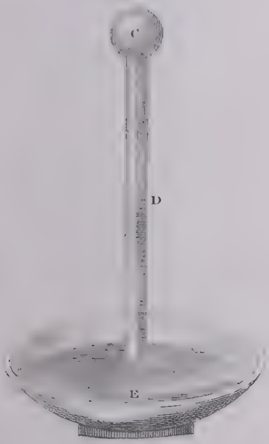
Chap. 1



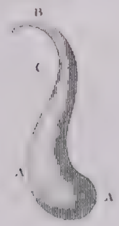
Chap. 7



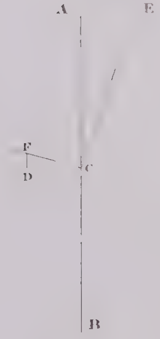
Chap. 3



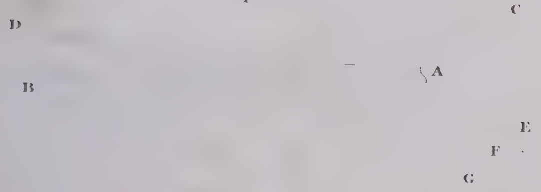
Chap. 5



Chap. 6



Chap. 5



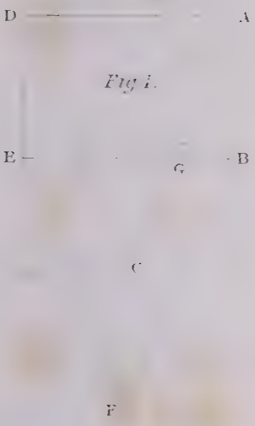


Fig. 1.

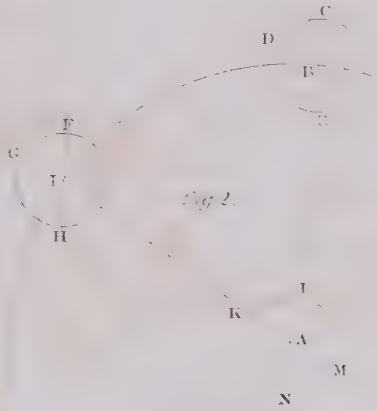


Fig. 2.

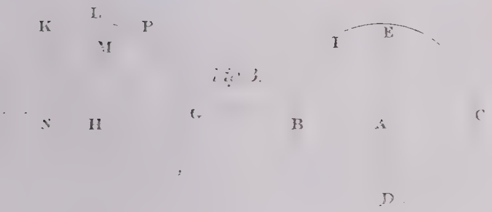


Fig. 3.

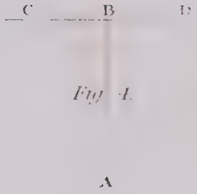


Fig. 4.

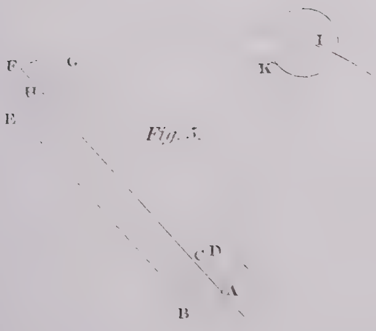


Fig. 5.

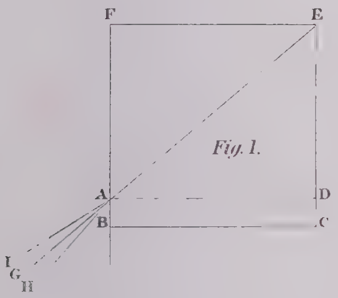


Fig. 1.

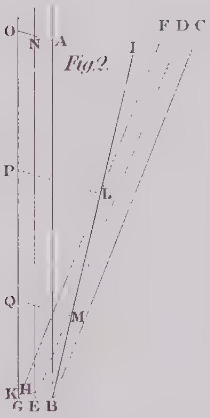


Fig. 2.

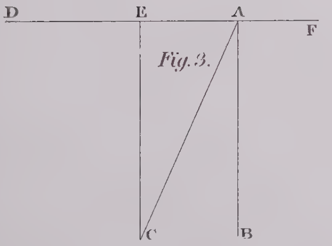


Fig. 3.

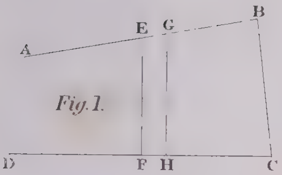


Fig. 1.

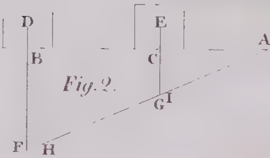


Fig. 2.

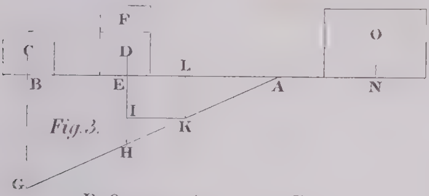


Fig. 3.

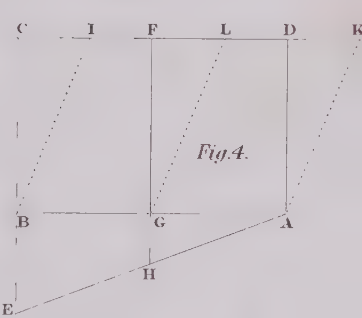


Fig. 4.

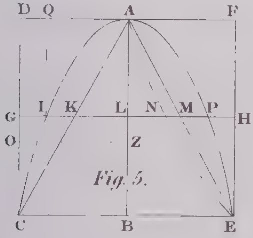


Fig. 5.

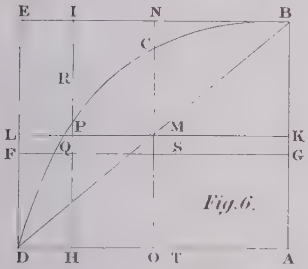


Fig. 6.

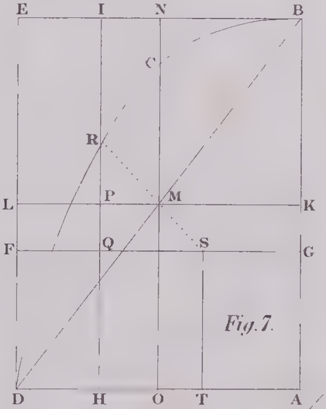


Fig. 7.

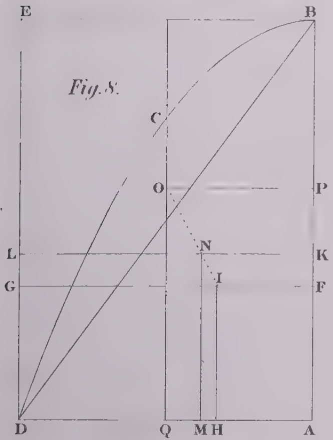


Fig. 8.

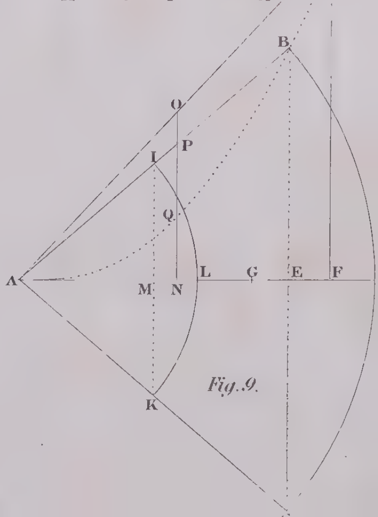


Fig. 9.

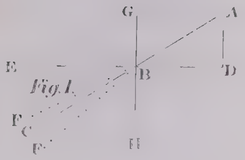
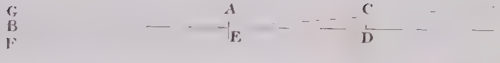


Fig.1.

Fig.2.



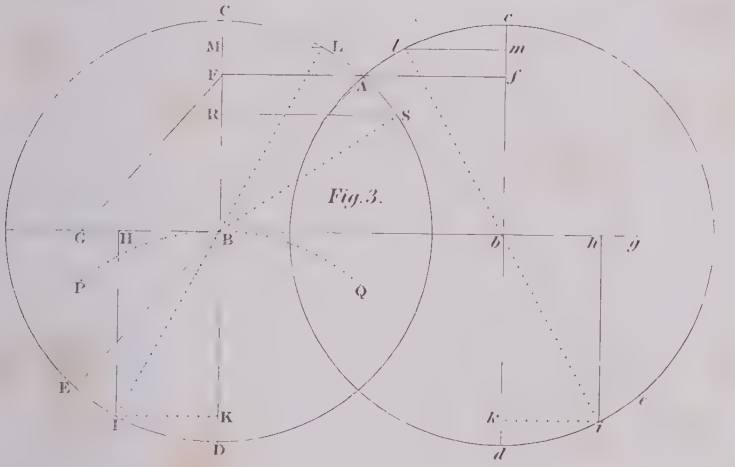


Fig.3.

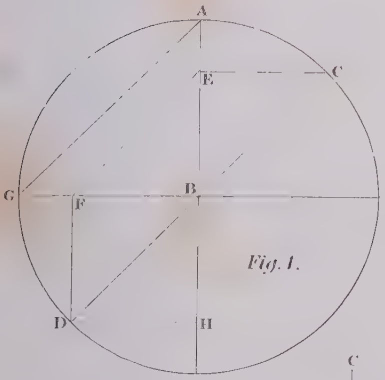


Fig. 1.

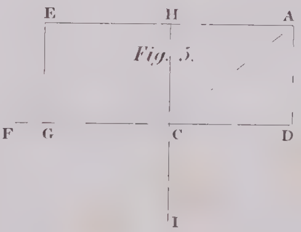


Fig. 5.

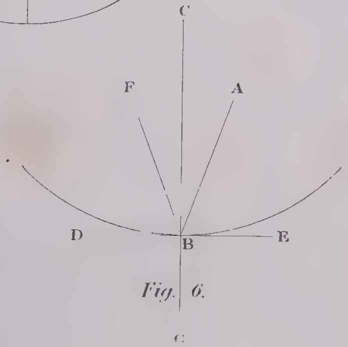


Fig. 6.

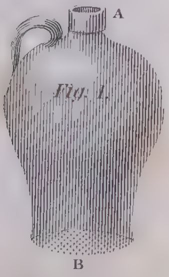


Fig. 1.

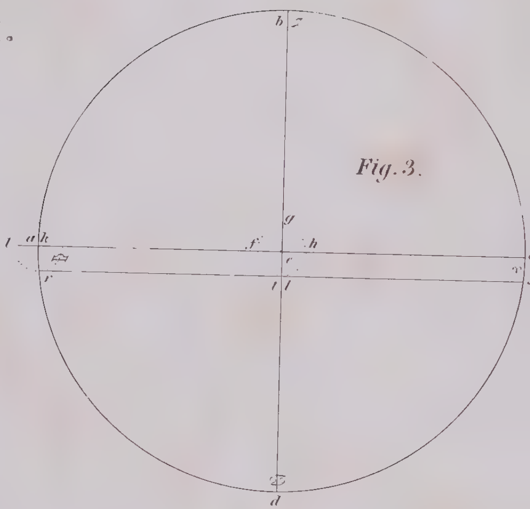


Fig. 3.

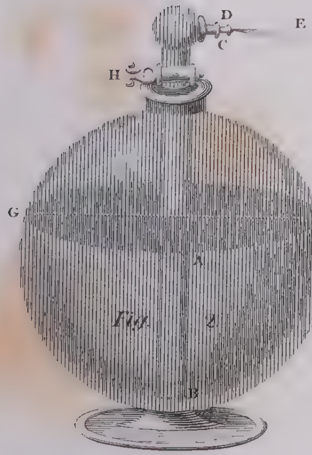


Fig. 2

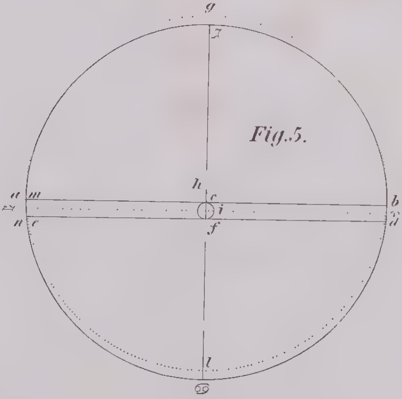


Fig. 5.

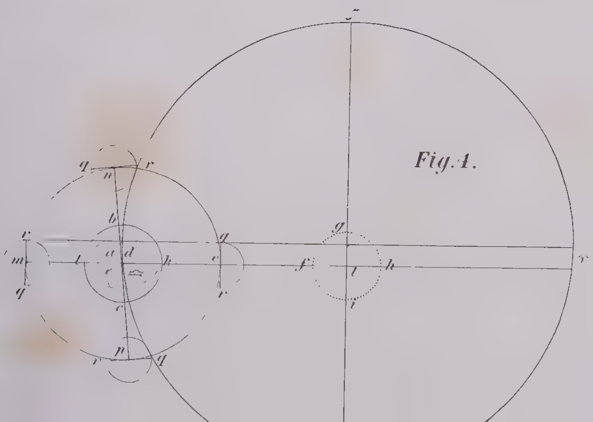


Fig. 4.

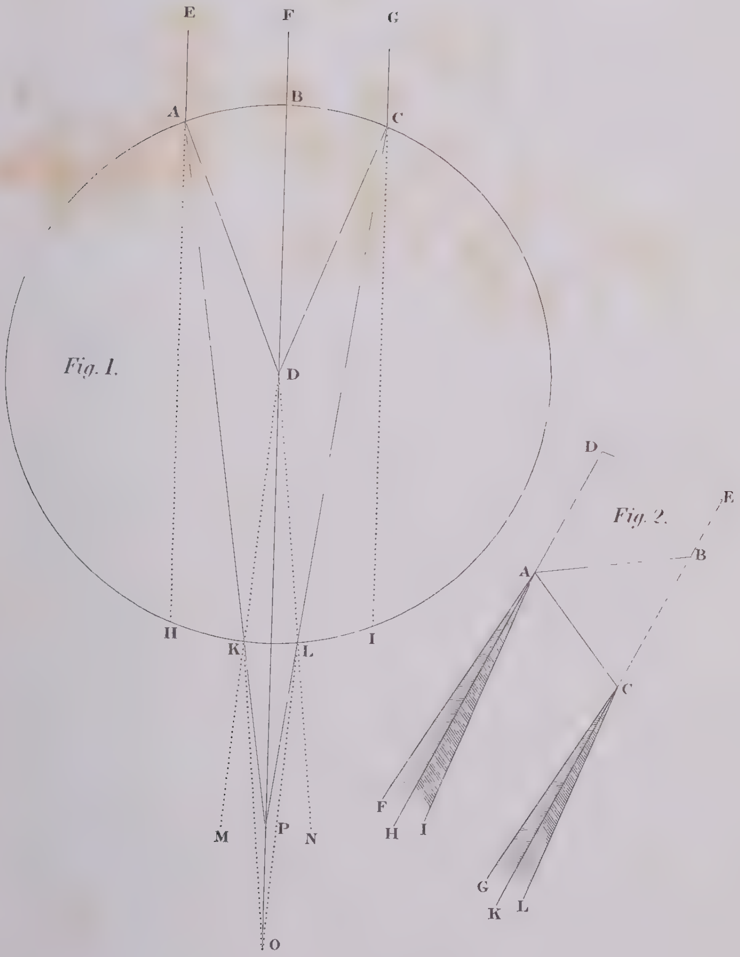
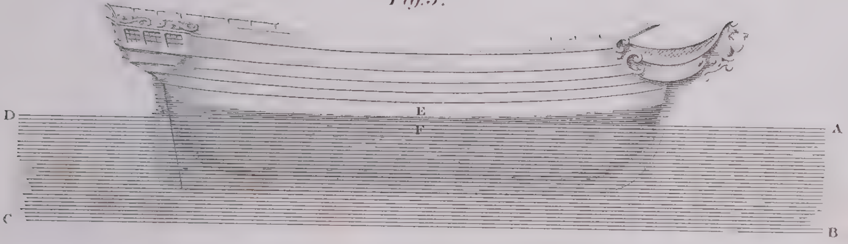


Fig. 1.

Fig. 2.

Fig. 3.



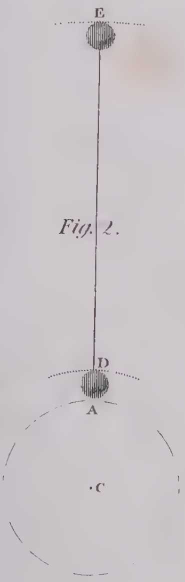


Fig. 2.

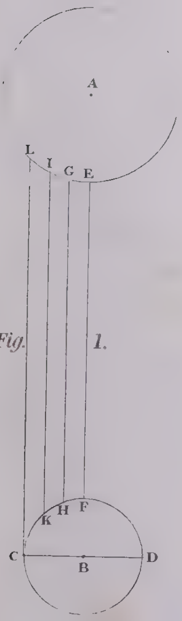


Fig. 1.

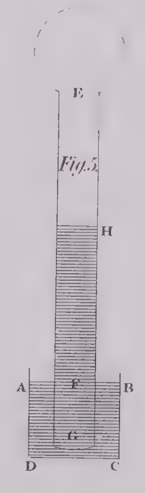


Fig. 5.

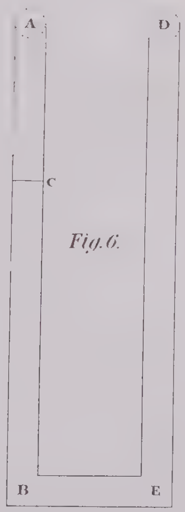


Fig. 6.

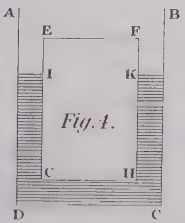


Fig. 4.

Fig. 1.

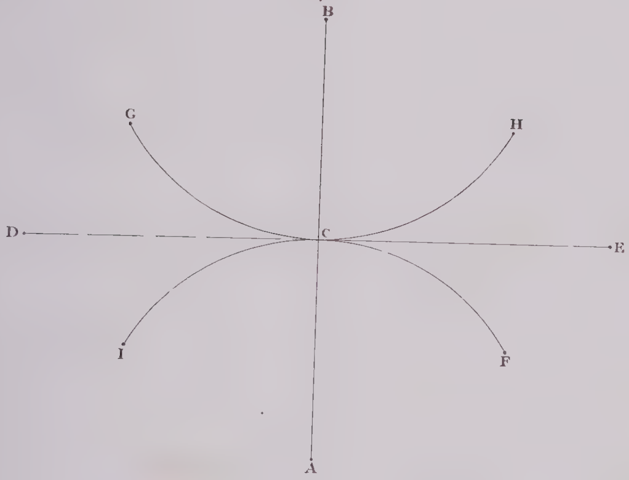
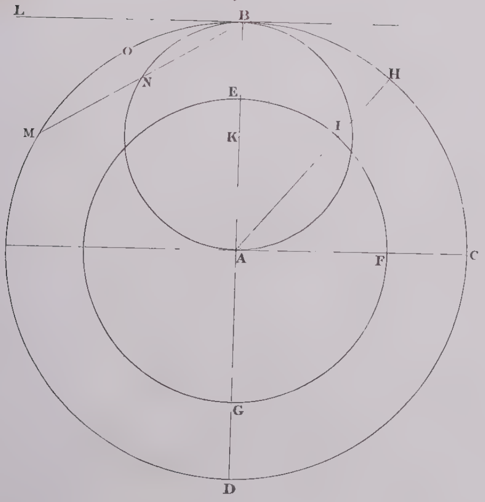
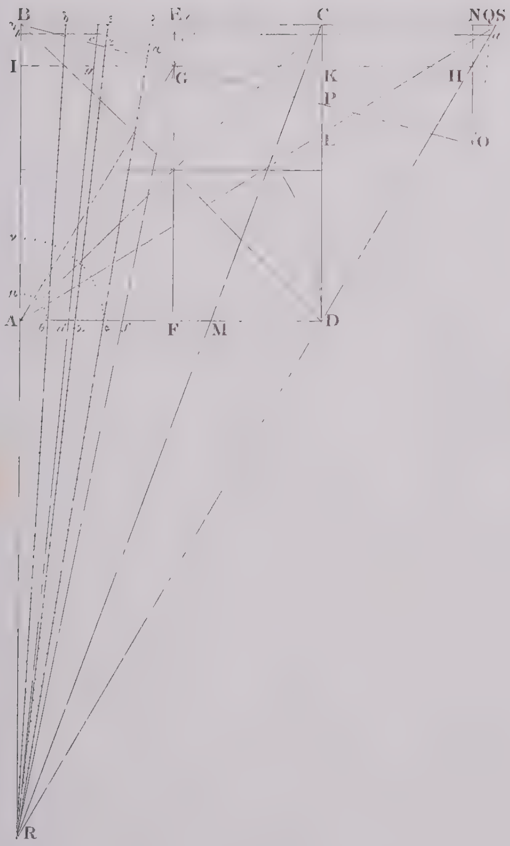


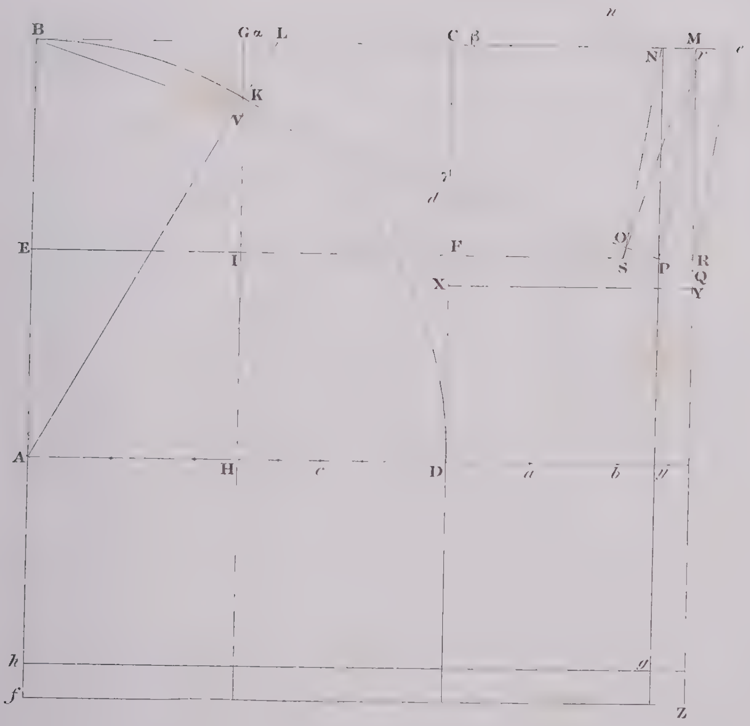
Fig. 2.



De principiis et ratiocinatione geometrarum. Cap. VIII.
Vol. IV Lat.

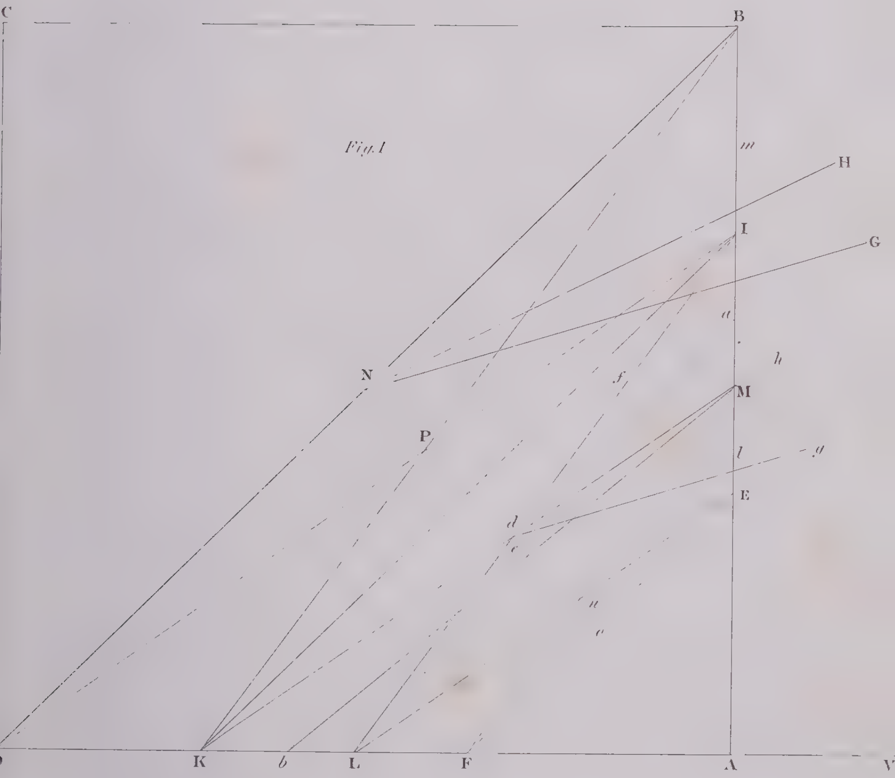


De principiis et ratiocinatione geometrarum. Cap. XX et XXII.



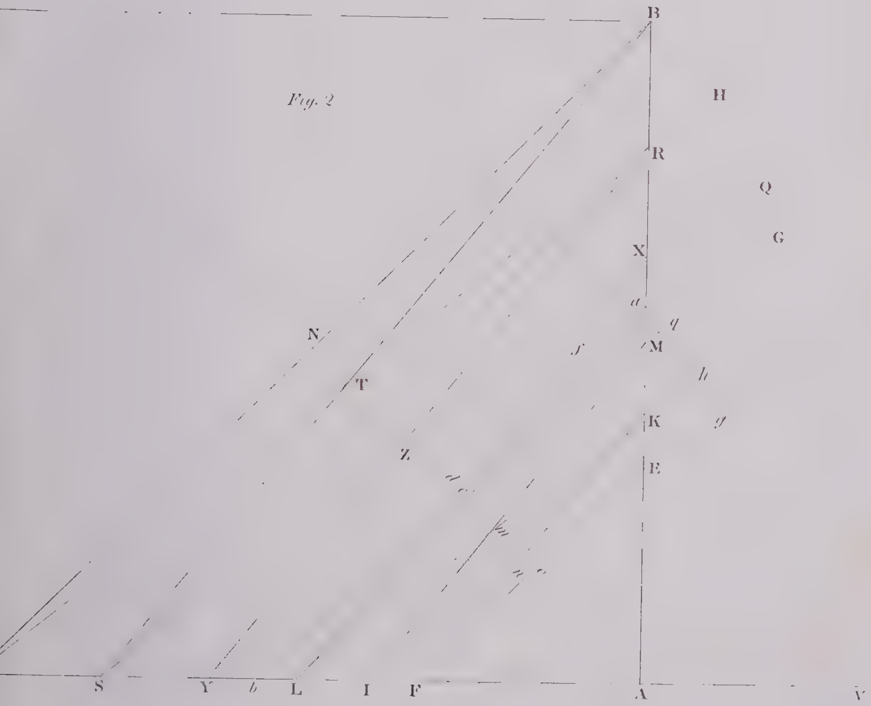
De principiis et ratiocinatione geometrarum. Cap. XXIII.
Vol. IV. Lat.

Fig. 1



De princip. et ratiocin. geomet. Appen. de Med. Propor.
Vol. IV. Lat.

Fig. 2



De princip. et ratiocin. geomet.. Append. de mod. propor.
Vol. IV. Lat.

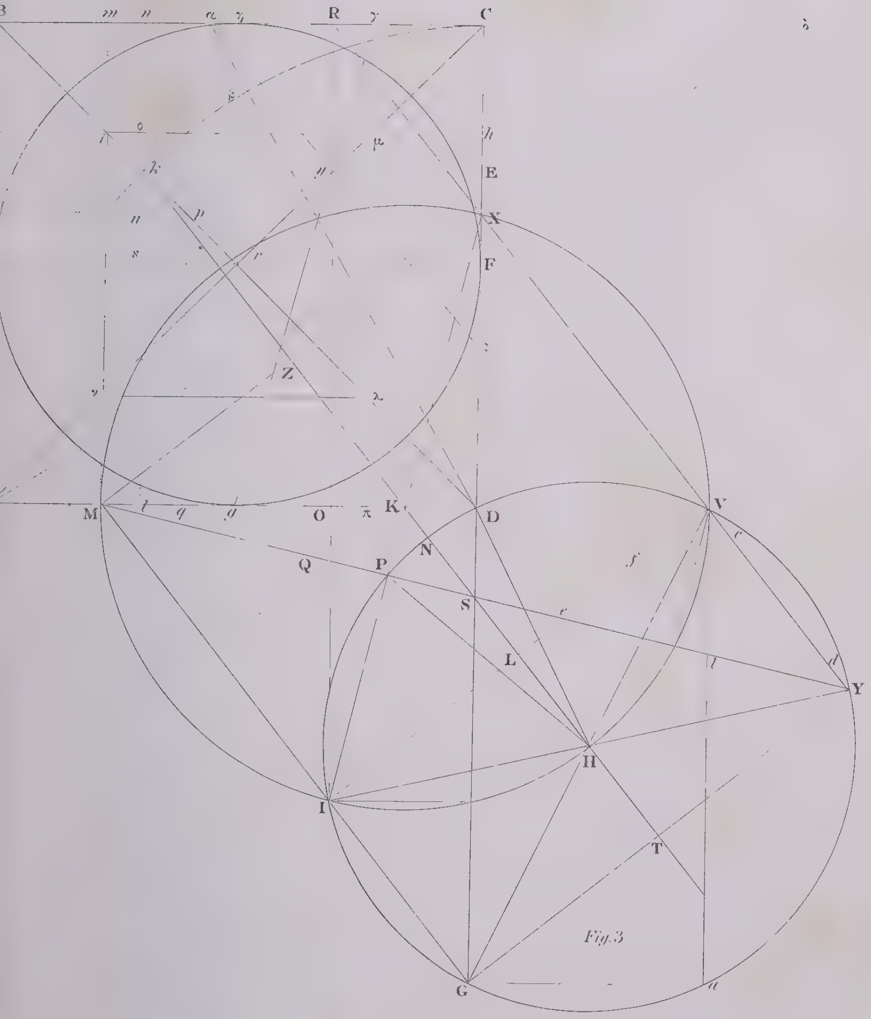
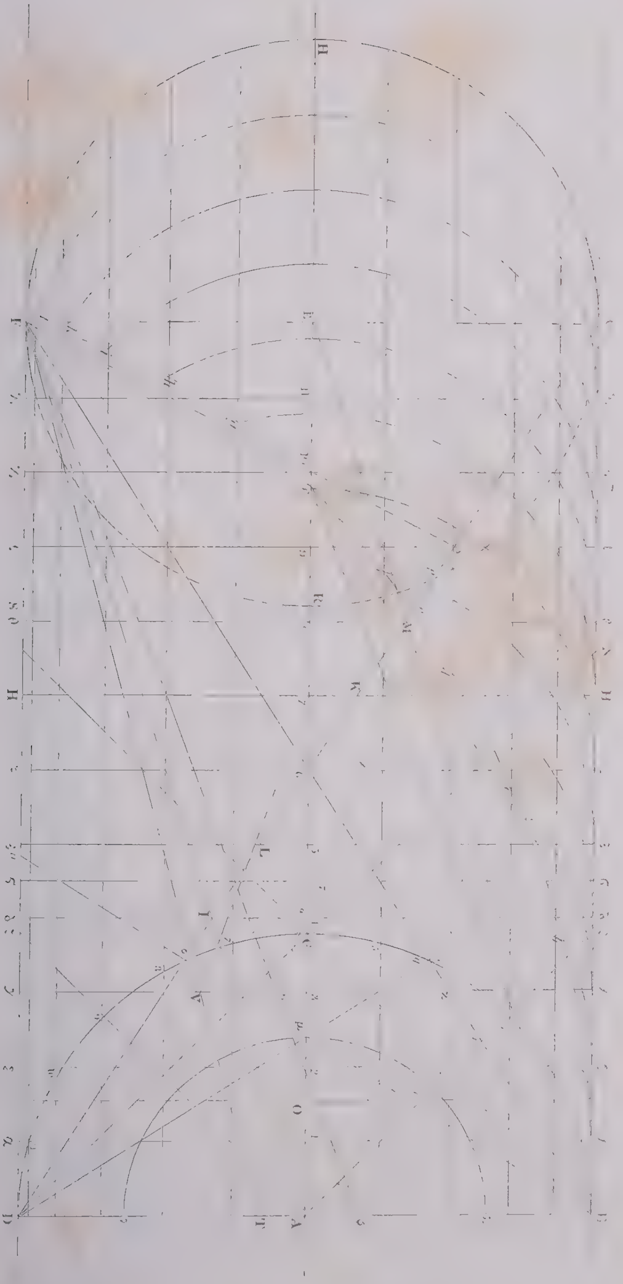


Fig.3

De princip.et ratiocin.geomet.Append.de med.propor.
Vol.IV. Lat.



Exam. et Emen. Math. Hod. Dialogus VI.
Vol. IV. Lat.

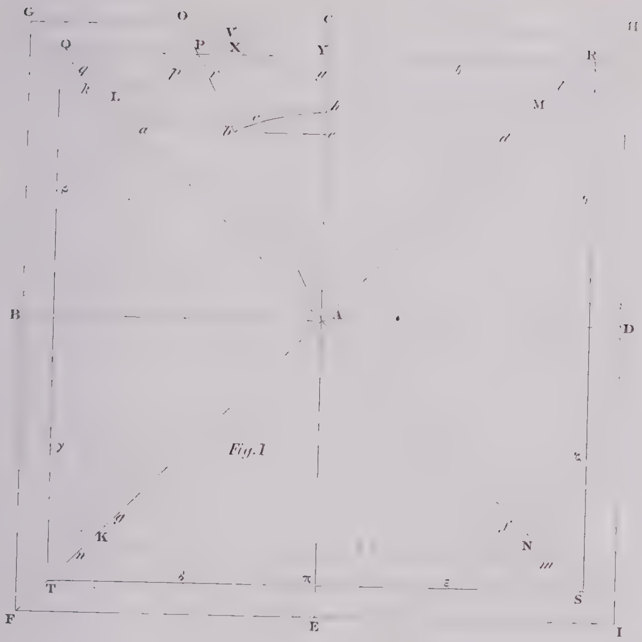


Fig. 1

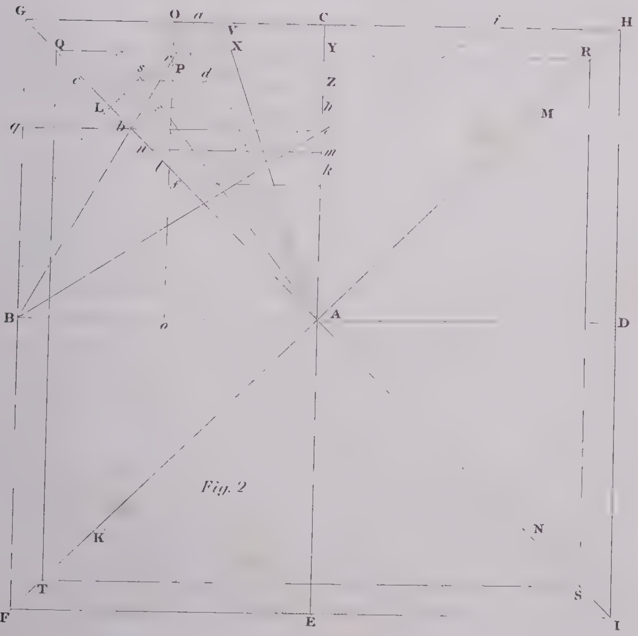
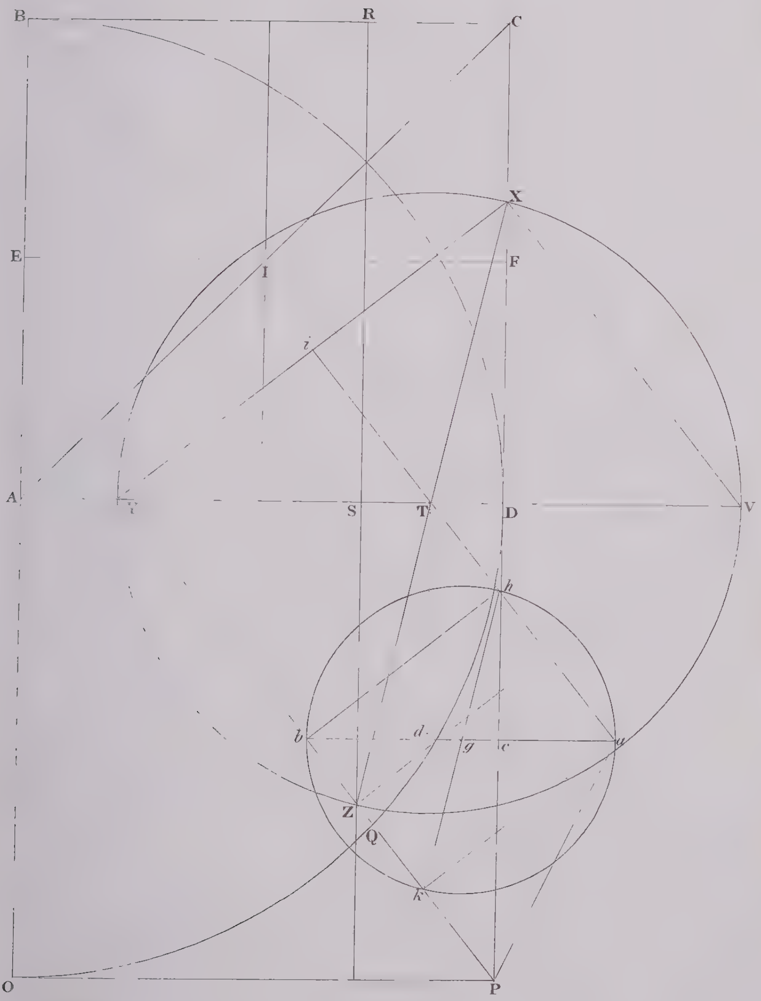


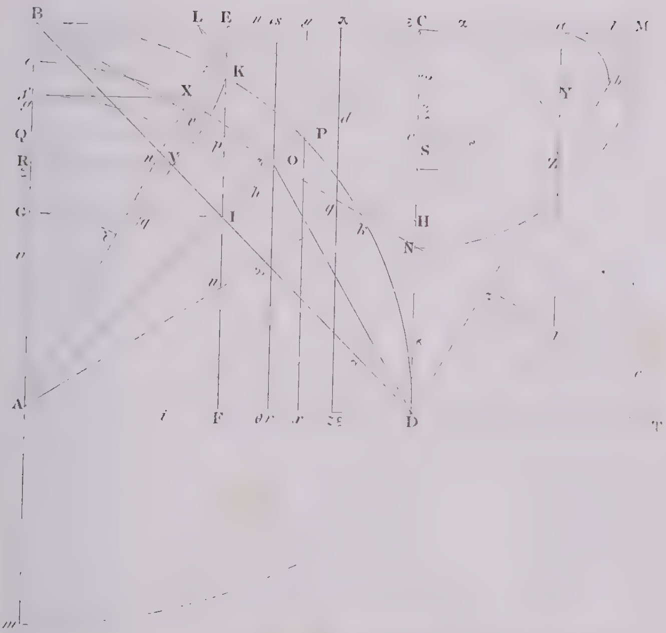
Fig. 2

Quadratura Circuli &c.
Vol. IV. Lat.



De Duplicatione Cubi.
Vol. IV. Lat. p. 288 et seq.

Fig. 1



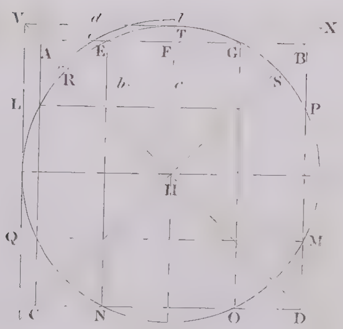
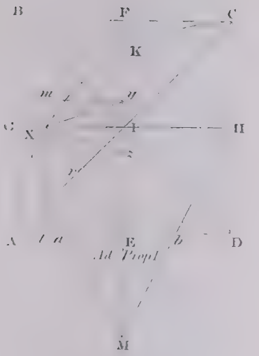
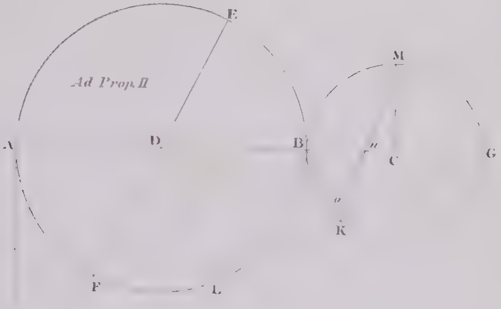
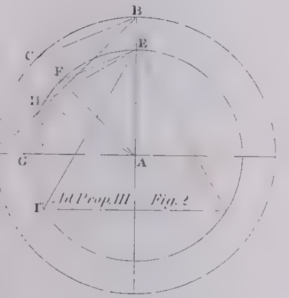


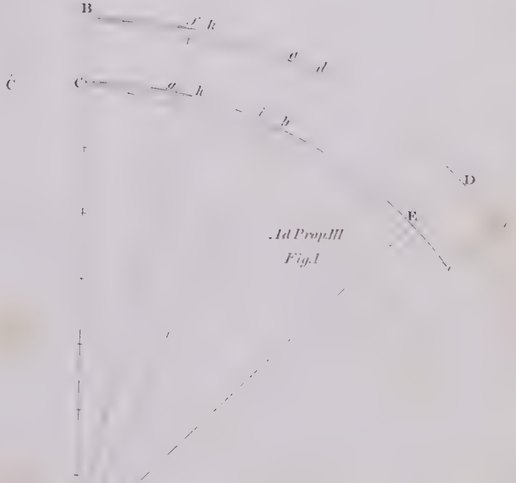
Fig. 2

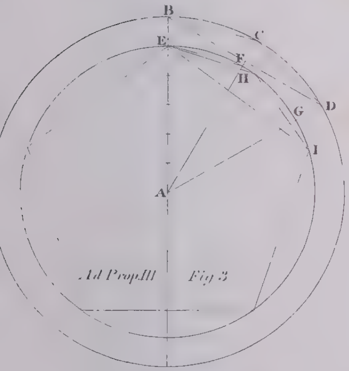
De Magnitudine Circuli.
Vol. IV. Lat. p. 360 et seq.

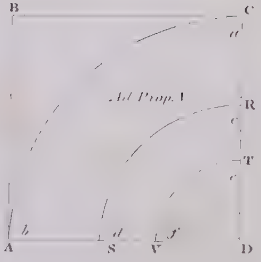

Ad Prop I

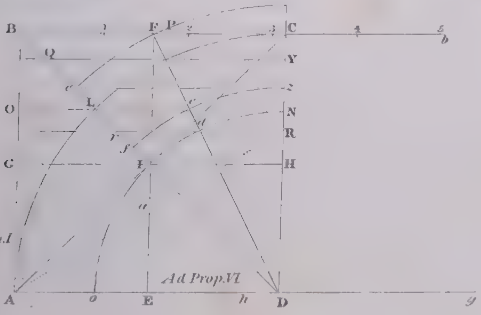

Ad Prop. II


Ad Prop. III Fig. 2

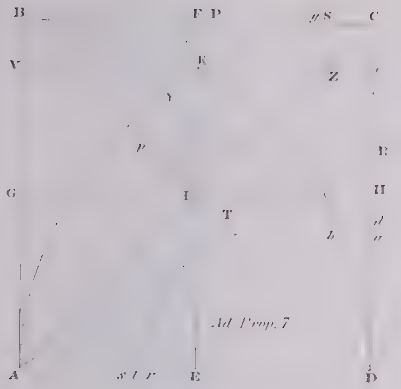

Ad Prop. III Fig. 1


Ad Prop. III Fig 3

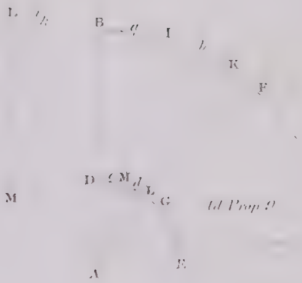

Ad Prop. V


Ad Prop. VI

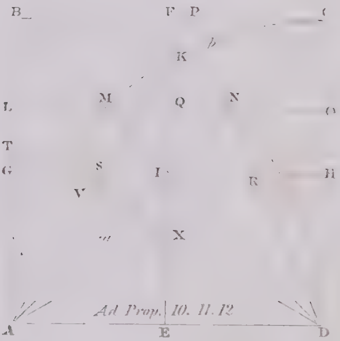
tumGeometricum.I
Vol.V.Lat.



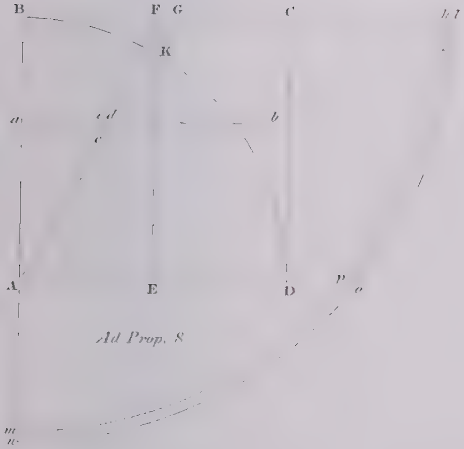
Ad Prop. 7



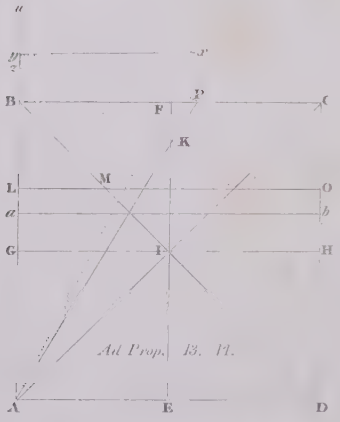
Ad Prop. 9



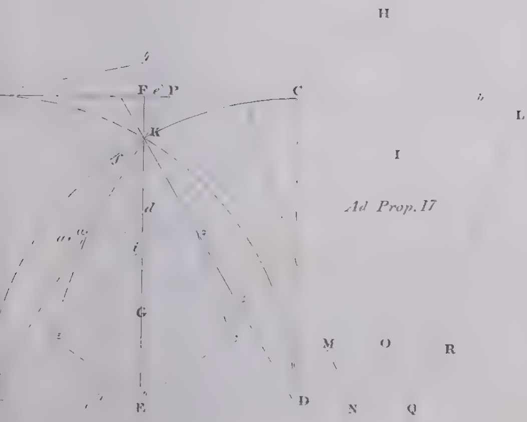
Ad Prop. 10. 11. 12



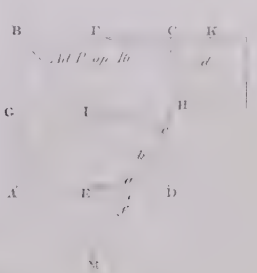
Ad Prop. 8



Ad Prop. 13. 14.

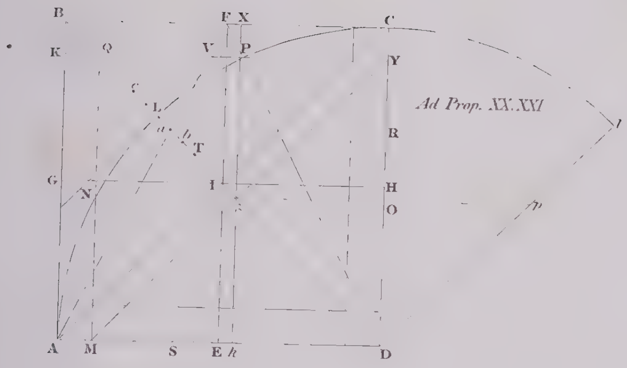


Ad Prop. 17

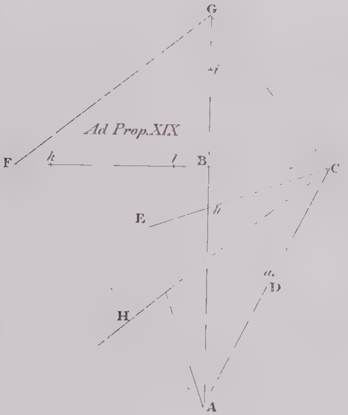


Ad Prop. 16

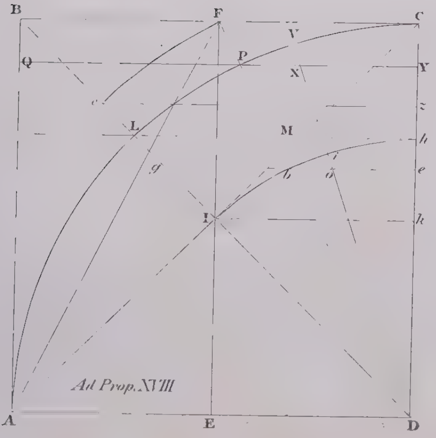
Rosetum Geometricum II. Vol. V. Lat.



Ad Prop. XX. XXI



Ad Prop. XIX



Ad Prop. XVIII

Rosetum Geometricum. III.
Vol. V. Lat.

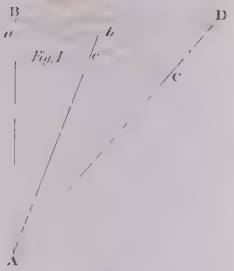


Fig. I

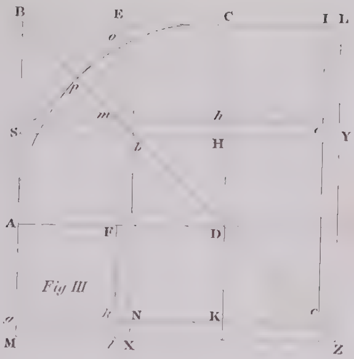


Fig III

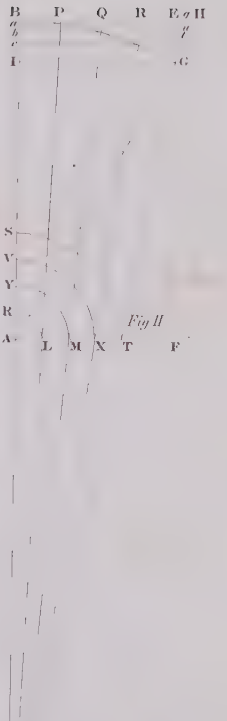


Fig II

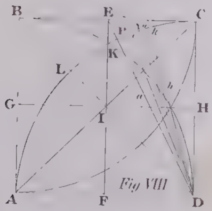


Fig VIII

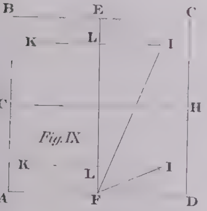


Fig. IX

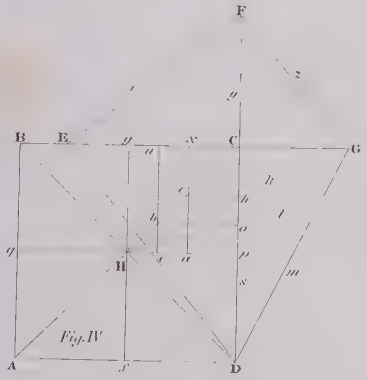


Fig. IV

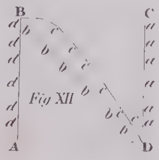


Fig XII

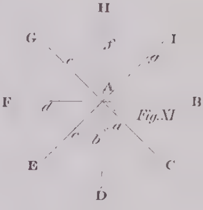


Fig. XI

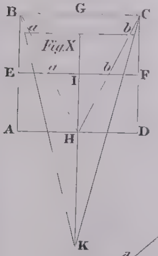


Fig. X

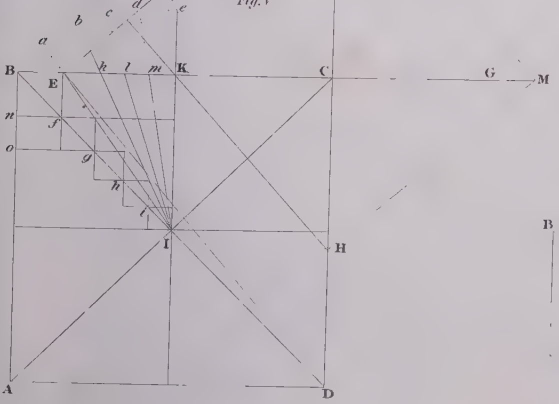


Fig. V

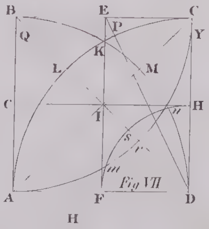


Fig VII

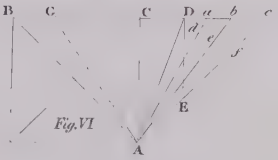
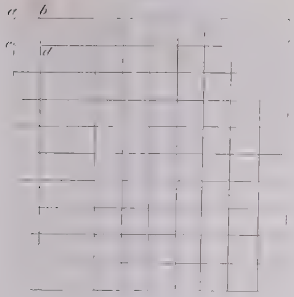


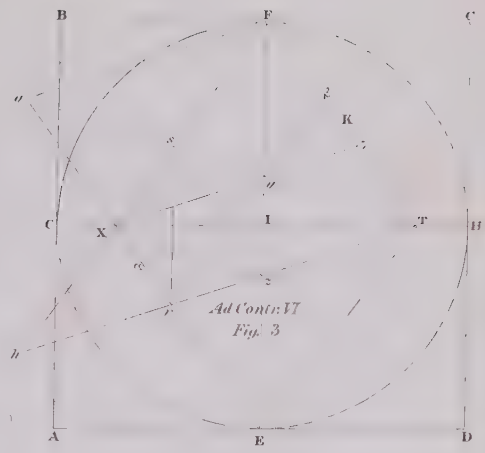
Fig. VI

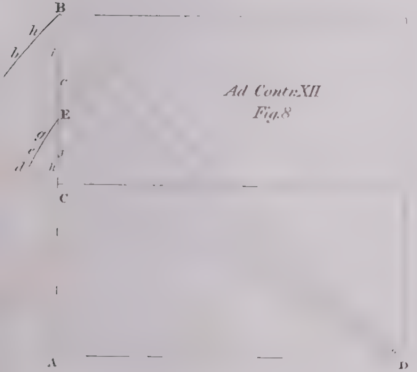
Principia et Problemata aliquot Geometrica.

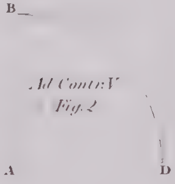
Vol V. Lat.

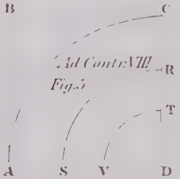
Ad Contr:IV
Fig.1

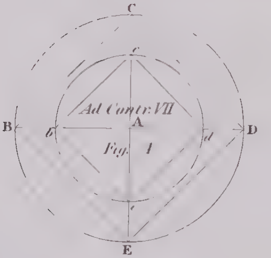


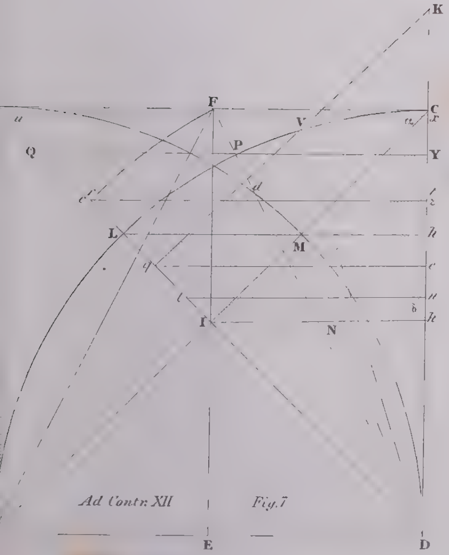

Ad Contr:VI
Fig. 3

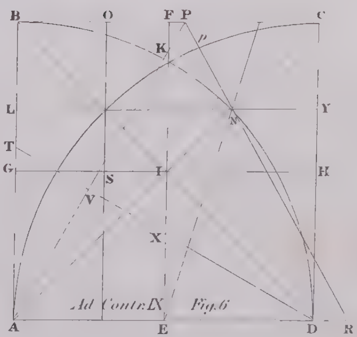

Ad Contr:XII
Fig.8


Ad Contr:V
Fig. 2

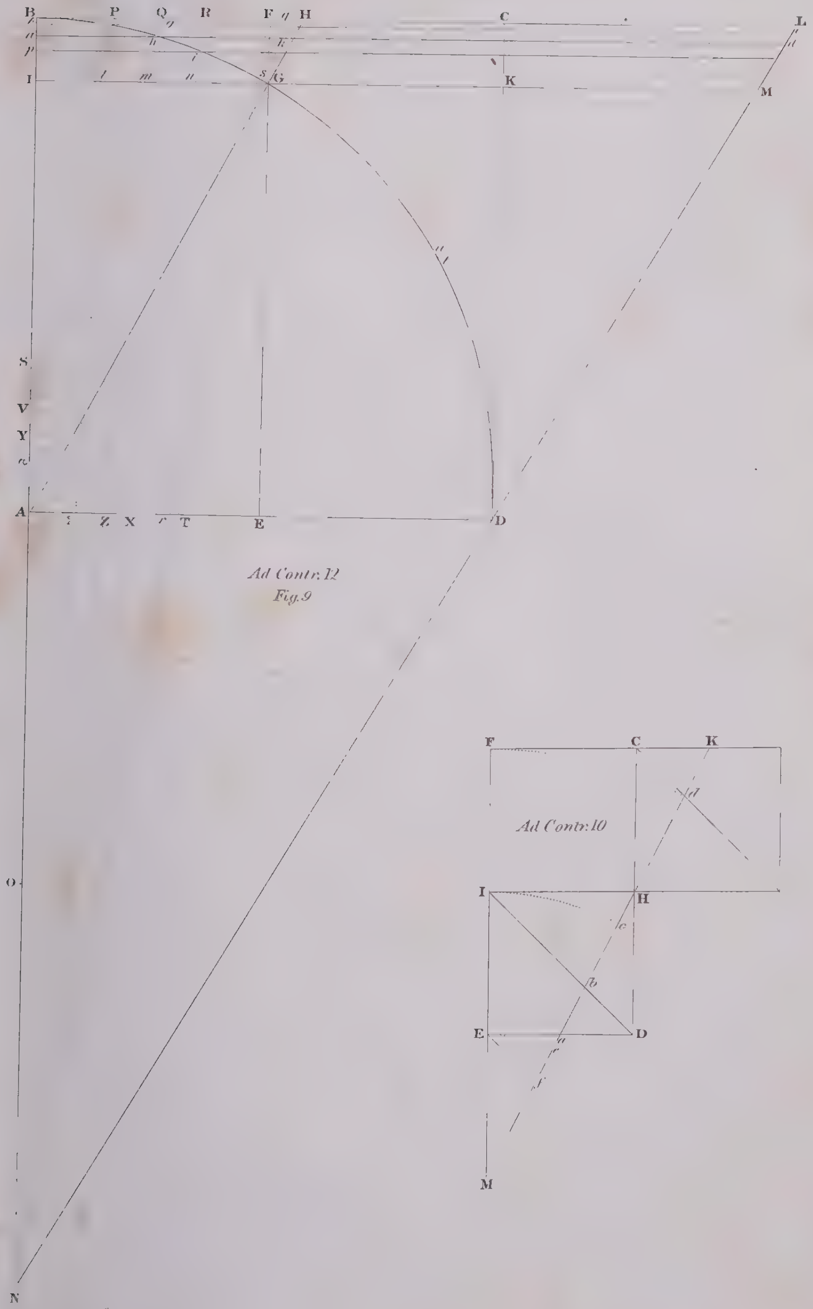

Ad Contr:VIII
Fig.5


Ad Contr:VII
Fig. 4


Ad Contr:XII
Fig.7


Ad Contr:IX
Fig.6

Lux Mathematica. I.
Vol.V. Lat.



Ad Contr. 12
Fig. 9

Ad Contr. 10

GTU Library
3 2400 00711 6761

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall